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1844 - Over a Century of Service to the Denomination - 1948

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CI.

RICHMOND, VA., THURSDAY, JANUARY, 1949.

NUMBER 1.

FOREVER NEW

"Behold, I make all things new."—Revelations 21:5

By WILLIAM ROBERT CATTON

Decatur, Illinois

Here is our message today: "The Christian Is Always Hopeful!" If you are discouraged today; if you are disillusioned; if you are tired; will you hear this message, "The Christian Is Always Hopeful." The Christian is always hopeful, because he has abundant reason for his hope.

His hopefulness is based on Faith in God. He does not need to be disillusioned, because he never needs to build his life on illusions. The truth, the reality of life, is ample ground on which to build. God is. This is God's world. God loves people. God loves you, and has a plan for you. There is a glorious destiny for all the sons of men. The Christian believes this. God's word has told him this. Jesus of Nazareth has told him this. His own conscience and his growing experience have told him this. He has good reason to be hopeful. He need not build his life upon the shifting sands of fond illusion: he builds it on the solid rock of truth, and Christian faith, and against all the shocks of disappointment, disillusionment and doubt, the storms of life that wreck the shallow hopes of other men, the Christian stands secure. He has reason for his hope.

And Christian hope is based on more than this. It is grounded in our Christian good-will for one another. The joyous buoyant, exuberant mood is sustained by our friendships with one another. It is the solitary person who grows despondent. Those who love, and are busy serving those they love, are the happy ones. It was to his very closest friends that Jesus spoke this great secret of the happy, hopeful life, "Whosoever would become great among you must be the servant of all." The more people you love, the more you give yourself to those you love, the greater your own soul; the happier you become.

And the Christian hope is based on more than this. It is grounded in the reality of the eternal life. The Christian understands that he is always young. He is always looking forward. The future is infinitely greater, for the Christian, than the past. He does not live as those for whom the joys of life are fading. They are forever new.

This world is fundamentally good! The more we really know it the better we will like it. The people of the world are fundamentally good: the more we really know them the better we will love them, and the more we love them, the more joyous our own lives will be. Life for each one of us is fundamentally good: the more of it we live, the more surely we will know this. Our heavenly Father is the father of a splendid family, a young and growing family, an eager, hopeful family. Our living Lord is "making all things new." We are eternally young!

News Flashes

Dr. and Mrs. F. C. Lester are the lesson writers for the new Adult Students' Quarterly.

Rev. Emmanuel S. Hedgebeth has been elected president of the Daytona Beach Ministerial Association.

Dr. Howell D. Davies, whose article appears in this issue, will be a visitor at Elon College, January 23-25.

The Mid-Winter Meeting of the national boards and organizations of our Congregational Christian denomination will be held at Cleveland Hotel, Cleveland, Ohio, on February 7-10.

Rev. Philip Gordon Scott of New Haven, Connecticut, will succeed Dr. Fred S. Buschmeyer at Mt. Pleasant Church, Washington, D. C. In its new setting the church will be known as the Westmoreland Church.

Franklinton Winter Institute is in session during January. Each of the following representatives of the Home Boards will give a week of instruction at the Institute: Ira D. Black, Philip Widenhouse and Stanley U. North. Ralph Woodward of Yale will be among the instructors also.

The Annual Study Conference will be presented by the Commission on Evangelism and Devotional Life in First Church, Springfield, Mass., January 31 - February 1. Lecturers include Robert I. Eddy, Fred S. Buschmeyer, Allen I. Lorimer and Theodore M. Green.

Miss Harriet Summerville, whose article appears on page 16, is a missionary representing our Reidsville Church. Rev. Joe A. French, pastor, writes: "Our church folk are proud of the work Harriet is doing and believe that she is a real able missionary working in a field where she has interest."

The Honorable William Zimmerman, Washington, D. C., acting commissioner of U. S. Indian Affairs, and Mrs. Harper Sibley, Rochester, N. Y., prominent church woman and president of the United Council of Church Women, will be among the principal speakers at the annual meeting of the

Home Missions Council of North America at Buck Hills Falls, Pa., January 11-13.

The 1949 Norfolk Preaching Mission will be held January 9-16. Afternoon and evening services (2:30 and 7:30) will be held in the City Auditorium. The morning Bible Study (10:30-11:30) will be held in Epworth Methodist Church. Speakers include Daniel A. Poling, Ralph W. Sockman, Henry H. Crane, Roy L. Smith, Clovis G. Chappell, Walter H. Judd, J. Wallace Hamilton, Miss Margaret Applegarth and Bishop Hughes. Regional noonday services will be held in local churches.

A letter has been sent to President Truman from the Congregational Christian Council for Social Action expressing the earnest hope that the military not play a dominant role in our relations with other countries and commending his insistence upon the development of atomic energy primarily by civilians. It was signed jointly by Arthur S. Wheelock, Chairman of the Council's International Relations Committee and Herman F. Reissig, its secretary. The letter expressed good wishes for the President as he faces heavy responsibilities and expresses the wish that in the event of any changes in the official family Mr. Truman will "look for leaders whose background and habit of mind completely exempt them from the charge that they 'think primarily in military terms.'"

The National Executive of the American Christian Palestine Committee, meeting in executive session on December 30, unanimously adopted a resolution hailing the new State of Israel and its increasing international recognition, and called for the consolidation of a separate political existence for the Arab part of Palestine. The strongly-worded resolution also demanded the withdrawal of all invading Arab forces from the State of Israel and called upon Great Britain to forsake her unfriendly attitude toward the new Israel. Praising the government of Israel for the "scrupulous manner" in which it respected the sanctity of the shrines and Holy Places, the Christian group especially singled out the recent Israel action which "in the midst of a war . . . offered all facilities for the Christians in Israel to celebrate the Holy Day of Christmas in keeping with the dignity and tradition of that revered festival." The statement was issued by

the Rev. Karl Baehr, Executive Secretary and Dr. Carl Herman Voss, Chairman of the Executive Council.

SUFFOLK CHURCHES MAKE HISTORY.

The following article was carried by the *Suffolk News-Herald*, and the *Norfolk Virginian-Pilot* announcing an unusual Watchnight Service which was held in Suffolk:

"Presbyterians, Methodists, Episcopalians, Congregational Christians, and others will join in the celebration of the Holy Communion as the central feature in a union Watch-Night Service to be held in Main Street Methodist Church, Friday night at 11:00 and closing at midnight. A Southern Baptist minister and an Episcopal Church rector will stand alongside clergymen of other churches of Suffolk as the Lord's Supper is administered to their united congregations.

"The spirit of community unity and brotherhood will be further symbolized by the presence of a Jewish Rabbi—Dr. Murray Kantor—and members of his congregation.

"A committee from the Suffolk-Nansemond Ministers' Association composed of the Rev. John A. Winslow, rector of St. Paul's Episcopal Church; Dr. John G. Truitt, pastor of the Suffolk Christian Church; and the Rev. John Blakemore, pastor of Main Street Methodist Church, is in charge of arrangements. It is believed that in the more than two hundred years of Suffolk history this is the first time such a service has been held.

"Combined choirs of the Suffolk churches will assemble one hour before the time of the service, and hold a rehearsal of a special musical number in readiness for the opening of the service at 11:00 o'clock. Mr. David C. Babcock, minister of music of the host church will preside at the organ; and the host pastor, the Rev. John Blakemore, will preside over the service of worship, which will be broadcast over WLPN. The services will be open to all whether one wishes to receive the elements of the Holy Supper or not.

"For the convenience of the assembled congregation in following the service the order of serving the Lord's Supper will be that which is printed in the Methodist Hymnal. The ministers have expressed the desire that members of all faiths will feel free to attend the service closing the old year and welcoming in the new."

RELIEF AND RECONSTRUCTION.

[Memorandum concerning world relief formerly done by the denomination's C.W.V.R.]

Information received from Dr. A. D. Stauffacher, Executive Secretary of The Missions Council of the Congregational Christian Churches, sets forth the plans of our denomination for continuing the work being done for world relief through the Congregational Christian Committee for War Victims and Reconstruction.

Promotion for CWVR as such ended December 31, 1948, but the tragic need for relief still exists to an alarming extent throughout the world. The General Council has provided for a budget of \$1,000,000 annually for Relief and Reconstruction as a part of "Our Christian World Mission." In state conferences outside of the Southern Convention these funds will be provided through a unified budget. Since our funds are all designated in the Convention, we will give to Relief and Reconstruction as a designated special just as we have contributed to CWVR.

Beginning January 1, 1949, the Mission Board of the Conention will promote Relief and Reconstruction gifts for world relief just as it has through CWVR. These gifts will be a part of the special gift portion of the Mission Board budget adopted by the Convention at its session in 1948, but not a part of the apportionment.

Many of our churches have contributed to CWVR through the sacrificial Giving Plan and by special offerings. These should continue for Relief and Reconstruction. Envelopes will be provided by The Missions Council, 287 Fourth Avenue, New York 10, N. Y., for these gifts as in the past for CWVR. *Please write The Missions Council for envelopes and promotional literature for Relief and Reconstruction.*

Many of our churches and individuals have contributed CARE packages and other relief gifts to individuals in wartorn areas. Others have contributed money generously to Church World Service and other non- and inter-denominational relief agencies. These gifts did not receive denominational credit

In the future all such gifts (CARE packages, etc.) should be sent through denominational channels. These gifts will be credited to the local church for Relief and Reconstruction.

This is important—Churches and individuals are urged to send Relief and Reconstruction giving to whatever purpose (such as CARE and

other non- or inter- denominational agencies) as well as regular gifts for world relief as a part of Relief and Reconstruction through the Convention. Designated gifts will go to the purpose designated and credit will be given therefor to the Convention and churches from which they come.

It is urged that all Relief and Reconstruction gifts be sent to The Southern Convention Office, Elon College, N. C., though they may be sent direct to Mr. Harold Belcher, Treasurer of Relief and Reconstruction Funds, 14 Beacon Street, Boston 8, Massachusetts.

WM. T. SCOTT,
Executive Secretary, Mission Board.

GIFTS FOR C.W.V.R.

Mrs. Hawley Willson, Executive Secretary of the Congregational Christian Committee for War Victims and Reconstruction has sent an urgent memorandum to all Conference Chairmen asking them to notify churches and church organizations that gifts to C.W.V.R. must be in the hands of the Convention Treasurer no later than January 15 to count on the 1948 goal.

Church treasurers of our Convention are urged to mail their church contributions without delay to: Dr. William T. Scott, Supt., Southern Convention of Congregational Christian Churches, Elon College, N. C.

Treasurers of Women's Societies of our North Carolina Churches should send their "Thank Offering" contributions to: Miss Susie D. Allen, Treasurer, 612 West Lane Street, Raleigh, N. .

Treasurers of Women's Societies of the Eastern Virginia Churches should send their "Thank Offering" contributions to: Mrs. W. B. Williams,

(Continued on page 11.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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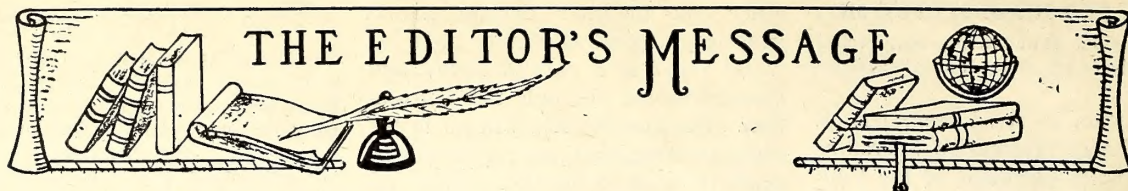
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MAN OF THE YEARS.

One influential publication has followed its established custom of announcing a "Man of the Year." From the American view point, only a few people will quarrel with **Time's** selection of President Truman for this current distinction.

This modest publication would, however, submit another name; man of the year and of the years: Jesus of Nazareth. By every adequate test, he is the man of the year and of the century. His influence is limited to no one country, year or century. His popularity is contingent on no particular election or loss of election. Indeed, Jesus Christ seems to grow morally and spiritually taller with each succeeding generation. He increases with the ages. Make way, all ye succeeding generations, for Jesus the Christ!

Dr. John R. Mott speaks out of a wide experience when he declares that "there are today millions more men and women than a few years ago who have come into an authentic, firsthand knowledge and experience of Christ." He concludes that "Christ has never been better preached and better lived than at the present fateful time in lands where we may have least expected it."

Yes, for millions of people Jesus has been the man of the year. In his name the hungry have been fed and the naked clothed. Remembering that Jesus declared that those who lose their lives for his sake find them, thousands of Christians have believed that if they are to deserve his name they must give themselves fully in the kind of service which Jesus rendered to his fellows. Through Jesus has come to multitudes a vision of an eternal life of moral and spiritual transformation with the love and adoration of God as at once its means and its goal.

Jesus remains the man of the hour. Every hour countless comrades look to him for guidance, and go forward with the discharge of difficult duties in his strength. The sun never sets on his vast empire. As crucial problems arise in many lands, solutions will be sought and found in the spirit and teachings of Christ. For six months Christians all over the land will be studying the life of Christ. Out of this reverent and painstaking study will come new insights and achievements. Son of Man, Son of God, Man of the ages and the hours; his going forth is from the ends of the earth.

TIME MARCHES ON.

Amsterdam and Columbus should assure 1948 a permanent niche in religious history. The continued ministry of the churches through overseas relief was impressive and praiseworthy. A substantial number of missionaries, thoroughly furnished unto every good work, went out to represent Christ and his church on distant frontiers. New and more adequate churches were erected to the glory of God. These special em-

phases are in addition to the regular but massive programs of the various churches and denominations.

Many heart-warming and soul-stirring events have been reported. Here is an announcement that the Rev. Jacob Deshazer, member of the 1942 Doolittle Tokyo raiders, has arrived in Yokohama as a missionary. The 35-year-old ex-Air Force bombardier went back to Japan "to return good for evil" and to realize a decision made during 34 months confinement in China—"to rescue the people through love of God."

But all is not well. Few of our churches are filled regularly to capacity. Prayer and church attendance have been crowded off the agenda in countless homes. Many nominal Christians have no consistent program of stewardship. Consequently our Kingdom enterprises progress at a retarded rate. Maximum efforts are required to produce minimum results. The expansion of the church at home and abroad is notable only by the exception rather than the rule.

The 1948 Report of the State Board of Corrections of the Commonwealth of Virginia states, "It is truly remarkable that the number of commitments to jail, on charges involving drunkenness, continues to increase month after month and year after year. The total commitments for being drunk, or drunk and disorderly for the first nine months of this fiscal year totaled 36,157, or an average of slightly more than 4,000 per month. These figures, of course, do not include those confined in overnight police lockups for the various towns and cities of the state for which the figures are not available." In addition, 3,085 were confined for operating motor vehicles under the influence of intoxicants during the first nine months of this fiscal year. In 1943, 14,902 people were sent to Virginia jails for liquor offenses and 1,003 of this number were charged with driving under the influence. In 1947, just four years later, 46,614 Virginians were committed for drunkenness and 4,155 were charged with drunken driving.

Communism abroad and secularism at home threaten the foundations of our long-established gains. "What shall we say to these things? If God be for us, who can be against us? . . . Nay, in all things we are more than conquerors, through him that loved us."

NEW YEAR OPTIMISM.

In the chorus of gloomy predictions as the New Year approaches there comes a refreshing note of optimism in a statement made by Arthur S. Wheelock of White Plains, New York, Chairman of the International Relations Department of the Council for Social Action: "Despite the perils of the present situation there is in the Christian faith a basis for continuing and realistic peace action. It is important for Christian churchmen to keep a clear perspective today in the struggle for world peace and justice and not yield to the mood of despair. For

Christians, a premature despair is even less excusable than a premature optimism."

"The tide has begun to turn toward free, cooperative societies in Europe, and the constructive elements of the European Recovery Program have begun to count. It provides encouraging evidence of America's willingness to meet her international responsibilities.

"The atom bomb, China, Palestine, and many other problems still press for wise solutions. There is a long way to go before a world of free men can stand on their own feet, healthy,

strong and without fear or despair. But Christmas has reminded us that the saving power of God's love is still at work in the world. Christ was born in a time of terror and darkness, but He came with tidings of great joy for all people, tidings that the Almighty and Everlasting God has entered human life.

"Christians can go forward with hope and courage. We do not know what the year 1949 will mean for mankind, but, we who believe that in Jesus of Nazareth God revealed His love and power, may be sure that His purpose is finally beyond defeat."

Our Christian Orientation and Prospect

By REV. HOWELL D. DAVIES, D. D.
Mid-West Regional Secretary of The Missions Council.

Our simple, common conception of the Kingdom of God is an order in which God is recognized, in which plans, motives and goals are referred to his will, a world of changed character as well as ideal blueprints, a world of prevailing ideas like those of Jesus.

It would seem a simple thing to get one's bearings with reference to this order, but the very first glance around reveals an almost hopeless confusion of understanding and counsels. The Barthians say we should sit back and watch God do things. There is a babel of opinions and tongues as to what is Christian and unchristian. There is a sickening superficiality of comprehension, standards and the conception of Christianity as of the spirit rather than of the letter. There is disillusionment. Standards considered unchangeable by one generation are flung aside by the new generation which considers itself as good as the old. There is cynicism because of intransigent human nature and humanity's fairly regular lapse into heathenism after a try with some noble ideals. There is the "well, I give it up" feeling in the presence of difficult tasks and difficult people. Futility hangs over Christian workers like a pall and they wonder and ask, "Are we after all accomplishing anything?"

I.

How can a Christian get his bearings in a hurricane like that of our generation—of war, materialism, race prejudice and a thousand varieties of selfishness, individual and social? Without bearings a Christian has no heart to carry on. Here are some suggestions for him as a serious but questioning worker in the vineyard of the

Lord, especially the larger vineyard of the world of many countries and many peoples.

1. Let him take himself in hand. He just can't sit back without ceasing to be a Christian. He knows that God can be doing only as he and his fellow Christians are doing. He is like a bicycle. He must keep going or fall. He has to make his choice between going on with his hope, faith and effort or cease calling himself a Christian. This consideration should be of some help to him as he remembers that to the degree that he stops, so does the Kingdom.

2. Let him choose between two beliefs—that the Kingdom is surely coming, however slowly, or that the world is headed for the pit.

3. Let him remember what has happened regularly with the Kingdom since the day of Jesus, so that he will know what to expect in the way of faithlessness, desertion, hindrances, frustrations, and open hostility, as

well as victories and sweeping advances.

4. Let him fill his mind with certain axioms such as: Truth crushed to earth shall rise again; clouds can hide but cannot blot out the sun; Christ calls nobody to go on a fool's errand, though even the twelve disciples felt that way at times; Rome wasn't built in a day, much less can the Kingdom of God; a sovereign never abdicates, so the Christian won't quit until God does.

5. Let him appraise afresh "the power of God unto salvation."

6. Let him remember that the struggle at the beginning of the process (and that is just where we are—we are closer to the cross end than the crown end) is just as important as the pre-victory effort, anticipation and thrill. It is less exciting to dig around in the vineyard and to prune dead branches, but it is just as important as gathering the fruit.

7. Let him know how to appraise the difficulties. They are so great that only the grace of God channeled through consecrated followers of Jesus is "sufficient for these things." Literature, educational techniques, radio and other things are useful tools, but they alone cannot Christianize the world. Any optimism based on underestimated difficulties is inviting disillusionment.

8. Let him train his eyes to see where God is winning out and have Sherwood Eddy's joy as he said, "I saw God do it." There are individuals, Christian groups and churches powerfully moved of God.

II. What Is the Prospect Before Us?

1. Continued recovery and gain in the war-torn countries. The fellowship of the Christian churches in Germany, organized under Niemöller, represents 35,000,000 Protestants. This "cooperative fellowship of Christian Churches" was formed March 10, 1948, the first time for virtually all non-Roman Catholic churches to be related to each other in a co-operative movement. The first post-war missionary went from Germany April 1, to China. The German delegates to Whitby last year declared there was no hope for Germany except in the Gospel. They reported "Collections for missions were reaching phenomenal totals" and meetings were crowded to the doors. Four times as many missionary candidates were forthcoming as could be accepted. Of Germany's pre-war 1,560 missionaries, 400 are still at work,

(Continued on page 10.)



REV. HOWELL D. DAVIES, D. D.

CONTRIBUTIONS

SUFFOLK LETTER.

At Christmas time the pastor of a good and friendly people has many things to make him happy, to bless his own life, and to bring joy to the home in the parsonage. But how about the minister who is giving full time service such as our Convention Superintendent, or our College President, or anyone of several fulltime secretaries in our denomination who give of their best throughout the year and miss much that comes to the pastor and his home at Christmastime? I have never known how much or how little they may or may not share in the overflowing kindness of their people at such times. I am afraid they miss something to which they are entitled. For instance, we may rally to the Christian Orphanage, and make glad the hearts of the Superintendent and matrons by our devotion to the Orphanage, but isn't there something "personally extra" that makes one feel that one's constituency appreciates one? Well, I do not know. I have a feeling that somebody could wonder at times. Let's you and I, as we read these lines, sort of make a mental note and find some occasion to say to our "beloved servants" a kindly thank you that will make their hearts glad. And it is not at all necessary to wait until next Christmas.

It takes so little sometimes to lift a load. And just as little in neglect, or unkind criticism, or unthoughtfulness can add considerable to life's burdens. If all of us could only remember to be grateful and loving how much happier our own lives would be, and how much more joy there would be for others with whom we come in contact. So often we are not our best selves, for at no time would we throw a stumblingblock in anyone's path—we would not think of doing so, but there is always that inner battle within ourselves. Paul knew it and confessed it, "For what I would do, that I do not; but what I hate, that I do. . . . When I would do good evil is present." Perhaps in the very beginning of this New Year we should all think about these things. When Paul observed his own wretchedness and wondered how he was to be delivered from it a light shone on his page and into his heart, and he said, "I thank God through Jesus Christ our Lord."

Paul was not made smaller by looking in at the citadel of self, and then looking up to Him for whom he was willing to suffer all things, but rather he became big enough to catch the spirit of greatness as few mortals have ever caught it. Let us set out in this another year to see how much we can do for others. What good things we can say about them. How much good we can see in our Church, our College, our CHRISTIAN SUN, our Mission Board, our Board of Superannuation, our Board of Christian Education to praise. Let us see how much we can help our Superintendent in all his work, his goings, and comings, his planning and promotion, and all the work ad workers in our Convention office. May we not begin right at home with a spirit of appreciation and gratitude? No good advice or counsel; no, nor New Year's resolutions, will matter much unless we have the spirit of Christ—unless like Paul we come to the way of knowing that he is our Deliverer, our Saviour and our Lord. Paul put it, "Making melody in your heart . . . giving thanks always for all things unto God."

JOHN G. TRUITT.

NEWS FROM THE VALLEY.

The Committee on the Ministry and ginia Valley Central Conference met at Bethel Church, near Elkton, Va., at Bethel Church near Elkton, Va., at 6:45 o'clock, Thursday evening, December 30, for the purpose of examination of James W. Madren (son of Rev. and Mrs. Silas E. Madren), ministerial student at Elon College, whose application for license to preach had been duly received. The Committee on the Ministry voted unanimously, recommending that James be licensed. The Executive Committee acted upon the recommendation and authorized the president of the Conference to proceed with the ceremony of licensing of the candidate.

A number of friends had assembled at the church for the occasion and following a brief worship period, the Rev. R. E. Newton preached the sermon, the Rev. Clyde Koon read the scripture, the Rev. Roy D. Coulter gave the charge, and the Rev. S. E. Madren offered the prayer, following which the president of the Conference, Rev. Robert A. Whitten, licensed the candidate to preach the Gospel of our

Lord Jesus Christ wherever the providence of God may call him.

It is our earnest prayer that God may call laborers into the harvest that by the power of His Spirit and the service of His ministers there may be light instead of darkness, peace instead of war and healing for the world's wounds. We pray also that those whom God calls and sends forth into His vineyard may ever prove faithful to the sacred task.

ROBT. A. WHITTEN.

PEN PORTRAITS OF THE DISCIPLES OF CHRIST.

I. PETER.

By SAMUEL LAWRENCE JOHNSON,
Pastor, Park Manor Church,
Chicago, Illinois.

Simon Peter was the son of a successful Galilean fisherman named John. He was born in the little town of Bethsaida which was on the northwest side of the Sea of Chinnereth just to the south of Capernaum which later became Peter's home. Bethsaida may be translated to mean "house of fishing."

Peter, like his brother, Andrew, was originally a friend and follower of John the Baptist before coming to know Jesus and it is more than probable that he witnessed the baptism of our Lord. He was married and in later years his wife was his companion on his missionary journeys.

This man Symeon, the Greek name by which he was known, was vigorous, courageous, resourceful and particularly during his younger years, very impulsive. Shortly after their first meeting he was the companion of Jesus on a journey through Galilee but when the journey had been completed Peter returned to his work as a fisherman and did not actually accept the call to "follow" the Master until after the miracle which was wrought in his own home: the healing of his mother-in-law.

After Peter had accepted his "call" to the discipleship it is likely Jesus stayed regularly in his home whenever he visited Capernaum.

Peter's journeys carried him to Syria, Asia Minor, the ancient city of Babylon, and finally Rome. There is a legend that Peter lived for twenty-five years in Rome and served as minister of the church there but this is not historically substantiated; in fact there is evidence to the contrary. We do not know how he met his death but it is quite certain that he was martyred shortly after a great fire in Rome during July of 46 A. D.

News of Elon College

By PRESIDENT L. E. SMITH

CHRISTIAN LIVING.

I. IN THE HOME.

Superintendent Scott invited me to attend a special meeting of the Executive Committee of the Western North Carolina Christian Conference. The committee met in Asheboro in December, 1948. Among other items of business, the present status of THE CHRISTIAN SUN was discussed. Mr. W. H. Freeman, a member of the committee suggested that in his judgment, members of the church would be glad to have more written in THE CHRISTIAN SUN on the subject of Christian living. This occurred to me as a good suggestion and I am preparing a series of four articles on this subject for publication in THE CHRISTIAN SUN:

1. Christian Living in the Home.
2. Christian Living in the Community.
3. Christian Living in the Church.
4. Christian Living in the World.

This article deals with Christian living in the home. What do you mean by Christian living? What kind of living is Christian living? How does a Christian conduct himself in his home? How does he spend his days? What does he do day in and day out?

Assuming that he is the head of the house, the father of the family, his first duty is to make sure that he is a Christian, then, to inform himself as to what is expected of him and what his duties and responsibilities are.

His principle source of information is the Bible, the record of the revelation of God to man. In the Bible, the way of life is made plain so that no man need err therein. If he is a Christian, he will make the Bible his daily companion. He will hide its truths in his heart that the strength of the Almighty may augment his strength that he will not fail in any undertaking. No Christian will rely on his own strength but will look to God for ability to achieve in his name.

He will surely learn that his help is in God—that men have found God in prayer and that if he wants to know God and His power promised to man, he must come to Him in prayer. God is our strength and help. Prayer is the means by which He

may be found. If a man shall come to God in prayer believing, not doubting, he shall have those things for which he prays. The professed Christian who neglects to read his Bible and to pray daily need not be distressed when he fails to overcome temptation but rather is overcome by temptation. Faith is the victory that overcomes the world. Prayer is the power that changes the world.

There are simple fruits of Christian living that should be self-evident: gentleness, kindness, patience and forbearance. The true Christian will hold himself in tow, control his temper and bridle his tongue. He will not behave himself unseemly. His language will be chaste, never harsh or profane. He will not be given to idle words but to sanity and to good judgment approved unto God. It will be his purpose to portray the spirit of Christ in his daily living.

He will realize fully his responsibility in the home and to the other members of his family—that it is his responsibility to instruct in the things of the spirit, to help to make plain the way of life and to guide all members of his household in the ways of righteousness, himself leading the way. As one of old he will say from his heart, "As for me and my house we will serve the Lord."

In this day when there seems to be so many enemies of the home—divorce, strong drink, infidelity, useless extravagance, sabbath desecration, and down right sin, a man who would be a Christian in his own home and keep his home Christian needs fresh supplies of grace daily. He must have the conscious presence of Christ and the sure guidance of His spirit that he himself may evade the pitfalls of life and guide his family and home safely through the treacherous snares of time.

Yes, there is such a thing as Christian living even in this materialistic age. It is possible for a man to live the Christian life in his home and in society. Bible reading, prayer, Christian consideration, kindness and love, are unmistakable evidences of the Christian life. May these Christian virtues be found in you for they add up unto eternal life and to everlasting happiness.

APPORTIONMENT GIVING.

The first of the New Year is a good time for resolutions. Resolutions may be kept or they may be broken. I believe that it was Benjamin Franklin who said, "I spend New Year's day making resolutions and the remaining 364 days breaking them." Resolutions amount to very little unless they are put into effect. This is a good time for the Sunday schools and churches of the Convention to resolve to give their college, the only institution of higher learning that our Southern Convention has, more generous support. We close 1948 short of the goal set by the Convention. This is most unfortunate. In this day of higher salaries and cost of operation, increased funds are required if the college is to balance its budget and stay out of the red.

Some of our churches set good examples. They pay their entire apportionments for the college at the beginning of the year. This is advantageous to the church and the college and makes for more satisfactory operation as the days pass. The college expresses gratitude for the support given by our Sunday schools and churches during 1948 and expresses the hope that this same generosity will continue through 1949.

Churches.

Previously reported	\$11,751.13
Eastern N. C. Conference:	
Sanford	100.00
Wake Chapel S. S.	20.01
Eastern Va. Conference:	
Dendron S. S.	3.30
Rosemont	50.00
Suffolk S. S.	40.97
N. C. & Va. Conference:	
New Lebanon S. S.	8.50
Pleasant Grove S. S.	6.19
Western N. C. Conference:	
Shady Grove	1.00
Total	\$ 229.97
Grand total	\$11,981.10

Reports received by the United Board for Christian Colleges in China indicate that the majority of the faculty members of China's Christian colleges are remaining at their posts, despite recent Communist military victories which have placed some of these institutions in Communist territory. Administrators of these mission-supported colleges have reported that they plan to carry on their work as long as they are permitted substantial academic and religious freedom.

Morale is faith in the man at the top.—Albert S. Johnstone.



A LETTER FROM THE JACKSONS.

Shaowu, Fukien, China,
December 9, 1948.

DEAR FRIENDS:

It has been a long time since we have written to you. The past few months have been full of changed plans for the present and uncertainty about the future. According to the radio, the Communists are getting closer each day to Nanking. What the fall of Nanking will mean to North Fukien is anybody's guess. It is predicted that bandit bands in the mountains may take advantage of the opportunity to come into the town on pillaging expeditions. Shaowu is a sizeable town (population, about 400,000), but there are only a few "Peace Preservation" soldiers here. There are over 2,000 wounded soldiers quartered in the city who, if their pensions are stopped because of the fall of the Nanking government, may create a serious problem.

If Nanking falls we are not certain what effect it will have on us. We have heard from North China that, at present, the Communists, when they first arrive, are not molesting foreigners and are proclaiming freedom of religion. The North Fukien churches have not yet recovered from the last Communist invasion. The withdrawal of foreign financial aid and personnel may prove too much for the infant churches. So, at present, if evacuation seems necessary, Dorothy and Lewis will probably leave (presumably for USA), while I stay in Shaowu to encourage and help the church in its troubles. We may have decided on some other course of action by the time this reaches you, but this is our present plan.

Communist control will probably mean the cutting off of all foreign financial support as well as letters, newspapers, etc. Our Chinese friends say that if I stay they will find some way to provide the necessities of life. Mrs. Kao, a nurse in the hospital and an earnest Christian, said to us recently: "Please don't leave us. Once I had four beautiful children. When the hospital was closed because of the

previous Communist invasion, two of them died for lack of medical care. The two that are left are so gifted and faithful to the church it would break my heart to lose them." Several years ago, when her daughter Susan was at the point of death from plague, her father, not then a Christian, asked her what he could do to please her and make her well. The seven-year-old girl replied, "If you will believe in Jesus, I will be very happy." This simple request of his desperately ill daughter touched the father's heart. Susan recovered (a rare thing), and Mr. Kao started to think about Christianity. Formerly in the military, he had spent most of his time gambling and living a dissolute life. Now he has returned to his home and they are a happy family. Several weeks ago Mr. Kao was baptized and he is a changed man. He gives his time and money generously to help others. Mrs. Kao said to us, "The church and the hospital mean a great deal to us. If you will not leave we will find a way to take care of your needs."

During the past week we have held the annual meeting of the North Fukien Synod. Dr. Harold Matthews, the American Board China secretary, and his son, Alden now in the Foochow Mission, came up river for the occasion. The meeting was in many ways a discouraging and trying experience. As Pastor Huang put it, "People's hearts are not at rest now." Remembering the atrocities of the past, the present Communist threat inspires fear in the hearts of all. The atmosphere of our meetings was tense—even little decisions were made with difficulty. More than one delegate resorted to tears. The election of a chairman of the Executive Board required two days. Who would want to be the head of a Christian Church connected with Americans if the Communists come? The third person elected finally agreed to take the responsibility.

Some important questions were faced and important decisions made, however. On Sunday morning a serv-

ice of worship was held in the East Gate Church attended by about 200 persons. Pastor Liao and I conducted the Service of Communion. Several new members were received into the church. After the service, one of the new Christians came up to me and said, "Do you remember the big fire we had last Christmas at North Gate. Our house was burned and you let us all stay in the building in front of your house. Then the Christians raised money and gave to all of us. I began to think about Christianity for the first time then, and now I am a Christian."

Christmas will soon be with us again, but we find it pretty difficult to get up any enthusiasm for this usually joyful occasion. The plight of thousands of refugees streaming out of the North, the concern of everyone for the future makes the heart heavy. Every morning a deacon of the East Gate Church comes by to ask what is the radio news from Nanking. His son and family are there in government service and he has had no word from them for weeks.

We all need Christmas more than ever this year. For a season we shall sing again the beautiful carols telling of the birth of the Christ Child. As we watch the Christmas play enacted by our Han Mei students, we shall witness again the proof of God's love for sinful, suffering mankind. This Christmas, I'm sure, will help us think of ourselves and our work in Shaowu as part of the great plan of redemption. (Continued on page 14.)

MISSIONARY OFFERINGS.

DECEMBER 10-16, 1948.

Home Missions (Regular).

Antioch S. S. (V. Va.)	\$ 4.43
Linville (V. Va.)	5.09
Mt. Carmel S. S. (E. Va.)	2.96
Mt. Pleasant (W.N.C.)	7.00
New Elam S. S. (E.N.C.)	8.22
Pope's Chapel S. S. (E.N.C.)	2.25
Windsor (E. Va.)	130.00

Total for Home Missions ... \$ 159.95

Foreign Missions (Regular).

Antioch S. S. (V. Va.)	\$ 4.43
Linville (V. Va.)	5.08
Mt. Carmel S. S. (E. Va.)	2.95
Mt. Pleasant (W. C.)	7.00
New Elam S. S. (E. C.)	8.22
Pope's Chapel (E. N. C.)	2.25
Windsor (E. Va.)	128.00

Total for Foreign Missions . \$ 157.93

Total period December 10-16 \$ 317.88
Previously reported 10,225.21

Total since Sept. 1, 1948 ... \$10,543.09

Respectfully submitted,

WM. T. SCOTT,
Superintendent.

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

TIMOTHY CHANG VISITS WINSTON-SALEM.

It was our pleasure to have Timothy Chang as our guest for a short visit during the Christmas holidays at the parsonage and church in Winston-Salem. This is one of the privileges of being a minister's family. We get to meet and entertain many interesting and likeable people. I would certainly count Timothy among these.

Timothy seemed just one of the family all the time, and made me want to look forward to the time when my son will be that age. He is certainly a person whom you take to your heart without realizing it. He is an attractive young man with very good manners and a fine understanding and liking for people. Timothy is proof of the very good judgement of Dick Jackson in picking a young man to be the recipient of our scholarship fund. He should be of infinite help in our Shaowu Mission when he returns after completing his training in the U. S. We pray earnestly that we as Christians here may give him something worthwhile to carry back home.

We took Timothy to our Christmas services at the church on December 19. At five o'clock in the evening, we all enjoyed an old-fashioned Christmas with Santa Claus and gifts for everyone. Timothy received several useful gifts, in addition to the camera presented to him by the Winston-Salem young people. On Sunday morning he had been to Pfafftown, where the young people out there presented him with a tennis racquet and balls. He was so overcome at receiving these gifts he was almost speechless. He did manage to say that he didn't deserve them, and hoped that while he is in America he would be able to repay us by doing something for us. We have already been repaid.

Timothy told us that the young people at Elon College had given him a radio prior to his visit to Winston-Salem. He felt that his Christmas was already full enough to be complete, but I know that he had a grand time the remainder of his holidays. He was to visit in Dorothy Jackson's home in Washington, D. C., and from there he would go to spend a few days with the Charles Storrs in Philadel-

phia before returning to school at Duke University.

It thrills our hearts to know that we have a stake in this boy's future. Best wishes to Timothy as he begins his work again! CAREY ANDES.

YOUR PRESIDENT.

How old is your President? Maybe she won't tell her age. Maybe she will if she thinks she might win a "jackpot." Anyway, Mrs. F. C. Lester, 840 Sunset Ave., Asheboro, N. C., our North Carolina President, wants to know what society has the oldest president. She would also like to know the youngest president and the president who has held office for the longest term of years. If you think you can win in either of these categories, drop a card to Mrs. Lester. Prizes were not mentioned.

BOOK REVIEWERS.

China—Twilight or Dawn—Miss Pat-tie Lee Coghill, Route 4, Henderson, N. C., and Mrs. Russell Powell, 411 Woodlawn Ave., Greensboro, N. C.

On Our Own Doorstep—Mrs. Bernard Munger, 232 McCauley St., Chapel Hill, N. C., and Mrs. W. W. Sloan, Elon College, N. C. (The Sloans made a visit to Porto Rico during Christmas vacation, so she should have first-hand information.)

FINANCIAL REPORT.

The following is the first quarter financial report of 1948-49 of the Woman's Mission Board of the North Carolina Congregational Christian Conference, for quarter ending December 15, 1948:

Albemarle	\$ 31.02
Amelia	2.50
Apple's Chapel	82.50
Asheboro	37.50
Auburn	4.20
Belew Creek	9.23
Berea	50.00
Bethel	16.00
Beulah	36.38
Burlington	317.94
Carolina	13.30
Chapel Hill	20.00
Church of Wide Fellowship	49.30
Concord	16.25
Durham	106.22
Elon College	196.35
Erskine Memorial	47.50

Flint Hill (R)	18.35
Fuller's Chapel	25.00
Greensboro, First Church	212.04
Greensboro, Palm Street	61.00
Haw River	26.25
Henderson	89.25
High Point	7.20
Hine's Chapel	122.52
Hopedale	13.00
Ingram, Va.	47.00
Liberty, N. C.	5.00
Liberty, Vance	103.80
Mebane	15.00
Monticello	41.05
Mount Auburn	72.96
Mount Bethel	5.35
Mount Zion	16.00
New Hope	16.20
Pleasant Grove, N. C.	13.05
Pleasant Grove, Va.	33.25
Pleasant Hill	28.68
Pleasant Ridge (G)	63.00
Pleasant Ridge (R)	35.39
Raleigh	70.00
Ramseur	13.00
Reidsville	206.00
Sanford	64.50
Shallow Ford	58.86
Shallow Well	68.11
Smithwood	2.30
Turner's Chapel	17.50
Union, N. C.	78.00
Union, Va.	35.00
Wake Chapel	50.00
Winston-Salem	30.00
Youngsville	19.00

\$2,819.00

Young People.

Durham	\$ 15.71
Greensboro, First	39.05
Turner's Chapel	10.00

64.76

Willing Workers.

Durham	\$ 26.02
Elon College	.60
Greensboro, First	12.54
Ingram	.80

39.96

Cradle Roll.

Durham	\$ 6.36
Greensboro, First	11.91

18.27

Miscellaneous.

Conference Offering (Asheboro)	104.69
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Total Receipts \$3,046.68

Disbursements.

Conference Speaker	\$ 25.00
United Council of Church	
Women (Programs)	5.00
Board Meeting	13.40
Literature Dept. (Packets)	15.37
Expense of President	
(Milwaukee Conference)	100.00
Friendship Boxes (CWVR)	15.00
Puerto Rico (Young People's Project)	30.00

\$203.77

Mrs. W. V. Leathers, Treasurer, Woman's Mission Board of Southern Convention, for:	
Thank Offering	\$1,700.08
Life Memberships	50.00
Elon Orphanage	10.00
Shaowu Mission	5.50
Missions (Gen'l Fund)	1,077.33

\$3,046.68

SUSIE D. ALLEN,
Treasurer.

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

A happy New Year to all my readers—big and small! I'm writing you on New Year's Day. By the time some of you read this, you will have gone back to school and others of you will be enjoying your Christmas toys. I do hope that you have put some of them away for a special time or when you are sick or have company. It makes Christmas last longer! Here is a prayer for putting toys away: "Dear God, who is the friend of all children, we thank Thee for Christmas and its joys and play. Now we tuck away some of our treasures and help us remember to share our toys and be friendly all the day. Amen."

Today we have taken down our tree. It always seems sad but then I think of the many times they have been used and the happy family occasions. We take the ornaments down with care—some of them belonged to my family before I was born and we pack them gently and carefully. Next comes the creche—the little figures of the Christmas scene. I began collecting mine twelve years ago, starting with Mary, Joseph and the Christ Child. Now I have some 20-odd figures and even tiny earthenware pots from Ecuador. I wrap these with gentle care, too. Do you say a prayer when you take your tree down? Here is one: "Heavenly Father, who made the trees to grow, we thank Thee for our tree. It smelled so sweet and looked so gay. Now take it away. Amen."

This one is for the Manger figures: "Dear Father in heaven, we lay away the manger scene. We have seen it in the candlelight and it reminded us of the first Christmas. May we have Christmas in our hearts throughout the year. Amen."

It makes me happy to recall that the first Christmas tree in Richmond was in the home of a Lutheran minister who brought the tradition of the tree with his family when they came from Germany. I know your tree is down but I thought you might like these prayers to use next Christmas.

It is good to have a whole year stretching ahead in which to grow, work, study and play. And if you do exciting things won't you write and tell me so that I can share your activities with others?

OBSERVING YOUR CHILDREN.

By JANETTE STEVENSON MURRAY.
(American Mother for 1947.)

Issued by the National Kindergarten Association

"We bought Jean a new coat yesterday," said her mother. "Every little while today I've found her standing in front of me with that coat on!"

"Of course," said the neighbor. "She wanted you to talk about the coat—to tell her how nice she looks in it."

"Oh, I never thought of that," her mother replied. "I kept telling her to take it off and to go away and play. That was a pity. I remember now, she seemed disappointed each time."

Too often mothers are so absorbed in their own interests that they brush their children's affairs aside as of little consequence. I have one mother in mind, however, who has made it a practice to sit down quietly and observe her children, even arranging for other boys and girls to come in regularly, so that she may have a group to study. Her children will have a great advantage over boys and girls whose early influences are like those of two lads who lived near me.

David, the elder, was self-effacing, while John was always wanting to occupy the center of the stage. Their parents emphasized these characteristics by talking about them before the boys. The mother for instance, would say, "John, you can tell the clerk what I want better than David can."

Fortunately for David, when he entered kindergarten John was not old enough to go. The teacher soon observed that David was painfully shy and always giving in to others, so she began commending his work at the tables, asking him to choose the game, and expecting him to take his turn.

One morning his mother visited the kindergarten. The children were dramatizing "The Three bears" She was surprised when David was asked to be the big father bear and more surprised when she heard David's "big gruff voice."

After the session the teacher explained what David needed. The mother had her eyes opened to the fact that she had been accentuating

the faults of both boys and that each should have been treated in exactly the opposite way from what the family custom had been.

From that day the parents stopped speaking of David's shyness, invited company especially for him, encouraged him to go alone to his friends' homes, drew him into conversation by making it easy for him to express himself, and took it as a matter of course that he would stand up for his rights in the home and among the children of the neighborhood.

With John, their problem was to divert him from himself and to interest him in other children, so that he would not interrupt and override them. It was true that John had superior ability, but his parents ceased to mention it. They were advised to buy him tools and to encourage him to make things. This gave a vent for his superabundance of energy and initiative and lessened his desire to "boss" everything and everybody.

A mother has much to gain by visiting the kindergarten. She can observe her child as he does his part and compare him with the others. Then, too, she can confer with the teacher, who is an impartial and trained observer and everready with suggestions as to the best method of dealing with each child.

OUR CHRISTIAN ORIENTATION.

(Continued from page 5.)

maintained by Orphaned Missions funds.

Kagawa's evangelistic campaign in Japan has resulted in 150,000 converts. He says, "The ideal we pursue is that of making Japan a State with which God can be pleased." Michio Kozaki, Moderator of the Church of Christ in Japan (which includes 85 per cent of the Protestant Churches) says, "There cannot be any true democracy without Christianity, which is the very basis of democracy. Christianity is on the increase and the minds of the people are receptive." The people are now freed from the fear of the "nightmare of Empire." There are few suicides. The country is experiencing the blessing of the "catharsis of defeat." (Of O. T.) The Church has gained by its record of "complete identification with the people in all their suffering." Since the war American Christians have sent two million Testaments to Japan, by which the Gospel enters the grass-roots of the country. General MacArthur asked for 1,000 Christian workers to come to Japan but we have

not risen to the occasion. Of 1,340 missionaries in Japan, 1,120 are Roman Catholic. We are not improving our Protestant opportunity.

The situation in China is very difficult because of Communism. Dr. Judd says Christianity in communist areas must "go underground, return to the catacombs if necessary." Forty missionaries were flown out of stations in the path of the communist advance. Our missionary, Alice Reed, is appalled by the steady spread of increased communist activities. But in spite of everything, she says, "The hopeful conditions are real." Thousands of students in our six mission middle schools are being influenced. It is a tragedy when the vacuum in China resulting from decay of traditional beliefs is being filled with communism instead of Christianity. However, there is determined evangelistic effort with a three-year Christian forward movement.

2. A new opportunity for Christianity because of the growth of literacy. Twenty-five thousand have learned to read through Dr. Laubach's efforts since 1920. But what shall they read? Dr. Laubach calls for a School of Christian Journalism to produce suitable material. If the present trend continues, we shall have 500,000,000 new readers in fifty years.

3. New mutual encouragement through the recently organized World Council of Churches. Members of churches everywhere will have the consciousness of belonging to the total Christian group in the world. President McKay of Princeton, said the World Council was the product of missions.

4. The improved situation of orphaned missions. The German missions in Africa have been carrying on in a good way, thanks to support from the International Missionary Council. Interned missionaries have returned to their fields.

5. Our heroic colleagues in South America are carrying on bravely. Protestant growth in Brazil has inspired a Bible reading campaign among the Catholics. Cardinal Mota designated the last Sunday in September as Bible Sunday. The hierarchy sees that one reason for the expansion of Protestantism is the widespread reading of the Bible. The Roman Catholic Church strongly supports totalitarian Argentina. There is evidence of Roman Catholic revival in Mexico and pressure for religious uniformity. We rejoice in the work

of our German Congregational churches in Brazil and Argentina in the face of difficulties of entry and work. Latin America in general is wide open to the evangelical message. But it will take a tremendous amount of aggressive, spiritual effort to counteract the political campaign of the hierarchy. The only answer to Catholicism is better Protestantism.

6. The battle royal with communism, Christianity's greatest rival religion. The battle of ideologies goes on and while we seek a sympathetic understanding with the proletariat of Russia that are not the dictators and that would normally respond to Christianity we are only foolish to suppose that those in power will not use every opportunity to hamper and crush the religion that is wholly opposed to their own religion of materialism, force and absolutist control.

7. Perhaps an even more deadly and subtle enemy of Christianity is secularism, which the Catholic Church considers the source of communism and other evils. We face an "increasingly secular world." Ignoring God and panning life on the basis of the every day world has consequences that are serious but not alertly realized. This means the deification of man.

Secularism has a social suicidal tendency. There is admitted growth of secular emphasis on the material and finite, mechanization, delight in control over the physical world, indulgence of every sort. We hear the warning voices from every quarter. D. R. Davies in his book, *The Sin of Our Age*, sees three terrible consequences of this deification of man, (1) the abolition of otherworldliness, that is the imprisonment of man in mere space and time, (2) the dissolution of spirit and the domination of matter, (3) the degradation of the individual into mass-man. Secularism calls for preventive missionary work, preventing our own land from becoming pagan. There is the encouraging fact that first class authors are writing about religion, compared to their ridicule of it in the 1920's. And the circulation of church papers has increased 65 per cent since 1940. And church membership is now at an all-time high of 53 per cent, compared to 22 per cent in 1890. In Iowa 78 per cent of the adults are church members, five out of ten attending practically every Sunday. In 1946 \$32,829,804 was spent on overseas mission work by 100 Protestant boards. We rejoice in this, but we deplore the

fact that our giving to church and related benevolences in 1933-45 decreased over a billion dollars, compared to the 13-year previous period, or 19 per cent, and this when our national income increased 136 per cent. With a windfall of \$4,800,000,000 through tax reduction this year, a man with a \$4,000 net income will have \$124 as his share. We repeat the plea of Toynbee to "put the secular superstructure back onto religious foundations."

8. A renewed battle on the temperance front. The Anti-Saloon League has become the Temperance League of America. The Methodists are campaigning for 8,000,000 total abstainers. Every member of the Southern Baptist Sunday Schools over ten years of age was to be given an opportunity on May 30 to sign an abstinence pledge. Rev. Louis H. Evans of the Hollywood Presbyterian Church is President of the California Temperance Federation. He says that the alcohol problem is so acute in Hollywood that his church with five pastors is able to help only one-tenth of those seeking aid. Interestingly, prohibition was predicted for Madras by October. And Pakistan is moving toward prohibition. One-sixth of India will go dry this year—Dnyanodaya.

9. More stewardship emphasis, from necessity and for spiritual reasons. With our own rank of 19th among 21 denominations in denominational benevolences and 17th in total benevolences, we can rightly expect more attention to this vital matter.

10. The increasing call for the Bible. In South America the demand is so great that double and treble the amount could be sold if obtainable. In Germany the number wanted is larger than it is possible to supply during the next years with an immediate need for 8,000,000 copies.

11. A new generation of world-minded young people. Pastors have no trouble interesting them in missions.

GIFTS FOR C.W.V.R.

(Continued from page 3.)

Treasurer, 1253 24th Street, Newport News, Va..

Treasurers of Women's Societies of the Valley of Virginia Conference should send their "Thank Offering" contributions to: Mrs. Noah F. Painter, Treasurer, Route 3, Luray, Va.

FREDERICK B. EUTSLER,
Chairman.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

SOURCES OF OUR KNOWLEDGE OF JESUS.

LESSON II—JANUARY 9, 1949.

MEMORY SELECTION: *These are written that ye may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.*—John 20:31.

LESSON: Mark 2:13-14; Luke 1:1-4; John 20:30-31; 21:25; Acts 1:1, 20, 35; I Cor. 11:23-25; 15:3-8; Colossians 4:14; I John 1:1-4.

DEVOTIONAL READING: Hebrews 2:1-9.

One of the striking things about the life of Jesus Christ is the very meager information which we have about Him. Most of the source material about Him is to be found in the New Testament, and as we shall see, this is not at all complete. But there is enough material to reconstruct a picture of our Lord from the cradle to the Cross and beyond. And more important than the amount of this material, is its trustworthiness. Never were documents subjected to such critical study and such careful examination and never did documents emerge from these processes with stronger claims to credence. When we read the life of our Lord we do not follow "cunningly devised fables," but solid, historical facts.

Sources of Our Knowledge of Jesus Outside the Scriptures.

Strangely enough, there are only a few references to Jesus in secular history from His day. Tacitus in his *Annals* refers to him briefly thus: "The founder of this sect was one Christus who was put to death in the reign of Tiberius by the procurator Pontius Pilate." He goes on to say that this act checked for a time "this pernicious superstition" but that it broke out again not only in Judea, but also "in the capital, to which place, everything that is hateful and shameful flows from every quarter and there meets with sympathy."

Josephus in his *Antiquities* also makes several references to Jesus. The *Talmud*, a collection of rabbinical teachings and laws, refers to Him. Other references to Him are to be found in "The Teaching of the Twelve Apostles," in Justyn Martyr's works, in the writings of Origen and Clement, and in papyrus found

in Egypt. These isolated and individual references are about all that we find about Jesus outside the Bible itself.

Sources of Our Knowledge of Jesus In the Bible.

The first source materials about Jesus came from the letters of Paul. It may come as a surprise to many people to know that several, in fact a number, of Paul's letters were written before the gospels were written. And, of course, there are many references to Jesus in Paul's letters, but even at that they give but little information about the life of Jesus itself. And, of course, the letters of the other writers in the New Testament have many references to Jesus. The same thing is true of the Acts of the Apostles.

But the greatest portion of our knowledge of Jesus comes from the Gospels, Matthew, Mark, Luke, known as the "Synoptic Gospels" and the Gospel of John. And when one discovers that these gospels deal, with but few exceptions with His public ministry which lasted only about a year and a half or two years, and that in two of these Gospels from a quarter to a third of the story, is concerned with the last week of Jesus' life, one sees just how comparatively little source material we do have. For thirty of his thirty-two or three years of life, we have only a few references, the Infancy and Early Childhood stories, and from the time He was a boy in Nazareth until He began His public ministry, almost thirty years, only one reference. These are facts well attested by scholars and by the Bible itself.

Back of the Gospels are the oral traditions, or the spoken word. The disciples and the followers of Jesus told the stories of what He did, and they repeated what He said. They used this material for teaching and preaching purposes, and it was repeated and remembered and became well fixed as to content and form. Then there came the time when some of this material was reduced to writing to make it permanent. There was one collection now called the "Q" document of such material, which formed the background for the fuller gospel stories.

Mark undoubtedly wrote the first

gospel. It is composed for the most part of what Jesus did, rather than what He said. It depicts Jesus as the Son of God, a man of mighty works and forthwith action. It forms the outline of the other gospels.

Matthew's gospel came next. He used Mark's gospel as an outline but he had a great deal of material which Mark did not have or did not use especially many of the sayings of Jesus. The theme of Matthew's gospel is "That the scripture might be fulfilled." He wrote showing Jesus as the Messiah, as the King, and he wrote for the Jews as Mark wrote for the Romans.

Luke, a careful historian, wrote the next gospel. Luke was a Gentile, a Greek physician, and a man of culture and keen mind. He sets forth Jesus as the Perfect Man. Luke's gospel is the gospel of the common man, of the poor, of prayer. It is in the thinking of many people the most beautiful book ever written. It was written for the Gentile world as well as the Jews.

John's gospel is the "most spiritual gospel" in the right sense of that word. He does not give us a detailed account of the life of Jesus, but rather takes certain incidents from the life of our Lord and draws a spiritual lesson from them. He wrote that men might believe that Jesus was the Christ, the Son of God, and that believing they might have life through His name.

The gospels have different viewpoints. They differ in many places in details. But their central theme is Jesus Christ and Him crucified. And as has been said, they are trustworthy records, fully accredited by the exacting tests to which the people of their day and the centuries have given them. In them are the words of eternal life through Jesus Christ.

THE BOYHOOD AND YOUTH OF JESUS.

LESSON III—JANUARY 16, 1948.

MEMORY SELECTION: *The child grew and became strong, filled with wisdom; and the favor of God was upon him.*—Luke 2:40.

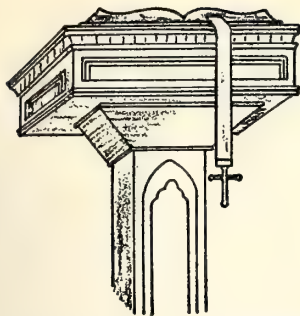
LESSON: Matthews 2:13-15, 19-23; Mark 6:3; Luke 2:39-52.

DEVOTIONAL READING: Luke 2:25-32.

The Hidden Years.

Reference was made in *Notes* a few weeks ago to the tragically little—so it seems—that we know about the life of Jesus before His public ministry. In fact we do not have a great deal of

(Continued on page 15.)



THE NEED AND THE PROMISE.

A Sermon

By ALBERT BUCKNER COE.

Where is the God of judgment?
—Malachi 2:17.

Thou shalt bring forth a son, and shalt call his name Jesus. He shall be great and shall be called the son of the Highest.—Luke 1:31-32.

Four hundred years before the birth of Christ a prophet lived named Malachi. He taught the people of Jerusalem. He was deeply concerned over their sins. They were unbrotherly—"Why do ye deal treacherously every man against his brother?" They were forgetful of God—"Judah hath profaned the holiness of the Lord." In this consciousness of the people's forgetfulness of God, Malachi yearned for assistance. In his anguish he cried aloud: "Where is the God of judgment?" In figure the prophet lifts his voice out over the turbulent years between the Old and New Testaments and with his eyes upon the future calls: "Where is the God of judgment?" The cry is answered. Back across the distance that separates the Old and the New Testament, back from the gospel of Luke, the reply comes clear and strong: "Thou shalt bring forth a son and shalt call his name Jesus. He shall be great and shall be called the son of the Highest." Jesus Christ is the promise which answers the need.

Behold the need in the broken characters of European youth! Behold the promise in Christ through the Christians of America.

Where do we hear the urgent cries of need today? They make a conglomerate sound as we delve into our own lives, as we walk the streets of the city, as we hear voices of despair and hunger coming across the ocean, as we hear men and women and children crying for mercy out of the debris of bombed cities, as we watch cultured families in displaced persons camps caught like rats in a trap, all crying, "Where is the God of judgment?"

Our world is in need. The war has been over for three years and still whole continents are physically and spiritually hungry. The countries of Europe are still heavily rationed. England is not starving, but is still short of some essentials of food, such as eggs and butter, not to speak of the general need of fats and sugars. Her people are discouraged and "hope" is a well nigh forgotten term. France is short of food and particularly those necessities for making food rich, such as fertilizer and farm implements. More than that, French character has deteriorated. There is no mutual confidence among people. They do not trust each other. They do not trust their government, which explains in part why their governments come and go in quick succession. All of this because France has largely lost her religion and her morals. Of the forty million people in France, only seven million are professing Christians—the remainder are fit subjects for atheism. Czechoslovakia is hungry. Most of her people are not communists, though they struggle under a government that is Communist. The people walk the streets in fear and wonder when the way will turn and they will be returned to normal democratic living. Poland is still buried under the debris of bombed cities and her people till the soil as best they can with few farm implements. There are homes for old people and orphanages for children, but the masses of people see through a glass darkly and wonder what next. Germany is still bombed. Her people are for the most part undernourished. They are short of fats and sugar. Disease breaks out largely because of inadequate rations. And to make matters worse, there are settled on her soil today millions of displaced persons who wait for a day of liberation either to go to a foreign country or return to their own after the threat of Russia has passed. Yes, from these countries and from all countries of the world, the cry goes up: "Where is the God of judgment?"

The Promise of Hope.

To all of this need the promise comes back—a promise of hope—"Thou shalt bring forth a son and shalt call his name Jesus. He shall be great and shall be called the son of the Highest." We rejoice with exceeding joy. Jesus Christ, center of the world's most beautiful story, born in a manger, watched over by the shepherds, adored by the wise men, "an infant tender and mild," is

the promise for Malachi and the promise for us.

Jesus, there is no dearer name than Thine
While Time has blazoned on his mighty scroll;
Nor wreaths nor garlands ever did entwine
So fair a temple of so vast a soul.

What is there in Christ that can meet our needs? He was a man of compassion. He loved all men, even those who opposed him. Little children were dear to him. Sorrowing parents were comforted by him. The deaf, the dumb, the halt, the blind found a response in him. The weak eagerly sought him though sometimes they were pushed aside by the throng. A blind man, named Bartimaeus, was one of those left by the roadside. He waited, knowing that Jesus would pass. The surging crowd came on. Bartimaeus cried out in the midst of the din: "Jesus thou son of David, have mercy on me." It was such a piercing cry that Jesus heard him. He answered, "What wilt thou that I should do unto thee?" "That I might receive my sight." Quickly came Jesus' response of mercy and love: "Go thy way, thy faith hath made thee whole." What compassion! And that compassion working through us can bless our world today. Christ, the compassionate one knows our sorrows, is acquainted with our grief and seeks to make us whole.

With what consecration he lived—and died! It would have been far easier for him to lead a sheltered life. He could have passed his time in rest and quietness in Bethany. But he would not. He was God's son. He had a mission. He was under compulsion to reveal God to men. The consecration can permeate our distraught world.

"Wonderful, Counselor."

Jesus, the Savior, is ours to receive. However we may conceive of radiance, he is more radiant. However we may comprehend love, he is greater love. However, we may know devotion, he exceeds it. Wonderful, Counselor, Mighty God, Prince of Peace. We must receive him into our lives at Christmas.

Having received him into our lives at Christmas, we must be his instruments of compassion and courage and devotion. The world's hungry people both physically and spiritually cry to us across the broad oceans. In the name of our Christ we must cup our hands and call back to them our promise of aid.

We have a means whereby we may send our help. Our Congregational
(Continued on page 14.)

The Orphanage

CHAS. D. JOHNSTON, Supt.

DEAR FRIENDS:

We are holding our books for one more report which will close the Orphanage business for the year, 1948. We are quite a distance from our goal and will have to receive checks in an abundance to get enough to reach it by January 6, the day our final report for the year, 1948, will be made. So far, from the churches and Sunday schools we have receive the sum of \$20,920.17. From special offerings we have received the sum of \$22,393.73, making a grand total of \$43,313.90. We still lack \$6,686.10 of being to our goal. In our next letter we will give you full details for the year, 1948.

The Orphanage children had a very happy Christmas. All were happy. The student body at Elon College played "Santa" to all of them, and all the children were given nice presents and were happy. I think the student body got a real joy out of the occasion.

The Burlington Church invited all the children down to the Burlington Church and put on a Christmas program for them, which they thoroughly enjoyed.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 30, 1948.

Sunday School Monthly Offerings.

Amount brought forward \$17,531.68

Eastern N. C. Conference:

Lebanon \$ 10.00
New Elam S. S. 13.69
Pleasant Union 25.00
Southern Pines S. S. 23.86
Wake Chapel S. S. 40.01
112.56

Eastern Va. Conference:

Bethlehem (Nans.) S. S. \$ 13.40
Dendron S. S. 13.00
Liberty-Spring S. S. 7.00
Newport News S. S. 13.00
Norfolk, First 25.00
Oakland S. S. 25.50
Spring Hill 9.00
105.90

N. C. & Va. Conference:

Asheville \$ 5.00
Bethlehem 50.00
Burlington 5.00
Durham S. S. 27.38
Happy Home 8.92
Monticello 30.32
Mt. Bethel 3.00
New Lebanon S. S. 22.00
Pleasant Grove S. S. 26.86
178.58

Western N. C. Conference:

Ether S. S. \$ 8.24
Flint Hill (M) 3.17
Shiloh S. S. 21.71
33.12

Va. Valley Conference:
Leaksville S. S. \$ 5.41
Newport 12.96
18.37

Ala. Conference:
Cocinth 5.00
Ga. Conference:
Central S. S. 7.50

Total this week from
Regular Offerings \$ 461.03

Thanksgiving Offerings.

Eastern N. C. Conference:
Henderson \$121.00
Oak Level 25.00
Sanford 100.00
246.00

N. C. & Va. Conference:
Burlington S. S. \$2,207.37
Durham 163.35
Elon College 207.00
Haw River 54.19
Pleasant Grove S. S. 14.00
2,645.91

Western N. C. Conference:
Smithwood 35.55

Total this week from
Thanksgiving Offerings \$ 2,927.46

Total for week from churches \$ 3,388.49

Total for year from churches \$20,920.17

Special Offerings.

Amount brought forward \$21,509.20
Mr. Haith, children \$ 7.00
Mrs. Sullo, children 26.12
Mrs. Burgess, children ... 23.00
Mr. Rumley, Jerry Wilkins 10.00
Mr. Whitaker, Tommy Wilkins 10.00
Neese-Baracca Class, Reidsville, for J. C. Davidson 30.00
Huber Bible Class, South Norfolk, for Jackie Wilkins 25.00
Cash, hauling seats 10.00
Burlington Rotary Club .. 238.75
Big Oak S. S. 3.34
383.21

Thanksgiving & Christmas Offering.

Mr. O. S. Clayton \$100.00
Miss Lura Kennedy 40.00
Neese-Baracca Class, Reidsville 50.00
Mr. A. W. Cooper & Friends 2.00
Mr. C. V. Hooper 10.00
Mr. Samuel Earman 50.00
Mr. Allen D. Moore 50.00
Gibsonville Development Co. 15.00
Mr. & Mrs. Earnest Sibley 5.00
Mrs. Inez Darden Harrell 5.00
Mr. Garland Gray 100.00
The C. B. Dolge Co. 9.32
Burlington Rotary Club .. 10.00
A Friend 5.00
Gate City Motor Co. 25.00
Huffman Oil Company ... 25.00
501.32

Total this week from Special
Thanksgiving Offerings .. \$ 884.53

Total this year from Special
& Thanksgiving Offerings \$22,393.73

Grand total for the week ... \$ 4,273.02

Grand total for the year ... \$43,313.90

LETTER FROM THE JACKSONS.

(Continued from page 8.)

tion. We shall thus be enabled to face the uncertain future without fear and frustration, knowing that the future is in His hands.

By the time this letter reaches you, Christmas will probably have passed. We hope it has been a meaningful one for you. We earnestly desire for each of you that 1949 may be a year filled with happiness and spiritual blessing. In our moments of decision and in whatever the future brings, we covet your prayers.

Cordially,
DICK, DOROTHY &
LEWIS JACKSON.

THE NEED AND THE PROMISE.

(Continued from page 13.)

Christian Committee for War Victims and Reconstruction started out three years ago to raise \$4,300,000. This was not too large a sum when we compare it with the sum of \$27,000,000 sought by the Presbyterians. To date we have raised three and a half million dollars of the amount we sought. Now with our Committee completing its work on January 1, 1949 and going out of existence as far as its leadership is concerned, we request from the church of our denomination \$800,000 to complete our task. In the name of the lonely, hungry despairing people we appeal to our members to help us complete this task. In the name of Christ, who never failed to touch the eyes of the blind and lift up those who were fallen, we appeal to our Christian friends to help us meet the overpowering demands upon us for help.

Nothing will ever take the place of simple, unobtrusive, old-fashioned courtesy.—Matthew S. Sloan.

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SUNDAY SCHOOL LESSON.

(Continued from page 12.)

information about His public ministry. When one reads the lesson material for today he realizes how appropriately the first thirty years of Jesus' life can be called "the hidden years." There is, of course, the surpassingly beautiful story of His birth as told by Luke the beloved physician, and a brief account of the first few days of His infancy. There is also a very brief reference to His birth in connection with the visit of the Wise Men and the flight into Egypt as told by Matthew. But from the time of his earliest infancy until He was twelve years old, there is a break in the record, absolute silence in regard to the days of his boyhood. Then after Luke's illuminating story in connection with His trip to Jerusalem at the age of twelve—the age at which every Jewish boy became a "son of the law" until He was thirty years of age or thereabout, there is another break in the record, absolute silence in regard to the years of young manhood and young adulthood. It seems unfortunate, almost tragic, that we have such a limited or fragmentary record of this, the greatest life that was ever lived.

Much in Little.

We have but little, but that little tells us much. If one reads the records closely he will learn much about these "hidden years." The few bold strokes that the writer-artists do draw, tell us much. The picture can readily be filled in without drawing on the unrestrained imagination. There is much that we would like to know but there is little more than we need know. The infancy and childhood and youth of Jesus were all a revelation of the divine plan for the children of men.

Providentially Preserved.

Matthew plainly states that the infant Jesus was providentially preserved by God. Here was the child of promise, the fulfilment of prophecy, the promised Messiah, the Son of God, the Agent of divine purpose, the Saviour of the world. And God saw to it that His unique Son was protected and preserved until He had fulfilled His purpose. Thus in His infancy and childhood He was preserved against the murderous intent of the monster Herod, and again and again during His ministry He was kept until in fulfilment of the divine promise and purpose He gave Himself on the Cross for our sins. Here is drawn out in living letters the story of the

mysterious ways in which God performs His wonders.

Religiously Nurtured.

Even a casual reading of the story of the early years of the Master's life reveal the fact that He was cradled and nurtured in a religious home. Here was a virgin, chaste in spirit and reverent in attitude and obedient to the divine vision, who through those hidden years wielded a wholesome and determinative influence over His life. And the record indicates plainly that Joseph, His foster father was a man of reverent spirit and religious faith, as well as of sensitive spirit. His parents were regular attendants at the feasts, and were faithful in the performance of their religious duties. There was religious instruction in the home and better still a religious atmosphere in the home. And when in later years the call of God came, Jesus could interpret it in terms of the sane and simple and sound life of the home.

Growing Symmetrically.

The Son of God lived and grew as the son of men. He was in this respect like unto all the sons of men. He grew in bodily strength and skill and resiliency into a man of rugged, robust health and bodily vigor and strength. He played as a boy, and worked as a young man, undoubtedly as a carpenter. He had tasks to do in and around the home and learned the discipline of work and self-denial and cooperation. He also grew in wisdom. His mother taught him out of the great wealth of the treasury of the religious history of His people. He undoubtedly attended the synagogue school and He had to learn as did any other boy. He had to learn to observe, to think, to reason, to speak—it was not a gift poured ready-made into His mind. He grew, too, said Luke in favor with God and with man. We may be sure that he practiced the social graces which are the marks of a true gentleman. One can be sure that He was no prude, or stuffed shirt or high hat. One suspects that He was one of the most popular boys in the village, and one of the best liked young men in the community, simple, sincere, sound, modest, polite and popular even if serious beyond many of his fellow-townsmen. And Luke adds that He grew in favor also with God. It is a mistake to think that His knowledge of God and His discovery of the Father's will came to Him all of a sudden. It is more in keeping with the facts to assume that the religious consciousness dawned gradually and de-

veloped normally. But there was an eagerness to learn and a glad response to each new revelation or discovery of God. He was always obedient to the heavenly vision. It is to be noted, too, that He was subject to His parents. He was no free lance, no passionate individualist going His own way regardless of the counsel of His parents and the rights of others. He learned obedience and practiced it. As a boy He played eagerly, fairly joyfully—we may be sure of that. As a young man He was a workman that needed not to be ashamed—we may be just as sure of that. The latter years of His public ministry were but the flowering and the fruitage of the hidden years of his boyhood. Here was the ideal for boyhood and youth.

Definitely Called.

As stated above Luke breaks the silence of the thirty "hidden years" with the story of the boy Jesus' first visit to Jerusalem at the age of twelve. It is too familiar to need retelling. It has many interesting sidelights as well as highlights. There is the significant fact that the last place his parents looked for Him was in the Temple—it evidently did not occur to them that He would be found there. But perhaps the central fact is the evidence that at that early age, the boy Jesus had already felt the divine call, had felt the hand of God upon Him, had sensed a divine mission that had laid hold on Him and made it imperative that He should be about the Father's business. It is not likely that His sense of His Messiahship came suddenly. It probably came gradually. But God's spirit had already spoken to the boy and there was a glad response in His heart. It is significant, too, that after the experience in the Temple, He returned with His parents to Nazareth, "*and was subject unto them.*" Obedience to His parents was an integral part of His obedience to His heavenly Father.

Patiently Working and Waiting.

And then another long silence in the record—at least eighteen years more, before there is another word concerning Him. They were years of working, while waiting. It must have made heavy demands on His patience. But He bided the time until God's clock struck the hour, the meanwhile working, and thus doing the work of the Father even as later He did more spectacular works in the Father's name. It was all of one piece. He could not have done the one if He had not done the other. Truly this man was the Son of God.

LETTER FROM AFRICA

Missao de Dondi
C. P. 28 Bela Vista
Angola, Africa

Dear Friends:

First of all I want to thank you people who have been so kind at responding to my request for pictures. I wish there were some way to tell you just what a help they are in the Bible classes. It is so impossible sometimes to try to explain things but when one can say, "Look; it is like this," what a wealth of information he has given. And how the students love to have a picture or two in their book to take home. Or even one for the cover is a treasure to them. Then in turn use them in their teaching.

Four weeks ago today I arrived in Dondi with full intentions of getting a letter off the first week. But instead I spent it finding a new girl for the house, teaching her to do some of the work and doing most of it myself. My house mate, Amy Schaffler promised to be here to help set up the house but she got word her sister was to arrive so instead of finding Amy I found a note saying, "I'll be back in a week." I unpacked, scrubbed floors, made curtains, laid rugs, cleaned windows and made beds all hours of the day and night. In between I wrote lessons for a teachers conference.

Three weeks ago today Amy came back bringing her sister, Dorothy, and another missionary for a week's visit. The next Monday I started teaching in the teachers' conference, having four hours every morning and supervising work periods in the afternoons. That kept me busy to say nothing of the company in the house and something special on every night.

Two weeks ago we saw our guests off on the train and I was ready to settle down and write some lessons for the school year. But no such luck. One of the missionaries, Margaret Halliday, has been ill for some weeks. The girl who was to help us, Muggy Dawson, went out there to take over the work and care for Margaret. What with some of our girls already here and the rest due on Wednesday, there was nothing to do but take care of every immediate job as it came along. Anyway the week flew with jobs of registering, feeding, distributing books, examinations and acting as general handy man.

The next thing I knew last Monday was here and classes were underway. I had man-

aged to get some lessons ready for the other teachers in Bible but find taking over Muggy's Bible class with a five-minute warning a little difficult. However, we have gotten through the first week and I have my lessons at least a day ahead now instead of just one hour, so perhaps I shall get a good start this week. We are now well into the classes with 165 girls present. We are still holding our breath for fear smallpox breaks out. We thought the scare was over but heard yesterday that 25 of our girls were traveling together and one was taken sick and sent back. She now has smallpox. What about the others! Time will tell!

I'm really having the time of my life this year. There is no doubt but that I'm busy, but being a person who likes work that suits me fine. I thought I'd be teaching the Life of Paul as I did last year and for which I had all kinds of material and lessons but when Muggy left I had to give my well-planned schemes to native teachers and take over her group for which I can't even find lessons in Umbundu most of the time. Their work is a series of short courses on worship, women's and girls' work in the villages, "How We Got Our Bible and Church History." Then I have a lesson once a week with them on "How to Teach in the Sunday School." Also have two other groups each of which are taking "Life of Christ and Worship." I also supervise the other Bible Classes and have been doing my share of trying to help get the academic classes started. It is all great fun, especially when you don't know quite what it is all about. My out-of-school hours are even fuller than my in-school ones as I have the boarding—which includes feeding the girls and taking care of the dormitories. And I'm general handy man of extra curricular activities and gym. The time in the latter is filled trying to plan for Founder's Day on December 1. The other includes two nights of social room a week where the girls sew, crochet, read, knit, etc. There is also to be one girls' club a week and we hope to start a couple of ball teams and a dramatic club. These will be for after-school hours.

Greetings to all from one who misses you and your intimate friendship but who wouldn't be any other place for the world!

HARRIET M. SUMMERVILLE

1844 - Over a Century of Service to the Denomination - 1948

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CI.

RICHMOND, VA., THURSDAY, JANUARY 13, 1949.

NUMBER 2.

"Greatest Story Ever Told" Receives Another Honor



John K. Hough, right, director of advertising for The Goodyear Tire & Rubber Company, accepting plaque from M. Simmons, publisher of Magazine Digest, honoring Goodyear's public service radio program, "The Greatest Story Ever Told," as the outstanding radio program in the religious category.

The program, broadcast over the ABC network every Sunday at 6:30 p. m., EST, is a drama based on the teachings of Christ, and carries no commercial announcement. "The Greatest Story Ever Told," now in its third season on the air, has received more honors, awards, and commendation than probably any other radio program.

News Flashes

We learn with regret of the passing of Brother V. O. Kitchens of Roanoke, Alabama, who died on Tuesday, December 28. Burial was at Antioch Church on the following Thursday.

We received New Year's greetings last week from Rev. G. D. Hunt, our veteran minister of Wadley, Alabama. We return his greetings and wish for him a very, very Happy New Year.

Rev. H. A. Ironside, a Bible scholar-author and preacher of fifty years experience, is holding services at the First Church, Portsmouth, Va., during this week, at 3:30 and 7:30 p. m. The final service will be held on Sunday evening, January 16.

Busy ministers and teachers may find help in preparing their sermons and lessons for Race Relations Sunday, February 13, 1949, in materials available from the North Carolina Commission on Interracial Cooperation, Box 1208, Raleigh, N. C. It will be sent free upon request.

BURLINGTON FOUNDATION GIVES \$8,500 FOR ELON COLLEGE GYMNASIUM.

Contribution of the sum of \$8,500 toward the construction of a new gymnasium for Elon College has been announced jointly by Dr. L. E. Smith, President of the College, and the trustees of the Burlington Foundation, donors of the gift.

Granted by the Burlington Foundation, a trust established by Burlington Mills Corporation for educational, charitable and other purposes, the gift to the college was presented to Dr. Smith by Hinton Rountree, Elon alumnus, who is now associated with the cost control department of Burlington Mills.

In accepting the gift, Dr. Smith expressed his appreciation for the "generous consideration in our efforts to provide facilities for physical education on our campus at Elon College." Noting that the school has been in need of a new gymnasium for sometime, he stated that "I want you to know that the board of trustees, faculty and students are all appreciative of this generous assistance."

The trustees of the Burlington Foundation, commenting upon their

(Continued on page 7.)

INTERNATIONAL RELATIONS SECRETARY APPOINTED.

Fiction best sellers and modern art exhibits seem to indicate that the artists and authors see no meaning in life, says Herman F. Reissig of New York City who has just been appointed International Relations Secretary of the Congregational Christian Council for Social Action. "It is not the artists who have lost all sense of direction, however," Mr. Reissig believes, adding, "they are merely the sensitive barometers, as they ought to be, of the mood of their times."

Reading fiction best sellers and attending modern art exhibits is, therefore, a good way to estimate the job ahead of the Christian Church in our



REV. HERMAN F. REISSIG.

time, according to Mr. Reissig. He believes also that one reason our international situation is so serious is because "Marxists do not believe man is a sinner and we in the so-called Christian countries have forgotten it. This means there is no humility, only pride and self-righteousness on both sides." The Christian teaching concerning repentance, forgiveness and love may not be easy to translate into terms of concrete international problems, says Mr. Reissig, but we will not have a much saner world until we relearn these things for ourselves and apply them to our social problems.

In this new work as International Relations Secretary, Mr. Reissig, whose home is at 56 West 36th St., New York City, will conduct a program of education and action on international relations, the United Nations and American Policy, for the Congregational Christian Churches of the U. S. A.

Born in a United Lutheran Manse,

the son of a minister Mr. Reissig is a graduate of Wagner Memorial Lutheran College and Mt. Airy Seminary. Ordained into the Lutheran ministry, he transferred to the Congregational ministry in 1925. His pastorates have included the West End Congregational Church, Bridgeport, Conn. (1925-30); King's Highway Congregational Church, Brooklyn, N. Y. (1931-36); and the First Congregational Church of Quincy, Ill. (1942-47). From 1947 until the present he served as Field Secretary of the American Committee for the World Council of Churches. Between 1936 and 1941 Mr. Reissig made five trips to Europe as exchange preacher and relief director.

TO THE EDITOR.

The December 16, 1948, issue of THE CHRISTIAN SUN has just come and, as usual, I enjoyed reading through it.

Two items attracted my special attention and I want to thank you for them. The first was the report by Rev. Kenneth Register concerning the organization of Men's Club at his church in Union (N. C.). I was particularly impressed by the closing paragraph and sentence of his report. He said that the men really mean business and I can truthfully say that men all over America are feeling the very same way.

The second item was your editorial on the "Federal Council, 1908-1948." I read that with interest, particularly the comment on Mr. Taft's address to the meeting. Having traveled in Europe this summer and seeing the state of the church in twelve countries, it is easy to become concerned that the same lifelessness, at least in the state churches, shall never come to our churches here. I am convinced also that a wide-awake laity, practicing every day the principles of Christianity and seeing to it that their churches are effective and efficient, can be a big help all over America.

Please express my warmest greetings to all your staff, your ministers and lay people and I hope that all of you will have enjoyed the Christmas season and that 1949 will be one of the best years you have known.

WALTER A. GRAHAM, *Director,*
National Laymen's Fellowship.

The *Gospel Advocate* enters the new year in new dress. We congratulate the management on the larger paper and its improved appearance.

MASSACHUSETTS MAN COMMISSIONED FOR NATIONAL POST.

Rev. R. Norris Wilson has been appointed to the post of Associate Minister and Associate Executive Secretary of the Missions Council. He was commissioned on Monday evening, December 27, in the First Congregational Church of Wakefield, Mass., by six national and international heads of the denomination.

The sermon was preached by Dr. Douglas Horton on the subject, "Weather Forecast for Christendom."

Mr. Wilson began his new work on January 1 with headquarters at 287 Fourth Avenue, New York City, and will make his home, with his wife and two children, in General Wayne Village, Madison, New Jersey. He was born in Hinsdale, Illinois, and is a graduate of Olivet College and Chicago Theological Seminary with graduate work at Yale Divinity School. In 1936 Mr. Wilson was in Summer Student Service work in the states of Washington and Oregon, and in 1937 he attended the historic Oxford and Edinburg Conferences in Great Britain.

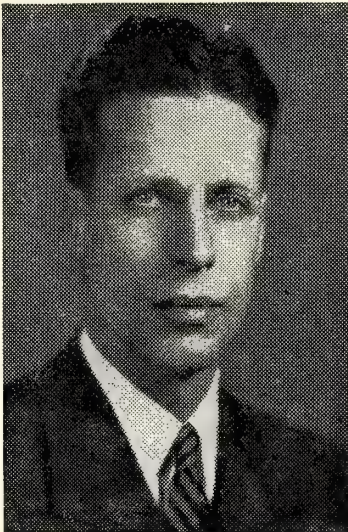
His pastorates in the Congregational Christian ministry have included Pulaski, N. Y.; Sterling, Ill.; Wakefield, Mass., where he has been since 1945 pastor of the First Congregational Church. He is a member of the Prudential Committee of the American Board of Foreign Missions and a Trustee of Olivet College and the American University at Beirut, Lebanon.

In his new national job Mr. Wilson will share in certain administrative tasks but primarily he will be responsible for assisting State Conferences in planning a comprehensive program of promotion integrating conference staff leaders, committees on promotion, and Pilgrim Fellowship leaders and Religious Education Directors into a unified promotional team.

He will direct the activities of the National Committee on Missionary Education, Stewardship and Promotion. One of his immediate jobs will be to interpret in the pulpits, in conferences and in forums the Christian World Mission of the Congregational Christian Churches which has now under way the raising of a benevolence budget of \$6,280,000. Mr. Wilson will promote especially the item of Relief and Reconstruction in the unified budget of this Christian World Mission.

"The clock has stood at 'five min-

utes to twelve' so long that we are almost convinced that it has stopped there. Crisis is commonplace," says Mr. Wilson. "Perhaps in a way it has stopped. We are told that revelation is progressive and that God does not give us the next lesson until we have earned the last. Sympathy will not heal the world and generosity will not feed the hungry. It will not satisfy the kind of hunger with which the world is hungry now. What will heal the world and meet its hunger is a right and living answer to that most



REV. R. NORRIS WILSON.

searching of all questions, 'What think ye of Christ?'"

The Eighteenth Ministers' Week will be held at the Chicago Theological Seminary, January 31 - February 4. Lecturers include Bishop G. Bromley Oxnam, Dean Harold A. Bosley, Prof. Arnold O. Wolfers and Dr. Harold C. Urey. Other features include morning classes by faculty and afternoon workshops. For information write to 5757 University Avenue, Chicago 37, Illinois.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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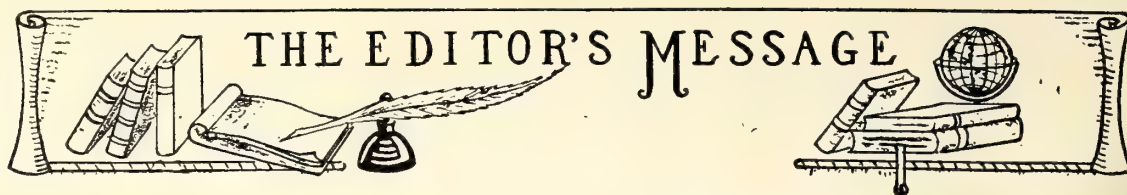
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APOLOGIA FOR BLUE PREACHER.

Poor fellow! Our Blue Preacher, who voiced his doubts and anxieties in our December 23 issue, has been properly excoriated. Blue preachers usually suffer in silence. Occasionally they weep on one another's shoulders. This unusually blue preacher inadvertently blurted out his pent-up lamentations. Now he has been put very properly in his place, reprimanded for his temporary weakness, and buttressed with the theology of perfectionism.

Wonder how he feels now? Of course the answers given in this issue are true. But they apply primarily to that phase of the pastor's problem which might be summarized in the test: "And David encouraged himself in the Lord."

The stark facts mentioned by the dejected preacher—and others—remain. The disparity between profession and practice, the ethical obtuseness of some who are prominent in church circles, the persistence of the status quo, the financial stringency under which most church work must be done, anti-progressive cliques, unenlightened and authoritative church leaders, laxity in church attendance, etc.

No layman responded by saying: "We are to blame, preacher. No wonder you are discouraged. You preach a dynamic gospel while we persist in our lethargy. Many of us have become so habituated in our secular living that we are practically immune to the religion of Christ. Many of our attitudes are formed and decisions are made as democrats or southerners rather than as Christians. We have inadvertently—almost unconsciously assumed the attitude that Christianity is something to be preached, not lived. I am not surprised that you are discouraged and disillusioned. I am surprised that you have not given up long ago." Such a confession would bring cathartic tears to the preacher's eyes, warm his lonely heart, and send him back to the pulpit with a renewing gospel.

The preacher is a human being, not a god. He has this Treasure, but it is in an earthen vessel. Must he be banished to the ministerial dog house for indulging temporarily in a bit of mild self-pity? Blue Monday is an ancient institution in the ministerial fraternity and it is observed by ministers of all denominations. It will be news indeed if we succeed in abolishing it overnight.

RELIGION AND ECONOMICS.

To develop an informed and active concern within the churches for Christian principles in economic life, the Federal Council of the Churches of Christ in America, has designated the week beginning with the third Sunday of January as "Church and Economic Life Week." The first annual observance will be held January 16-22, 1949.

Announcement of the observance, approved by the Executive Committee, was made by the Rev. Cameron P. Hall, executive secretary of the Federal Council's Department of the Church and Economic Life.

"Christians will match the demands of the times as they accept their responsibility before God for what each can do individually and together, in his economic activity and relations," said the Rev. Mr. Hall.

"In urging the local church and the local community to join in this observance, the Department of the Church and Economic Life recognized that vast numbers of church people are confused and hesitant about what is required of them as Christians in economic life.

"Genuine progress toward economic justice has been made but in these confused and chaotic times there is much insecurity and fear. The consequences of failure to achieve constructive solutions of these problems would be national and worldwide disaster.

"Our nation's efforts to encourage European and world recovery are endangered by vast inflationary pressures at home. Any serious decline toward a depression would lead to disillusion and desperation here and abroad. The solution of economic problems needs not only people of technical competence but also calls for people with conviction and understanding of what it means 'to do justly, and to love mercy, and to walk humbly with thy God,' in economic life.

"'Church and Economic Life Week' will provide an opportunity for church people to grow into and build upon their responsibility before God for what they do in economic life—as people who buy what others make, or who produce what others buy; who make deposits in banks and who draw income from investments; who have the power to employ others or who depend for an income upon being employed by others."

THOUGHT FOR TODAY.

"Thus speaketh Christ, Our Lord."

"Ye call Me Master and obey Me not,
Ye call Me Light and see me not,
Ye call Me Way and walk not,
Ye call Me Life and desire Me not,
Ye call Me wise and follow Me not,
Ye call Me fair and love Me not,
Ye call Me mighty and honor Me not,
Ye call Me just and fear Me not;
If I condemn you, blame Me not."

Looking backward, it appears to me that nearly every piece of good luck I ever had led directly to a bad result; and all the things I thought were bad luck when they happened, in the end turned out to be the foundation of opportunity.—Colonel E. M. House.

Our Christian World Mission--At Home*

By REV. ROBERT M. KIMBALL.

As we gather here today, December 7, 1948, my thoughts go back to a more momentous December 7—December 7, 1941—the day that the Japanese fleet bombed Pearl Harbor, and the war that we had hoped and prayed might be avoided, began. December 7, 1941, marked the beginning of a new era—overnight life changed for hundreds and thousands of people. For others, the change appeared to come more gradually, but for all of us, today, seven years later, now that the turmoil of the war has subsided, we are conscious that in many respects we are living in a new or different world.

People who have been made homeless and penniless by war's destruction know that the world will never be the same. Families who have lost loved ones in battle are poignantly conscious of the change, but for many of us the changes have been less drastic, more subtle. There are towns which, gradually in this period of seven years, have become "ghost towns" because families have gone to new localities to seek employment. Other communities have been overcrowded and cannot meet their housing needs because of the tremendous growth in population; schools and colleges are overcrowded, in many instances school buildings are inadequate; the "teacher problem" has long been acute; on every side we hear discussion of the increased rate of juvenile delinquency. The tremendous increase in the cost of living has brought many face to face with new economic problems, and with it all, we are conscious of an undeniable wave of worldliness and secularism that is pervading our land. As we look out upon our world there are some who may be saying, "Happy Days Are Here Again," but many people are harassed and distressed by new problems brought about directly or indirectly by the war.

Standing in the midst of this new or different world is the Christian Church—the physical evidence of the Spirit of Christ upon earth. Never has the church been challenged as it is being challenged today to present a program that will be adequate for the material and spiritual needs of people. What an opportunity, what

a responsibility lies before us as Christians!

Our denomination has termed this opportunity and responsibility "Our Christian World Mission." Just what does that mean? What is involved as far as the local church, its pastor and its members are concerned?

In the first place, it is our Christian World Mission to endeavor to bring into active participation in the program of the church every member on our church roll. As we know, most churches have a lot of "dead wood" among their membership. Why is this true? Maybe some people were never really converted, didn't really give their hearts to the Lord when they united with the church, so that while they allowed their names to be placed on the church record, they never took their vows seriously. Their social life and other interests have taken precedence over the church. Truly, most churches need a revival of religion.

Some people have never found a place where they really fit into the program of the church. There are men and women and young people who are naturally shy and need a great deal of encouragement after they unite with a church. Each new member needs a "sponsor" so to speak, some well established church member who will see that the newcomer is kept informed of all the church events, invited to attend meetings of the various organization, made to feel at home in these meetings and so on. It has been said many times, that it is much easier to bring new members into the church than it is to absorb them into the program of the church, and that is certainly true.

Then some churches haven't a streamlined program to meet present day needs. Some churches don't even have a program! Every church needs goals—goals for the men, goals for the women, goals for the young people, goals for the Sunday school, goals for the church as a whole. We have got to be on our toes and know about all the new helps which our denomination is offering, know what ideas are working well in other churches, and have suggestions to offering for improving the work and service of every department in our church.

And then, let me say this, we need laymen and laywomen on our church committees who are open to sugges-

tion, who are willing to face realistically the needs of the church and community, and adapt the program of the church to meet these needs. Most of the time the Official Board or Church Council, or whatever may be the name of the governing body in a church, is made up of faithful, reliable, wholehearted, Christian men and women who will support the church regardless of its program. However, sometimes loving your church a great deal can be a drawback. You become satisfied, you can't see its weaknesses, you can't see why anything needs to be changed. In order for a church to fulfill its Christian World Mission it must have a program that is keyed to meet the needs of every group in the church—children, young people, men and women.

In the second place, a wholehearted effort must be made to reach the unchurched. There are a great many people in every community who are not members of any church. Every true Christian should have a genuine feeling of concern for those outside the Christian fellowship. And it should be an active concern—the kind that constrains men and women to go out and work and continue to work until people are won to Christ. As Christ sent His disciples out two by two on an evangelistic tour, church members need to go out frequently visiting in homes, carrying on a program of personal evangelism. Laymen and laywomen need to be trained for this service. Winning people for Christ is certainly a great part of our Christian World Mission today.

In the third place, in order to fulfill our Christian World Mission we must give more money than we have ever given before to meet the growing needs of the local church. We all know about the high cost of living, and know that it takes more money to operate a church today than it did ten years ago. You need more money to run your household today. Likewise the church needs more money if it is to fulfill its Christian World Mission. Now this is a real problem for most churches. But I think we can honestly say that every church could raise a great deal more for home expenses and for benevolences if only it followed a well-worked-out system, if it had each year a competently directed and executed Every-Member Canvass. Too often churches rely upon the large contributions of a few substantial members to underwrite their church budget, they have not taken very seriously the "little

(Continued on page 11.)

*Address delivered by Mr. Kimball, Franklin, Va., at the Fifty-Seventh Annual Session of the Christian Missionary Association of the Eastern Virginia Conference.

CONTRIBUTIONS

SUFFOLK LETTER.

The new Elon College catalogue is beautiful. It is printed on lovely soft paper, and bound in the Elon colors—maroon and gold. However, it is that which is between the covers that counts. We can be very proud of that, too. Especially do I like that announcement on the fly-leaf: "*Member of the Southern Association of Colleges and Secondary Schools; the Association of American Colleges; the North Carolina College Conference; and of the North Carolina Conference of Church-Related Colleges.*" I like that phrase "Sixtieth Annual Announcement." To me the fact that our college is a member of the accrediting association, and that it has attained to the age of sixty years means something. Most important is its rating, and to see that is standard A-grade should make us all very happy and very anxious to keep it that way.

Sixty years! I have not yet seen one of the new Alumni Directories, but I know that its story is of immense importance to our Church. Only think of the men and women who studied at Elon. Think of the professors who have taught there, and those teaching there now. Think of the training received in those sixty years by thousands of young men and women. And think of the service they have rendered as ministers of the Gospel, doctors, lawyers, teachers, business men and women—and perhaps some of the greatest service rendered by men and women of Elon has been rendered in farm homes throughout this Southland. At Elon they caught a vision, of that we can be proud.

Yes, the new catalogue is quite a book. It contains 130 pages of important information. It lists twelve departments of instruction, which I state briefly: English and Dramatics, Business Administration, Social Sciences, Education and Psychology, Philosophy and Religion, Languages, Mathematics, Natural Sciences, Health and Physical Education, and Fine Arts. Many of those departments are broken into several divisions, as is, for instance, the social and natural sciences. And just remember that the equipment for teaching all these subjects, and the teachers who teach them, must be standard grade to get the rating. All that, and the spirit of

friendship and spiritual concerning which is fostered at Elon.

But I had to sort of rub my eyes when I saw that my college of 1917 now lists one hundred twenty-nine seniors, one hundred fifty-six juniors, two hundred twenty-two sophomores, and two hundred seventy-six freshmen—*almost an average of two hundred for each of the four classes!* I know that would make the founding fathers very happy! May God bless to our memory those men of really great vision, and help us to measure up in doing our part now. They have given us a great heritage in more ways than one. I intended to tell you that additional students not included in the above classes brought the total fall-of-1948 figure up to eight hundred thirty. Even the brief history, the description of the buildings, the listing of the faculty, the description of the courses, the names of all the students with their home addresses—all these things made interesting reading for me. There are so many good reasons that it should be so.

JOHN G. TRUITT.

SOUTHERN CONVENTION LAYMEN'S FELLOWSHIP.

Following is a report from the chairman of the Laymen's Fellowship Committee of the Southern Convention to the National Committee on Laymen's Work of the Congregational Christian Churches:

We have accomplished some things in our efforts to organize the Laymen of the Southern Convention. We have been well impressed and encouraged by the response of the average layman to an appeal for cooperation in developing the local church as well as our churches as a whole. We should like to mention a few of the things that have been accomplished in the Southern Convention:

1. Every church has a chairman and a vice-chairman. The most of these were elected by the laymen; although in some cases appointed by the pastor or Superintendent Wm. T. Scott.

2. Every conference has a chairman and vice-chairman. The chairman of each conference along with the Laymen Committee of the Southern Convention forms the council that governs the work in our convention.

3. Many of our churches had special meetings for the laymen, and some have local improvement projects under way sponsored by the laymen of the church.

4. We had a very large attendance of laymen at the meeting of the Southern Convention in May, 1948. In addition to a special program during the Convention, we arranged for a banquet at which time between 150 and 175 men met for about two hours to enjoy a program at which time Honorable Thad Eure, Secretary of the State of North Carolina, and a member of our fellowship, spoke to the group.

5. We planned for a Churchmanship Institute in North Carolina and Virginia. We held our Churchmanship Institute at Elon College for the North Carolina group, but due to the polio epidemic the attendance was not as large as we had expected. About 50 individuals attended this Churchmanship Institute which was very profitable to our people.

6. We observed Layman's Sunday on October 17, and the majority of our pastors used laymen as the speaker or in some way gave them special recognition on this occasion. We were especially encouraged by the cooperation of our ministers and with the fine programs put on by our laymen.

7. During the year we have mailed out several bulletins or News Letters. We have not been as consistent in this as we would like. We hope to do better in the future.

Again, we wish to say that we are encouraged by the interest of our laymen, but we are conscious of the fact that they are looking for someone to lead them. There is some doubt in our minds if sufficient leadership can be furnished without a fulltime employee. Men with jobs that tie them down each week-day cannot make the necessary contacts and meet with enough local church groups to get the job done as it should be in the Southern Convention. Some of us have hopes our Convention Office will find it possible to put on a fulltime man to work with the Laymen's Fellowship and promote stewardship and evangelism.

GEO. D. COLCLOUGH,
Chairman.

NOTE: Mr. Colclough is a member of the Executive Committee of the National Laymen's Committee of the Denomination.

Confidence is a plant of slow growth in an aged bosom.—William Pitt.

News of Elon College

By PRESIDENT L. E. SMITH

CHRISTIAN LIVING.

II. IN THE COMMUNITY.

A community is composed of a number of families living in homes located in a given area. These homes may be closely related as to location or widely separated. It is the people who live in the houses and not the houses themselves that make the community. The character of the people determines the character of the community. If the people are good the community is good. If the people are bad the community is bad.

No community in this country is considered complete or desirable without a church and school facilities for introducing the children to the realities of life through instruction and training, and preparing them to take their places in the community and to make their contributions to the on-goings of society. In a Christian country one cannot be his best or give his best separate and apart from God. The church with its hymns, its inspirations, its prayers, and its prophecy is essential to the individual in his search for God and the forces that will help him to build a good life for home, community, and country.

No one spends his entire time in his own community. Interest and necessity take him beyond its borders. As he goes out and comes in, family and neighbors observe his steps. If he is honorable in his going out and coming in, he is respected, honored and loved. He becomes a benediction to his home and a blessing to his community. He has found the secret of living in Christ and the power that makes him victorious over self and conqueror of evil with its blight.

When we think of our responsibility to help the children in our community to discover the best that God has given them and to make it possible for them to be the men and women that God expects them to be, surely, we want to grow up in a community with right influences, high ideals and compelling opportunities.

This sounds good, but it is not easy to build a community of this character today. There are so many evil institutions and influences that are determined to force their way into every community and entrench themselves in the habits and life of the people.

Amusements and games, perfectly harmless of themselves, but when they consume the Sabbath of these individuals who give themselves to them they become a desecration and the breeders of irreverence and distrust. The saloon, the A. B. C. stores, and the houses of ill fame go hand in hand. Where one is the other will come. These defame good names, wreck characters, and destroy souls in time and for eternity. Only yesterday, I read a story in a daily paper published in a great city, telling of the determination on the part of the city fathers to close up the houses of ill fame and drive out the prostitutes. This was not true in that city in prohibition days. That which deadens the mind and inflames passion is dangerous to character and corrupting to morals.

Are we aware that at this particular time legalized liquor, with all of its evils is fighting its way back into the community and society under the pretense of increased revenue that may be used for playgrounds, recreational facilities, and better schools? That may be true, but who wants these added advantages at the price of homes, of decency, of character, of human life, and of the souls of men! Would any community consider paying such a price for added revenue regardless of its financial stringency.

In our day old communities are being extended, new communities are being formed, and population is on the increase. There are many more people alive and much more living being done in the world than ever before. May we make sure that this increased living is Christian living—where those with plenty shall share with those who otherwise would exist in want; where the strong will protect the weak; where, as of old, “everyone helped his neighbor and everyone said to his brother, Be thou of good courage;” where the Christian shall make available to the non-Christian every Christian grace and persuasion that he, too, may become Christian and give his service and influence of Christian living that the whole community may be Christian.

If you would have your community be a good community, be sure that your life is a good life. Faith begets faith and Christian living becomes a

transforming influence for good in any community.

APPORTIONMENT GIVING.

We are now in the conference period as designated by the Convention. During January and February, the Convention has directed that in churches and Sunday schools, information should be given concerning the college, its opportunities, its responsibilities, and its needs. That the Sunday schools and churches should be given to understand their responsibilities in the matter of the support, financial and otherwise, of our college. In 1947-48, we failed by \$553.90 to send to the college its full apportionment.

We start the new year with one contribution from one church in the Eastern Virginia Conference, our church at Franklin. This is a good start. Many of our churches in the Convention could do as much and I am sure that others will as the weeks pass. We are grateful for the support given the college during the past year and earnestly pray for the continuation of the same.

Churches.

Eastern Va. Conference:	
Franklin Church	\$ 200.00
Grand total	\$ 200.00

FOUNDATION GIVES \$8,500 FOR GYMNASIUM.

(Continued from page 2.)

decision to grant the gift, noted that the Burlington organization has shown a continuing interest in the progress of Elon College. Not only have substantial contributions been made by the Foundation in previous years, but the college also has been the beneficiary of gifts from the May-McEwen-Kaiser Company, now a division of Burlington Mills.

The trustees of the Burlington Foundation, in making available the money for the gymnasium, pointed out the close connection which has existed between Burlington Mills and Elon. At present, more than twenty-five alumni of the college are employed by the company. In addition, the physical plant of the college is located near a large number of Burlington Mills plants in Alamance and Guilford counties.

The gift, as the trustees have set forth in a statement of policy, is part of a continuing program of “developing youth and furthering the basic ideals of American life through helping the privately-endowed Christian colleges.”



SEEING OUR MISSION DOLLARS IN ACTION.

By DR. W. W. SLOAN.

Have you been in Alaska, Hawaii, the Canal Zone, Puerto Rico or the Virgin Islands, outlying possessions of the United States which are our home mission study theme this year? Mrs. Sloan and I hadn't either, except for the Canal Zone. Therefore, we asked, why not investigate for ourselves? We could be away from the College two weeks and the Shallow Ford Church would be glad to be rid of us a little while, so why not go to Puerto Rico and the Virgin Islands for Christmas?

Consequently we left Raleigh at 8:00 Sunday night, December 19, and the next afternoon took a plane from Miami to Puerto Rico, more than a thousand miles southeast, arriving at San Juan airport at 10:30 Puerto Rican time. A Puerto Rican girl, Carmen Rodriguez, who was a student at Elon last year met us and took us to Robinson School, a splendid grade and high school founded by the Methodists. The next morning after a walk in which Mrs. Sloan held numerous conversations in Spanish we were met by Dr. Charles I Mohler, the superintendent of the United Evangelical Church of Puerto, a union of Congregational Christian and Evangelical-United Brethren Churches. He had worked out an extensive itinerary for us whereby we were able to see much of the Protestant work on the Island. Dr. Mohler first introduced us to Dr. Florencio Saez, our Congregational Christian faculty member of the Evangelical Seminary of Puerto Rico, the school in which all Baptist, Methodist, Presbyterian, Disciples of Christ as well as United Evangelical ministers are trained. Dr. Saez, who is dean of the Seminary, was most generous in taking us about the Seminary and the University of Puerto Rico, then showing us points of interest in the ancient walled city of San Juan and introducing us to various leaders.

Wednesday we started around the Island, going to the western extreme where at Mayaguez we visited the

work of the Presbyterian and the Episcopal schools and churches and the Marina Neighborhood House. We also went up into the mountains and saw the rural community work being begun by the Presbyterians. Our next visit was to San German and the Polytechnic Institute, a college much like Elon, organized by the Presbyterians but now inter-denominational "Poly" is the only four-year liberal arts college on the Island apart from the University and is doing a great work in developing leaders.

The day before Christmas we went to Ponce (named for Ponce de Leon whose tomb we had visited at San Juan). Here the Christian Church work was started many years ago by Dr. D. P. Barrett now retired and living at Chapel Hill. We saw several churches started by him and spent the night in the home of Rev. Juan R. Romero who was baptized at the age of thirteen by Dr. Barrett and is now pastor of the church he joined at that time. Mr. Romero did not tell us, but a few days later a celebration was held honoring the 25th anniversary of Mr. Romero's ordination.

In the summer of 1947 Mr. Romero was sent to the Deering ministers conference in New Hampshire. He showed us a little book of greetings to him made at that time. Among others we found well-wishers signed by our CHRISTIAN SUN editor, Mr. House, and Rev. Raymond T. Grissom then of Sanford.

Our third Puerto Rican Christmas program, one of the best we have ever seen, was attended at one of our Ponce churches. We also went to Christmas Eve midnight mass at the cathedral and found one of the numerous influences made on the Roman Church by our Protestant work—congregational singing. The Puerto Ricans love to sing, but only recently has the Roman Church given them a chance to sing in church services.

Christmas morning we saw the extensive printing plant where all the church literature of the various Protestant churches on the Island is printed. That afternoon we crossed the southeastern corner of the Island by

the old Spanish military road to the headquarters of our denomination's work, Humacao, where we were guests of Superintendent and Mrs. Mohler at Ryder Memorial Hospital. The Mohlers were away for part of Christmas. While eating supper at a restaurant on the hot paved plaza we heard above the Spanish voices a juke box blaring in English, "I Am Dreaming of a White Christmas." We wondered what this meant to a people who had never seen a snow flake.

Sunday was a busy day visiting churches and making addresses through an interpreter. Mrs. Sloan had a great advantage. She could say twice as much in a given time as she spoke in Spanish. I have preached through many interpreters in various parts of the world but my richest experience came Sunday night when Mrs. Sloan stood beside me in the pulpit and translated my sermon into Spanish.

Part of Monday and Tuesday was spent at Yuquiyu our new rural work in the mountains of the northeast corner of the Island. The work here was started by the Friends or Quakers as a Civilian Public Service camp in which conscientious objectors made a very definite contribution to a more Christian world. Since the war two of these families have stayed on and a third has been added under the sponsorship of our United Evangelical Church which is doing so much to evangelize the people of the eastern end of Puerto Rico.

A "publica" (cross between bus and taxi) enabled us to complete the circle of the Island, bringing us through the city of Carolina to San Juan where another busy period, including an address to the nurses of the Presbyterian Hospital and dinner at the home of our former Elon student, proceeded a visit by plane to the Virgin Islands, another night at Robinson School and our return to the States by a plane that made stops in the Dominican Republic, Haiti and Cuba. Our plane's reaching Miami an hour late necessitated a wild rush across the city to catch our train north in time to attend a New Year's party of our Shallow Ford young people after five thousand miles of travel in thirteen days.

What values did we find in our Protestant work in Puerto Rico and the Virgin Islands? I shall attempt to answer this next week. We took quite a few motion pictures. If they turn out to be any good we may be able to share them with some of our church groups.

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

QUOTATIONS FROM MILWAUKEE.

[Taken from Mrs. F. C. Lester's account of her trip to the National Assembly of the United Council of Church Women, Milwaukee, Wisconsin.]

"If some form of family worship would be restored to the American family, it would do more good than any ten resolutions we could pass."

"If the Church does not put down the evils of racial and minority discrimination, secular idealism will." (This is where Communism is making its appeal in many parts of the world.)

* * *

"The only test for Christian social action would be to bring the people to whom we send our foreign missionaries over here, let them see how we live in our country, and say, 'This is the Christian way to do things.'"—*President Lowry of Wooster College.*

* * *

"A house is a building where people dwell. A home is a dwelling where people are built."

* * *

"In a Christian home, a child is a person laughed with, not at; respected, not tolerated; guided, not coerced; directed, not driven; a contributor, not merely being served; loved for himself, not just for self-satisfaction which comes from overpowering love. A growing person in the company of other growing persons."—*Alice Goddard, Children's Work, International Council of Religious Education.*

* * *

"The family that prays together, stays together."—*Mrs. S. M. Shoemaker, wife of rector of Calvary Episcopal Church, New York City.*

* * *

"Worship of God is one thing; service to man is another. Worship without the other is dishonest. Service without the other is superficial."—*Ruth Haefner, Oregon Council.*

ANGIE CREW'S NEW ADDRESS.

Angie Crew (along with all other missionaries in Japan) has been registered and given an A. P. O. number. This means that packages can go to her as to soldiers (up to 70 lbs.) with-

out bother about custom tags, listing what is in them, etc. It also means that air mail letters may be sent to her for 6c, as to any place in the U. S. This is a great help to us and clears up any confusion about how to send mail to Angie. This makes it much simpler to send packages to Angie and gives us more assurance that they will reach her promptly. Now perhaps we can send more packages and letters to her. This is her address:

Angie Crew
H. Q. Kobe Base
APO 317
c/o Postmaster
San Francisco, California.

HAW RIVER SOCIETY.

The Women's Missionary Society of the Haw River Congregational Christian Church held its regular monthly meeting in the home of Mrs. W. J. Pearson, Monday evening, December 13, 1948.

The meeting was called to order by the president, Mrs. Artelia Poole. Mrs. J. R. Barker read the scripture lesson after which Mrs. J. W. Simmons led in prayer. The program which centered around Christmas was given by the pastor, Rev. E. T. Farrell.

Christmas carols were sung by the entire group, with a special solo by Mrs. Frank Bain.

The society is planning a basket for an old lady and an invalid daughter to cheer them up for Christmas.

Delicious refreshments were served by the hostess after which Christmas gifts were exchanged.

MRS. E. N. BYRD,
Reporter.

NEWS FROM INGRAM, VIRGINIA.

The Missionary Society of our church has made a good start on the new year's work. We meet in the homes of the members sometimes and sometimes we hold our meetings at church.

We are using the program material in the packet and find it very interesting and helpful. We have used this material for several years and recommend it to societies not using it.

We observed World Community Day at our church, inviting the other

churches of the Community. Our pastor, Rev. Robert T. Woodruff Jr., assisted by Rev. Wiley Hogue, pastor of the Oak Level Presbyterian Church, led the program. We felt challenged and inspired to do our best to help make a chaotic strife-torn world a little better. We sent eight "Pack-a-Towel" bundles from our church. The other churches sent theirs through their own fellowship.

We have two bags from Church World Service, which we plan to fill and send in the very near future.

On Tuesday evening, November 7, Mrs. Wiley Hogue of the Presbyterian Church reviewed in a very interesting way the book *On Our Own Doorstep* at our church, with the members of the societies of both churches invited.

We felt a deep sense of responsibility for the spiritual welfare of the people of our out-lying possessions.

For our December meeting we met at the Church School assembly room. An interesting Christmas program was presented and after the program and business were over, gifts were exchanged and refreshments served.

For our January meeting, we had a brief study of the brochure, "Report on China." Later in January we will have our review of *China—Twilight or Dawn*, by Mr. F. C. Whellon, one of our members.

Our pastor plans to teach the book of Galatians in a series of lessons beginning in the near future.

MRS. LEROY ADAMS,
President

CHILDREN'S WORK.

An *Interdenominational Workshop of Children* is being planned by the regional denominational leaders of Christian Education in North Carolina to be held on February 25 and 26, 1949, at the First Presbyterian Church, Durham. All those who work or would like to work with children in church schools are invited to attend.

This workshop is to provide practical training and experience in methods and techniques of creative teaching of children and to give opportunity for sharing ideas across denominational lines.

The Workshop begins on February 25 at 10:00 A. M. and closes at 1:00 P. M. February 26th. The delegates to the Workshop will divide into three age groups—Kindergarten, Primary, and Junior to consider how to teach creatively their respective age

(Continued on page 14.)

FOR THE CHILDREN

MRS. R. L. HOUSE, Editor

When a little girl was asked what she had in her mouth, she replied, "I do not have no something in my mouth." Her answer was complete if not correct speech. One of the problems all boys and girls must face is that of speaking good English. Children in the South also need to learn to speak without drawling and dropping the ends of their words. It is all right to have a southern accent, but use good diction!

There is another problem—that of slang. Some slang expressions or words of local use have real meaning. I recall Dr. N. G. Newman telling of the man using "tote." *To carry* is proper, but "to tote" means to grasp the article (heavy though it be) tightly in one's arms and take it to its destination. I like *goobers* for peanuts, too, but please young users of slang—what does "jeepers" mean? Has it to do with jeeps? A few slang expressions may add color to conversation but—"Ah, yeh, no foolin', huh? hones'?" jeepers, ye did, golly," etc., are poor substitutes for good strong, useful words. I do not agree with people who think all words must be short and simple. The majority of vulgar and profane words are four-letter words. Not enough people use expressive words. Words like *pungent*, *arid*, *patina*, etc. Why not use them?

There is the matter of using profanity, the bad words. I don't believe in mouthwashing with soap. Tell your mother or father not to use bad words and you won't! Of course, some of them are learned from playmates or school friends, but if mother will not keep reminding you, you may soon forget them. Perhaps she should tell them to you and then tell you some better words of exclamation. A few weeks ago I heard of a young woman who had a new system for bad words. Instead of blurting them out—she practiced relaxing the ugly wrinkles that came to her face as she strained and frowned to say them. It is easier to splutter and shout than to unhook the tiny muscles controlling brows and mouth. I haven't heard of anyone who was helped by their explosion. Often the person will clap a hand over their mouth in a horrified apology. But it is too late. Never used, no problem with this set of words.

We learn the words we hear about us. Some little folk learn more quickly than others. We learn words by hearing stories and reading them. As we grow older, we learn to look for unknown words in the dictionary. Do you know the old, old nonsense rhyme: "Poor old dromedary, Swallowed a dictionary!"?

There are several dictionaries for the very small. One of these is called "A Child's First Picture Dictionary" and may be ordered from The Methodist Publishing House, Richmond, Va., or Wonder Books in New York for 59c. There are pictures explaining each word. It has the 380 words that are the basic ones for reading in the first and second grades.

Let me say as I have many times before, that the words of the King James Version of our Bible are beautiful and useful. Learn them! Do you know that in addition to *meaning*, words have *stories*? We can learn how they got to be words. The word *tawdry* which means bright, gay and somewhat shabby, came from St. Aubrey's Fair.

It became necessary for me to learn many medical terms and words when I was past college age, and the spelling was difficult, but I am glad that I learned them.

No one is ashamed of knowing good words. Our days would be empty if we could not read or write or talk. Your parents can help you by answering your questions and explaining new words. I heard a little boy at Christmastide say to his mother, "Oh, look at the beautiful leaves on the Christmas tree." Then she answered, "It is beautiful but they are not leaves, but needles. There are needles on the trees that stay green, or 'evergreen' as we say. There are needles for sewing, and the needles used by doctors." Do you see how she was helping him? There are those who regret we have words with more than one meaning but since we do, let's learn them and use them!

FATHER KNEW BEST.

By MABEL-RUTH JACKSON.

Issued by the National Kindergarten Association.

It was Sunday afternoon, and Mr. Merkle was reading the sports sec-

tion of the paper and feeling nicely relaxed and comfortable.

His wife was fondly watching their small son, Billy, who was trying to build a house with his blocks. His childish fingers had not yet learned how to carry out some of these new wishes of his, and every little while the structure would tumble down and he would have to begin all over again.

Mrs. Merkle tried to read, but her attention wandered to the absorbed youthful architect, and when his house toppled for the fourth time, she laid her book aside, a helpful gleam in her eyes, and started to rise. "Mother'll show—" she began.

"Don't!" said her husband unexpectedly, looking over the top of his paper.

"Don't what?" she asked uncertainly.

"Don't do it for him," Mr. Merkle answered with a quizzical smile.

"I was just going to show him *how*," his wife protested, flushing.

"But he *knows* how. He knows he has to put one block on the top of another. All he has to learn now is to balance them properly so they'll stay in position."

"Well—can't I show him *that*?"

"He's learning how to do something by himself, dear, and that's very important. He'll succeed, too. Maybe it won't be a nice, straight house like you would build for him, but it'll be his very own. Don't you see?"

Reluctantly Mrs. Merkle settled back into her chair. "Well, perhaps you're right," she conceded, "but—"

"Take my word for it, Claire, I am right. Mother was like you—like most mothers. She wanted to do things for me. Sometimes such help is all right, but there are other times when a mother should keep 'hands off' and let her child work out things for himself.

"I remember I was to make a paper knife in my Boy Scout work. I was awkward at handwork and, after cutting a few slivers from a piece of wood, I complained, 'Shucks, I can't make this knife!'

"Let me see it," Mother said. In a very short while she made the piece of wood look like a knife. I cut at it a bit more and handed it in."

"What was wrong with that?"

"Can't you see, Claire? Can't you see that Mother took away my initiative and denied me the satisfaction of accomplishment? The knife itself did not matter. It was the *doing* it that counted. That was the purpose of (Continued on page 14.)

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Associates*.

JOINT MEETINGS AT GRAND RAPIDS.

Of the many inspiring features of the Grand Rapids Meeting of the United Christian Youth Movement, in my opinion the fine fellowship experienced between the Evangelical and Reformed and Congregational Christian delegates was tops. From the time we arrived until we bid fond farewells the spirit of union was in the air. In fact, within a very short time "mergers" were being consummated between individuals within our two groups.

In addition to the morning program which included the entire Conference there were denominational meetings held in the afternoon. Tuesday afternoon each denomination met as a unit and became acquainted with one another from the various sections of the country. Plans were discussed pertaining to the present status of the denomination.

Wednesday through Saturday the delegates from the CC and E&R churches met jointly to discuss and plan for the coming merger. The Spirit of these meetings was one of high hope for the consummation of the union. Wednesday afternoon interesting skits were given depicting the beginnings of the two youth organizations. Discussion of the mechanics of the merger were thoroughly discussed and plans were made to bring these into reality.

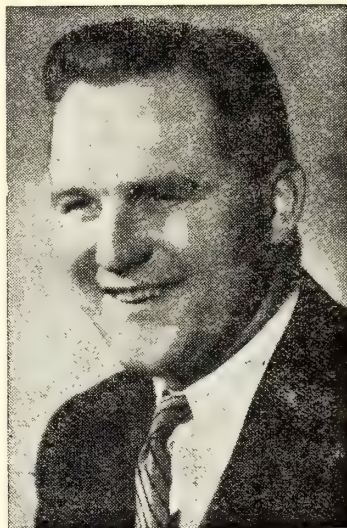
Thursday through Saturday the delegates were divided into four groups as follows: Group 1—Projects; Group 2—Program Materials; Group 3—Social Action; Group 4—Summer Programs.

A very comprehensive survey was made in each of these groups of the problems confronting the youth of our denominations in these fields. Specific recommendations have been made and will be used in formulating policies of our merged organizations.

Friday night the ball room of the Rowe Hotel in Grand Rapids was packed with the delegates from our churches. Games were led by recreation directors from our two denominations. A royal time was enjoyed by each person present. The climax came with the "formal wedding" of Mr. E. & R. and Miss CC. This wed-

ding was complete with everything from the irate father of the bride to the weeping relatives of both the bride and groom. However they were weeping for joy instead of sorrow. The evening was well spent and the memories of that time of fun and fellowship will long remain in the minds of the delegates.

Sunday after the service of the Holy Communion we started back to our local churches realizing that "the fellowship of kindred minds, is like to that above." Grand Rapids not



REV. ARTHUR R. DETWILER.

only provided us with the opportunity to understand and appreciate young people of the other protestant denominations, but it also provided the way for the youth of our two churches to become better acquainted and to lay firm foundations for our coming union.

ARTHUR R. DETWILER, *Pastor,*
Guilford Charge
Whitsett, N. C.

Note: Mr. Detwiler was an E. & R. delegate from the Southern Synod to the Grand Rapids Meeting last September. He is very active and interested in young people's work.

CHRISTIAN WORLD MISSION.

(Continued from page 5.)

drops of water, little grains of sand." But just as drops of water make a mighty ocean, so the small, regular contributions to the church make a

surprising difference. Nothing will prove of greater benefit to the life of your church than to have each member giving as he is able to the work of Christ. To have church members realize their stewardship responsibility is one of the most important goals of our Christian World Mission today.

Finally, we must give more generously than ever before to support the Missionary Enterprises of our church. Since the war the calls for missionary aid have increased on every hand. If we would share in our Christian World Mission at Home, we must be ready and willing to support to the fullest the Home Mission Projects of the Southern Convention. That means Elon College, the Christian Orphanage and the work the Christian Missionary Association is doing.

Our denomination as a whole, is being called upon to build twenty-five new churches each year and to lend support to many existing churches. The Christian Missionary Associations of the Southern Convention are assisting in the work in a creditable way. When we consider the work done and the progress being made by the churches in Eastern Virginia to which we give aid, we are glad for the privilege of sharing in this worthwhile enterprise.

As we go back to our homes, and back to the work of our local churches, I hope that each of us will be conscious of the fact that our denomination is launching a mighty, new campaign to help win the world for Christ. This new campaign is called "Our Christian World Mission." Every church member is being called upon to share in this new enterprise. To be a part of this great forward moment means that we will have to give of our time, our talents and our money more generously than ever before. It is a great responsibility, but also a great privilege to be working with Christ to build a Christian world. Let us pray for strength and courage sufficient for our task.

Before I started on my trip around the world, someone gave me one of the most valuable hints I have ever had. It consists merely in shutting your eyes when you are in the midst of a great moment, or close to some marvel of time or space, and convincing yourself that you are at home again with the experience over and past; and what would you wish most to have examined or done if you could turn time and space back again.

—William Beebe.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JESUS AND THE PREPARATORY MINISTRY OF JOHN.

LESSON IV—JANUARY 23, 1949.

MEMORY SELECTION: "Repent for the Kingdom of Heaven is at hand.—Matthew 3:2.

LESSON: Mathew 3; Luke 3:1-23a; 7:18-35; John 1:19-34.

DEVOTIONAL READING: Luke 1:59-67, 65-80.

The Herald of the Kingdom.

John the Baptist was the herald of the Kingdom. Set apart from his birth, indeed even before his birth, to the service of God, he had lived most of his life in the outlying districts, in the barren, bleak places on the edge of the desert, known as the wilderness. His simple fare and his rugged, outdoor life had given him a sturdy body and a strong constitution, and a raw courage, both physical and moral. Living much alone through all those years amid the silence and the solemnity of the desert, he had thought and brooded over the ways of men, and the will of God. As a boy he had undoubtedly been told the stories of the strange circumstance of his own birth and the story as told later in Luke's gospel, of the prophecies concerning the birth and mission of his cousin, Jesus. And also of his relation to the coming of the promised Messiah, the Christ of God, and of his mission as the herald of His coming, the one who should prepare the way for Him. Somehow—we know not just how—but somehow, and surely the conviction deepened within him that God's hour had struck, and the striking of the hour galvanized him into action. He came forth from his seclusion and began to preach in the wilderness of Judea. His words crackled and blazed. Like his illustrious predecessor of old, Elijah, he was a prophet or preacher of fire. His words had a snap and a sting in them that stirred the consciences of those who heard him. Folks began to talk about him, and soon great crowds of people were flocking to hear him, even though they had to go even as far as from Jerusalem to hear him.

The Coming of the Kingdom.

"The kingdom of heaven is at hand." As stated above John felt that God's hour had struck. The new order was at hand. The kingdom of

heaven was about to be ushered in. God was about to fulfill His promise to work a new thing. To be sure John did not understand all the implications of the term, the kingdom of heaven. And he thought it would come in a different way in which it was, and is, to come. But Jesus himself said that it was with the preaching of John that the Kingdom of God was preached (Luke 16:16 and Matthew 11:12) and that in a sense it began with him.

Getting Ready for the Kingdom.

"The kingdom of God or of heaven is at hand" that was only a part of John's message, the last part. The first was "Repent." When John came preaching he said, "Repent ye; for the kingdom of heaven is at hand." The word means literally "change your mind" or "purpose differently." Its fuller meaning might be stated in this sentence which I quote from another writer, "Repentance is primarily a change of mind which issues in regret and in change of conduct." True repentance is deep and thoroughgoing. It means a changed life. And a changed life has the witness of works suitable to repentance. The Baptist was not asking people to be emotional or sentimental about their sins; he was summoning them to an about-face, to a changed life within that found a changed expression without. They were not ready for the coming of the kingdom. And a great many of us have got to change our lives before the kingdom of heaven can come either in our own lives or in the community and the world in which we live.

"Gentlemen, the King."

The Kingdom was embodied in the King. John himself knew that and proclaimed it. When men asked him about it all, he frankly said that it was not in him or of him. He was simply the forerunner, the herald of the King. And with a graciousness not always conspicuous in some servants of Christ, John was willing to decrease in order that Christ might increase. Unlike many leaders, John sought to turn men to Christ, rather than to win a personal following. Ministers need to take care lest people "join them" instead of joining the church or joining Christ. It is

significant, too, that John pointed to Jesus not so much as the King as the Lamb of God. "Behold the Lamb of God which taketh away the sin of the world," said he as he pointed out Jesus to his disciples.

The King Consecrates Himself To the Task.

We need not suppose that Jesus had not committed himself to the Father's will and work until his baptism. Even as a lad of twelve, as we have seen in a previous lesson. He felt that He "must be about the Father's business." But at His baptism He publicly and permanently consecrated Himself to His divinely-appointed and self-accepted ministry. It goes without saying that He was not baptized as a symbol of the washing away of His sins, for He was sinless—"in Him was no sin." But at His baptism He identified Himself with our humanity, and He publicly and irrevocably consecrated himself to do the Father's will. And God sealed the covenant by confessing the Son even as the Son had confessed the Father. "This is my beloved Son, in whom I am well pleased," said the voice out of heaven." Jesus had the proper credentials. God put His stamp of approval on His Son. We will do well to hear Him.

The King That Was Different, and the Kingdom That Is Different.

Everything started out so well. John was so enthusiastic and so successful. But as we read on we come to a strange interlude. We find that the man who had been sent to prepare the way for the Christ, now sends a delegation of his friends to ask Jesus if after all He is the Christ. Somehow or other He didn't seem to fit in with the picture. He was no man of fire. He did not have an axe hewing right and left and laying things waste. He was not overthrowing the enemies of Israel from without, or overpowering the forces of evil within Israel forcibly. He was not acting like a king, if He were the King. "Art thou he that should come, or look we for another?" was the plaintive and pathetic cry of this same John who a little while before had so courageously and so confidently heralded the coming of the King. We must remember that John was then in prison, inactive, shut up, and shut off from the freedom of the wide open spaces, like and even worse than an eagle in a cage. And Jesus was not doing the things that John had said He would do, and that John thought He should do. The

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Replies to "A Blue Preacher on a Blue Monday"

By REV. BERNARD V. MUNGER,
Chapel Hill, N. C.

So—you get discouraged when you see the disparity between the glorious promise of the message God wants proclaimed and the results which follow its proclamation? You get discouraged when you compare the transformation your God promises to be possible, with the transformation which actually takes place in men about you? And, to meet this discouragement, you want a word from your brethren. Let me humbly suggest my "word" to you.

Go get your Bible, friend. There's a book called Jeremiah in the Old Testament. Get very well acquainted with the man whose name that book bears. You'll soon recognize that your problem was his problem, your discouragement was his discouragement. If you get to know him well, and do as he did with his problems and discouragements, you'll discover that his God can be your God, too, and that will be one true answer to your questions.

There are four books in the New Testament called Gospels. Get very well acquainted with the Central Figure in those books. Can you think of anyone who taught more truth, and was more misunderstood? Can you think of anyone who made greater proclamations of promise, and had listeners who laid hold of so little of what was promised? Can you think of anyone who spoke and lived more lovingly, and yet whose followers did not love Him enough to pray with Him an hour in a moon-lit garden, whose followers didn't love Him enough to be with Him in His hour of trial, whose friend Peter denied knowing Him, and whose disciple Judas betrayed Him? Can you hear Him on that occasion when His discourse upon the Bread of Life ended as His hearers walked away from him, and when He turned to His friends, saying: "Will you also go away?" As you have followed Him thus, has it been made clear to you that He set His will to the business of doing His Father's Will, and, let whatever circumstances and results follow, He continued faithful unto the end, finding His strength, and His joy, in doing that single thing? When you get discouraged, remember Jesus your Lord, and renew your fellowship with Him, that His Spirit might be in you!

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By MRS. HAZEL T. WILLIAMS,
Norfolk, Va.

Please permit me to answer the questions asked by "A Blue Preacher on a Blue Monday." The title of this article in last week's CHRISTIAN SUN is, "How Can a Man Continue to Preach."

First, we start with God. "In the beginning . . ." we're told, God created our world. If we actually believe God, we'll accept all of His written word. Then start from there.

A beautiful lily just blooms—one stalk pointing to our Master. We can be like the lily, and the fragrance of Christ-like character permeates our being, so that others "see Jesus in us." As we enter a shady grove of trees we don't see the lilies, yet we are conscious of the dainty perfume, and we reflect the Christ by faith and trust.

Because God in Christ is our pattern, we keep our eyes on Him, spiritually, and refuse to hear siren suggestions that torment us, and try to cause us to doubt. Our Father, and His abiding peace. We put our lives on the altar, and God accepts our gift, then we determine to put into action that which we know, viz.: "Jesus saves to the uttermost." The world-renowned missionary, Carey, preached seven years before one convert was saved for Christ. Then before that in his shoe shop, mending shoes, he'd walk nineteen miles on Sunday to preach. How can we doubt God, when His word is true.

Why do we search for a sign? We have the word become flesh. It would often encourage us to have our hearers listen and accept our message immediately, yet even Jesus was hindered from doing some mighty works in His own village because of unbelief. We wish to witness for God, when He calls us, and even the least of these are most precious to their Lord, and are bought with a price. Suppose we were in the days of John Wesley. There have been circuit riders who made every appointment by horseback, over mountains and across streams, often hungry, sometimes living for days on berries. The early days of Salvation Army, and many other leaders of long ago endured hardness as a true soldier of God, never living to see any reward of their efforts, yet praising God to the highest with their dying breath.

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By MURRAY A. CARSON,
Portsmouth, Va.

Paul writes to the Philippians 1:9 (Moffatt's Translation): "Have a sense of what is vital." My deepest conviction arises from the stark truth of this timely assertion, that now of all times the greatest need is for the resurgence of the Gospel, interpreted in its broadest sense into terms of thought and action directly bearing upon the times in which we now live.

Those of us who feel that we still want to preach, can only do so if we determine to "have a sense of what is vital" at all times. Central in the sense of what is vital should be our caution and purpose to keep our lives of spiritual communion clear, so that thought and pathos (feeling) from the Godhead reach us freed from prejudice and ignorance.

To accomplish this art so necessary to the vivified expression of eternal truths, it is a must that we be dominated with the sense of our mission to the ever-increasing tempo of souls on the march! Indeed, we must feel that we are the channels through which heaven flows.

Has there ever been a time when the Eternal God employed other than the means of human agency to convey His enlightenment and purpose to the world? Was there ever a time when Jesus was not obsessed with the sense of His mission, its purpose, and the Sender?

What would have happened in post-ascension days if the disciples and apostles had lost their sense of what was vital? Or if Saul of Tarsus had stubbornly remained at the feet of Gamaliel, and continued in fierce opposition to the followers of Jesus? Or further, if he had not heeded the goadings of his conscience, and his mind had remained clouded to that glorious revelation on the road to Damascus?

Answering then this query, "How can a man continue to tell the Christmas story of the birth of One who will save His people from their sins, when sinfulness so abounds in the lives of those who know the story best?" it is well to repeatedly recall the human testimony of the Scriptures whose great characters would have been voiceless in this or any other age had they not prepared to yield major considerations to the inner shrine of their natures, in order to meet the true

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, Supt.

DEAR FRIENDS:

This financial report brings our reports for the year, 1948, to a close. Our next letter will be in regard to the year, 1949. You will notice from our financial report that we did not reach our financial goal, which I regret very much. It is the first goal I have ever set and failed to reach. I did want to reach this one so badly and make the year, 1948, the best year yet; but not so. I assure you that we did our very best to reach it.

We received from the churches during the year, 1948, the sum of \$21,786.01. We received from Special Offerings, offerings from others outside our churches, the sum of \$22,628.73, making a grand total of \$44,414.74.

I want to express to our church people and friends our heartfelt thanks for their loyalty and cooperation during the year, 1948.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 30, 1948.

Sunday School Monthly Offerings.

Amount brought forward	\$20,920.17
Eastern N. C. Conference:	
Auburn S. S.	\$ 17.14
Morrisville	2.86
Wentworth	23.14
	43.14

Eastern Va. Conference:

Franklin	\$117.00
Mt. Carmel S. S.	6.85
Christian Temple S. S. ..	20.00
	143.85

N. C. & Va. Conference:

Bethel S. S.	\$ 3.60
Ingram S. S.	17.04
Liberty	7.80
Pfafftown	25.00
Reidsville S. S.	19.00
Salem Chapel	24.00
	96.44

Western N. C. Conference:

Flint Hill (R)	\$12.00
Hank's Chapel S. S.	16.08
Pleasant Union S. S.	13.62
Ramseur S. S.	26.61
Seagrove	25.00
Zion S. S.	76.10
	169.41

Va. Valley Conference:

Linville	15.39
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Ala. Conference:

New Hope S. S.	1.55
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Total \$ 469.78

Thanksgiving Offerings.

Eastern N. C. Conference:

Lee's Chapel	\$10.08
Mt. Herman	14.50
	24.58

Eastern Va. Conference:

Franklin	128.00
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N. C. & Va. Conference:	
Durham	\$ 2.00
Reidsville S. S.	221.48
	223.48
Western N. C. Conference:	
Big Oak	20.00
Total	\$ 396.06
Total from churches this week	\$ 865.84

Total from churches this year \$21,786.01

Special Offerings.

Amount brought forward	\$22,393.73
Mrs. Black, children	\$ 20.00
Suffolk Welfare Dept. ..	30.00
Jr. Philathea Class, Suffolk Church, Harvell	
boys	2.50
A Friend	5.00
J. B. Taylor, rent	50.00
Mabel Haith, rent	2.50
Interest, Bateman Loan ..	25.00
Mr. & Mrs. C. W. Foushee	
Beatriz Foushee	0.00
Dr. George Carrington ..	25.00
Mrs. Kinch, children	15.00
Carlton's Hardware Co. ...	50.00
	235.00

Total this year from
Special Offerings \$22,628.73

Grand total for the week .. \$ 1,100.84

Grand total for the year ... \$44,414.74

CHILDREN'S WORK.

(Continued from page 9.)

group. Special attention will be given to the use of music and of recreation in the Church School. An address on the Task of the Church and the Home Teaching will be delivered to the whole conference and open to the public on the night of February 25, 1949.

Miss Frances C. Query, Field Representative of the North Carolina Council of Churches with headquarters in Durham, is serving as chairman. Registration Cards and Information Sheets can be secured either from Miss Query or from sponsoring denominational leaders as follows:

Baptist General Convention (Negro)—Mrs. Ellen S. Alston.

Congregational Christian (Negro)—Miss Nezzie Carter.

Disciples—Rev. Thomas P. Inabnett.

Episcopal-East Carolina Diocese—Rev. J. F. Fernyhough.

Episcopal-N. C. Diocese—Miss Eleanor Snyder.

Evangelical and Reformed—Miss Jessies Leonard.

Friends—Miss Ruth Day
Lutherans (United)—Mrs. E. K. Bodie.

Moravians—Rev. John Fulton.

Presbyterian U. S.—Miss Rosanna Barnes.

TREASURER'S REPORT.

The following is the Treasurer's Quarterly Report of the Woman's Missionary Convention of the Southern Convention of Congregational Christian Churches for the third quarter, second year, Biennium, 1947-49:

Receipts.

N. C. Conference:	
Women	\$2,774.34
Young People	34.76
Juniors	39.96
Cradle Roll	18.27
	\$2,867.33

Va. Valley Conference:

Women	\$ 236.08
Young People	108.85
Juniors	1.60
	346.53

Eastern Va. Conference:

Women	\$2,498.05
Young People	295.10
Juniors	126.32
Cradle Roll	28.30
	2,947.77

Total Receipts \$6,161.63

Disbursements.

Home Missions,	
General Fund	\$1,100.00
Young People's Home	
Mission Fund	114.95
Elon Orphanage	10.00
	\$1,224.95

Foreign Missions,

General Fund	\$1,100.00
Young People's Foreign	
Mission Fund	114.96
Thank Offering, Shaowu	136.38
Shaowu Mission	20.50
	1,371.84

Thank Offering for C.W.V.R. ..	3,118.50
Unseen Guest Fund	25.25
	\$5,596.79

Check to Dr. Scott \$5,740.54

Check to Mrs. Leathers, Treas., Life Membership & Memorials (savings)—8 Life Memberships and 11 Memorials	190.00
Total disbursements	\$5,930.54
Cash in Bank	231.09
	\$6,161.63

MRS. W. V. LEATHERS,

January 8, 1949. Treasurer.

FOR THE CHILDREN.

(Continued from page 10.)

having me make it—achievement. Every time a child accomplishes something by himself, he has done a little to shape his character correctly—to make him more able to stand alone, on his own two feet."

Just then Billy gave a little crow of delight, and his father and mother saw that he had indeed completed his edifice—a shaky one to be sure, but it stood. Billy gazed at it gravely and sighed with satisfaction.

"See?" observed Mr. Merkle.

"I give in," smiled his wife, "and I'll remember to keep my hands off."

REPLY TO "BLUE PREACHER."

By REV. BERNARD V. MUNGER.

(Continued from page 13.)

There are several other books, "The Acts," and many "Epistles," all of which will serve to remind you of the work of Paul. Get very well acquainted with him. Compare your situation with his, compare your congregation with his Corinthian congregation! Then go through his letters and be simply overwhelmed by the triumphant nature of his faith, the sturdiness of his confidence, and the perseverance he exhibited. Recognize that the victorious life of Paul, can be yours. That is what Paul wanted his hearers and readers to know. That is why he shared his experiences so freely with them. That's why they are all there in those New Testament records.

When you are doing this reading, you'll want to be praying. Let me suggest that you find a place for the following prayer in your devotions, at least once each week:

"O God, I go out each day into a world where it is not easy to remember Thee. But, so did Jesus. I am tempted to believe in the power of evil as stronger than the power of God. But, so was Jesus. I walk in the midst of crowds to whom the reality of this world alone appears convincing. But, so did Jesus. I am so often disappointed in someone whom I had believed I could trust. But, so was Jesus. Help me to remember Him. By His unshaken faith, help me to keep faith. By His unswerving righteousness, help me to keep trying to do right. By His witness to the power of Thy world of Spirit and Life, keep me from this worldly thinking and lift my affections up to the highest that I know. By His patience with those who disappointed Him, help me to be patient and forgiving, conscious of my shortcomings, and most of all concerned that my Master need not be disappointed when He looks at me. In His Name, I bring this prayer. Amen."

REPLY TO "BLUE PREACHER."

By MURRAY A. CARSON.

(Continued from page 13.)

condition of spiritual hearing and discernment. Sinfulness will always be present while mortals are flesh-clad. It will abound where ignorance and intolerance are. It will remain a factor in every human life as a thing engendered by abuse and misuse of the laws of God. It is the spawn of the finite and earthly.

Its dispeller and enemy is light and enlightenment whose rays are strong or weak according to the faith and perseverance that goes into the act of containing the all-source by raising mental and spiritual antennae to the point of blending! The day of Pentecost happened just that way, and by its upheaval the ministry of the Christ mind was further assured a marching world. The world march is on! With rhythmical militant step they mark epoch after epoch, only by those things which meet and measure the ebb and flow of good into men's souls, and translated into thought and deed for the common welfare!

We lose the power to persuade when we lose our faith in God as the Source of all supply. And virtue is gone from us when the belief in angels is gone. Hosts invisible, whose charge we are, fail to inspire us, for we are then without vision! We should rejoice daily in the expectancy of continued revelation because we have kept our lines clear, and the birth of Christ is a daily advent in our lives.

To answer this question of "How can a man continue to preach the transforming power of God in Christ, when he can't discover the fruits of that power in the lives of his parishioners?" it is well to remember that he who imparts knowledge of the Godhead, can only do so, speaking from the background of his or her experience. If that experience includes a constant sense of vital contact with God, and the mind is not biased by the coldly intellectual outreach of academic pursuit, then will the windows of the soul be opened to the inspirational out-pourings of Divine truth. The transforming power of God in Christ will lay hands upon them, and they will become living demonstrations.

The truth is that our personal scrutiny of others, is limited to the finer range of vision that exists within ourselves. Beyond that we cannot see! Therefore, to see the power of God at work transforming the lives of others to whom the truth is preached, we must first see the fruits of that power at work within our humble selves!

REPLY TO "BLUE PREACHER."

By MRS. HAZEL T. WILLIAMS.

(Continued from page 13.)

Blue Preacher's Monday should never come, For each day brings us "one more day nearer home."

If sometimes people seem self-centered, and thoughtless, too, Remember the Fifth Gospel is the one written according to you!

You can preach if you're "called,"
God's power will bring increase,
No one can afford to doubt, ever—
His word will not return void! No, never!

On this Highway of Life, as we travel,
We find others stumble, often on the way.
The blessing will come to us—
If we give each one a helping hand today.

When we think we have patience,
Or that we're quite a nice person, too,
That leaves God out of the question—
So, what is the Gospel according to you?

My heart desires to be unseen of others,
Yet take my place when God calls,
And He'll give me the Word
To say to others, as I humbly pray: Help
me, dear Lord!

So cheer up, Blue Preacher,
Seeds planted for souls, will yield fruit some
day, we know;
Let's trust God, prove Him, 'tis His Word,
And praise His name through weal or woe!

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

Master with that spiritual genius and insight and sympathy did not break the bruised reed or quench the smoking flax. He told John's messengers to take a look around the place and then tell their leader what they saw—the blind were seeing, the lame were walking, the sick were being healed, and the poor had the good news preached to them. There is a message there for those today who think that the Kingdom is coming in some great cataclysm, in some catastrophic intervention, by some divine overpowering. The Kingdom cometh not with observation, said Jesus later. The Kingdom is not dependent upon or correlative with some special political or social or economic theory, and it will not be brought in by military alliances or physical power. It is not meat and drink, but righteousness and peace and joy in the Holy Spirit. Jesus shall rule, but He shall rule by love. He shall conquer through suffering and sacrifice. And He shall reign forever and ever. Amen.

The King and the Herald of the Kingdom.

Jesus held John in high regard. In His opinion of all those who had been born of women, there had not risen one greater than John the Baptist. But John was under law and the Master quickly added that "he that is least in the kingdom of heaven is greater than he." (John the Baptist.)

Happy salesmen not only multiply their volume of business and their income, they also multiply themselves.

—Walter Russell.

The Christian Workers Conference at Elon College

Official notice is hereby given that the second annual Christian Workers Conference will be held at Elon College January 23-27, inclusive. At the suggestion of some of our ministers, the program has been shortened so as to close on Thursday night.

We are presenting an unusually strong program. Dr. Rockwell Harmon Potter, Dean Emeritus, Hartford Theological Seminary, Hartford, Conn., will speak to the ministers. Dr. Howell Davies, Stewardship representative of our United Church, will bring a series of addresses on Stewardship. President Allan S. Meck of the Theological Seminary of the Evangelical and Reformed Church, located at Lancaster, Pa., will deliver a series of addresses on Evangelism. Dr. Meck is one of the foremost ministers of the day and a leader in his denomination. Dr. Elbert Conover, International representative on church planning and architecture, will address the conference on Church Building, planning, and landscaping. Dr. Sylvester Green, editor of the Durham Herald-Sun, will address the conference on "Publicizing the Christian Gospel." He will give instructions as to how the minister and the local church may cooperate with the public press in the matter of getting church news to the community and to the public.

We feel that this will be a most helpful program and trust that the pastors of our churches may find it possible to attend. It certainly would be a profitable experience to any minister.

EXPENSES

Registration	\$1.00
Room and board (per day)	3.00

MEALS

Breakfast	.60
Lunch	.75
Dinner	1.00

All persons attending the conference will be expected to register even if they do not remain on the campus and take their meals at the dining hall. Your cooperation will be appreciated.

Notice of intention to attend should be sent as early as possible to L. E. Smith, President, Elon College, N. C.

1844 - Over a Century of Service to the Denomination - 1949

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CI.

RICHMOND, VA., THURSDAY, JANUARY 20, 1949.

NUMBER 3.

Mrs. W. C. Wicket 1-1-49

"We Would Be Building"



Ground-breaking ceremonies were held at our church in Sanford, North Carolina, on Sunday morning, January 9. As members of the congregation watch, A. H. McIver breaks ground for the new building. Others standing in foreground are (left to right): Rev. C. C. Dollar, pastor; Mrs. Ralph Cline, chairman of the building fund committee; and Miss Stella Stout, treasurer of the building fund. Mr. McIver is supervisor of the building program and chairman of the church's board of trustees. Work has been started on the building. Plans call for a two-story addition to the present structure to facilitate an adequate program of education and recreation, the brick veneering of the present building, together with a face-lifting job on the church front and spire. The cost of the completed building, unfurnished, is estimated at \$33,000. The completion of the job is anticipated by late spring.

News Flashes

The annual meeting of the Virginia Council of Churches will be held in Richmond, January 25-26.

Assurance comes from Rev. R. A. Whitten that Winchester will reach its goal of fifteen new subscribers.

A service of presentation and dedication of the Rowland Memorial Library was held in First Church, Greensboro, on December 20, 1948.

The Southern Baptist Theological Seminary at Louisville, Ky., is erecting a new \$60,000 apartment building for use by furloughed missionaries.

Rev. B. J. Earp of High Point has been ill with the flu but is out and going again. Good reports are continually coming from our church in High Point.

Rev. Joe A. French resigned Sunday, January 9, as pastor of the Reidsville Church, to become the pastor of the Lanett (Ala.) Congregational Christian Church.

The Eastern Virginia ministers in session Monday at Suffolk, heard messages by Supt. Scott and Rev. Emerson Smith, director of the department of race relations of the Virginia Council of Churches.

Rev. Thurmon Bowers, pastor of Happy Home Church, reports that the church added twelve new CHRISTIAN SUN subscriptions to its present list of twenty-five. What this fine rural church did, others can do if they will but try.

Miss Ruth Helen Gunn, a member of our Happy Home Church, has returned from the Camp Sutton Hospital for polio victims and is thriving at her home. She attended church last Sunday, January 9, for the first time since last summer when she was stricken.

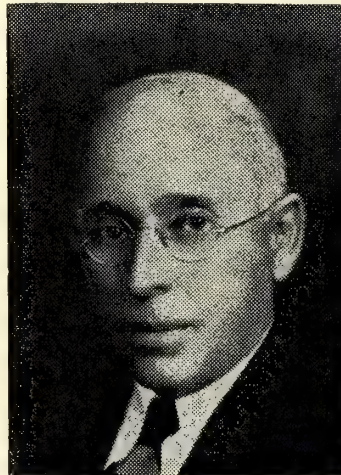
Santa Claus not only treated the children of the Winston-Salem Sunday school, but every member. The old folks enjoyed it more than the children. Approximately one hundred people attended both the Christmas party and pageant held the same

night. A Candlelight Service was held here and at Pfafftown.

Salem Chapel (located near Winston-Salem) is using in a methodical way the church envelopes for each member's giving to the church. This promotes regular individual giving. Belews Creek Church, located near by, has adopted a better financial plan this year and both churches are happy to have Rev. Allan Hurdle as their pastor.

PROGRAM OF CHRISTIAN WORKER'S CONFERENCE.

Following is the program of the Christian Workers' Conference to be



DR. HOWELL D. DAVIES.

held at Elon College, N. C., January 23-27, 1949:

Sunday—Morning Session.

11:00 Sermon—Dr. Rockwell Harmon Potter.

Sunday—Afternoon Session.

3:00 Laymen's Meeting—Mr. George D. Colclough, Presiding.

3:30 Address: "Making and Spending Money—Tested by the Christian Gospel"—Dr. Howell D. Davies.

4:30 Address: "The Layman as an Evangelist"—Dr. Allen S. Meck.

6:00 Banquet.

Adjournment.

Monday—Morning Session.

10:00 College Chapel—Dr. Potter.

11:00 Stewardship Conference.

Address: "The Theology of Stewardship"—Dr. Davies.

12:00 Adjournment.

12:45 Lunch.

Monday—Afternoon Session.

2:00 Evangelism Conference.

Address: "The Preacher as an Evangelist"—Dr. Meck.

3:00 Stewardship Conference.

Address: "Leadership in Stewardship"—Dr. Davies.

4:00 General Conference Period.

Evangelism—Dr. Meck.

Stewardship—Dr. Davies.

Church Architecture—Dr. Conover.

6:00 Dinner.

Monday—Evening Session.

7:30 Address: "The Passion of the Evangelist"—Dr. Meck.

Tuesday—Morning Session.

9:00 Conference on Evangelism—Dr. Meck.

10:00 College Chapel—Dr. Potter.

11:00 Address: "The Tithe as an Expression of Stewardship"—Dr. Davies.

Tuesday—Afternoon Session.

2:00 Address and Discussion on Church Architecture—Dr. Conover.

4:00 General Conference Period—Drs. Conover, Meck and Davies.

Tuesday—Evening Session.

7:30 Address: "The Personal Practice of Stewardship"—Dr. Davies.

Wednesday—Morning Session.

9:00 Address: "The Method of the Evangelist"—Dr. Meck.

10:00 College Chapel—Dr. Potter.

11:00 Conference on the Work of the Pastor—Dr. Potter.

Wednesday—Afternoon Session.

2:00 General Conference Period—Drs. Potter and Meck.

3:00 Address: "Publicizing the Christian Gospel"—Dr. Sylvester Green.

Wednesday—Evening Session.

7:30 Address: "The Message of the Evangelist"—Dr. Meck.

Thursday—Morning Session.

9:00 Visit College Classes.

10:00 College Chapel—Dr. Potter.

11:00 Address: "The Life of the Evangelist"—Dr. Meck.

Thursday—Afternoon Session.

2:00 Visit College Laboratories.

3:00 Recreation.

Thursday—Evening Session.

7:30 Address—Dr. Norman Vincent Peale.

Expenses: Registration Fee—\$1.00;

Room and Board—\$3.00 per day.

Individual Meals: Breakfast, 60c;

Lunch, 75c; Dinner, \$1.00.

SPECIAL MEETING OF GENERAL COUNCIL CALLED.

The Executive Committee hereby calls a Special Meeting of the General Council of the Congregational Christian Churches to convene at The Cleveland Hotel, on Friday, February 4, 1949, at 9:30 a. m., in Cleveland, Ohio.

This meeting is called to determine, in accordance with the vote of the General Council on June 22 1948, whether the percentage of the churches voting approval of the Basis of Union with the Evangelical and Reformed Church, and of the Interpretations of that Basis of Union adopted by the General Council on June 22, 1948, is sufficient to warrant the consummation of the union; if the percentage be found sufficient, to take the steps necessary to consummate the union; and to consider and act upon such other business as may properly be brought before it.

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

SUMMARY OF REPORTS OF CONFERENCE COMMITTEES ON BUDGET AND APPORTIONMENT.

Ambassador Francis B. Sayre, the representative of the United States in the Trusteeship of the United Nations likely—if we remain indifferent or apathetic. Only a sense of the reality (Continued on page 14.)

APPORTIONMENT TABLE—EASTERN N. C. CONFERENCE.

NAME OF CHURCH	Convention Home Missions*	Convention Foreign Missions†	Orphanage	Elon College	Christian Education	Superannuation	Convention Fund	Per Capita Dues	Ministerial Scholarship Fund	Conference Fund	Totals
Amelia.....	\$ 30	\$ 30	\$ 22	\$ 22	\$ 7	\$ 7	\$ 18	\$ 8	3.50	\$ 7	\$ 154.50
Antioch.....	15	15	17	17	7	7	12	8	3.50	7	108.50
Auburn.....	56	56	48	48	14	14	29	8	6.50	13	292.50
Bethel.....	30	30	22	22	7	7	18	2	3.00	7	148.00
Bethlehem.....	13	13	6	6	3	3	11	6	1.50	3	65.50
Beulah.....	30	30	18	18	7	7	18	22	2.00	5	157.00
Catawba Springs.....	58	58	91	91	15	15	33	10	7.00	15	393.00
Chapel Hill.....	40	40	34	34	11	11	24	4	5.50	11	214.50
Christian Chapel.....	38	38	31	31	9	9	21	10	6.50	13	206.50
Christian Light.....	45	45	45	45	14	14	25	12	5.50	11	261.50
Clayton.....	35	35	33	33	11	11	21	10	3.50	7	199.50
Damascus.....	35	35	29	29	9	9	21	7	2.00	7	183.00
Ebenezer.....	38	38	45	45	11	11	24	10	4.00	9	235.00
Fuller's Chapel.....	38	38	33	33	9	9	24	9	4.50	9	206.50
Good Hope.....	25	25	18	18	7	7	15	8	2.50	5	130.50
Hayes Chapel.....	25	25	18	18	7	7	15	5	2.00	5	127.00
Henderson.....	63	63	94	94	20	20	35	19	8.50	15	431.50
Hope Mills.....	33	33	28	28	9	9	15	3	2.00	5	165.00
Lebanon.....	20	20	18	18	5	5	14	3	2.00	5	110.00
Lee's Chapel.....	20	20	19	19	5	5	14	5	2.50	5	114.50
Liberty, Vance.....	177	177	216	216	45	45	82	28	19.50	37	1,042.50
Martha's Chapel.....	20	20	12	12	7	7	14	6	2.00	5	105.00
Moore Union.....	30	30	12	12	9	9	18	8	3.50	7	138.50
Morrisville.....	13	13	21	21	9	9	11	4	4.50	9	114.50
Mt. Auburn.....	76	76	91	91	30	30	38	8	7.50	13	460.50
Mt. Carmel.....	30	30	21	21	7	7	18	8	3.00	5	150.00
Mt. Gilead.....	56	56	34	34	14	14	29	14	6.00	11	268.00
Mt. Herman.....	25	25	34	34	7	7	15	6	1.50	5	159.50
New Elam.....	88	88	62	62	18	18	43	22	8.50	17	426.50
New Hope.....	38	38	30	30	11	11	21	18	4.50	9	210.50
Niagara.....	13	13	10	10	4	4	9	2	6.50	13	84.50
Oak Level.....	38	38	31	31	11	11	21	8	4.50	9	202.50
O'Kelly's Chapel.....	8	8	5	5	1	1	9	2	1.00	3	43.00
Piney Plain.....	56	56	52	52	14	14	31	6	5.50	11	297.50
Pleasant Hill.....	30	30	39	39	9	9	18	7	3.50	7	191.50
Pleasant Union.....	56	56	61	61	14	14	26	12	3.00	6	309.00
Plymouth.....	30	30	39	39	9	9	18	11	3.50	7	195.50
Pope's Chapel.....	38	38	36	36	9	9	21	8	4.50	9	208.50
Raleigh.....	101	101	73	73	23	23	45	25	9.50	19	492.50
Sanford.....	63	63	82	82	14	14	32	16	6.50	13	385.50
Shallow Well.....	56	56	54	54	14	14	29	14	5.50	11	307.50
Six Forks.....	13	13	7	7	4	4	11	10	1.00	3	73.00
Southern Pines.....	63	63	63	63	14	14	32	16	7.50	13	348.50
Turner's Chapel.....	30	30	42	42	9	9	18	6	.....	7	193.00
Wake Chapel.....	114	114	220	220	20	20	55	18	14.50	25	820.50
Wentworth.....	30	30	56	56	14	14	18	8	2.50	5	233.50
Youngsville.....	20	20	15	15	9	9	14	4	3.00	5	114.00
Totals.....	\$1,999	\$1,999	\$2,087	\$2,087	\$ 536	\$ 536	\$1,103	\$ 464	\$ 220.50	\$ 448	\$11,479.50

*Includes Church Extension.
†Includes Shaowu Project.

who has had unequalled opportunity to observe world conditions makes the following statement: "Millions of people are facing hunger and destitution. Far worse, hundreds of millions of people are losing their sense of the goodness of life. The precious values upon which happiness is built are being strangled. We stand today at the parting of the ways. On the one hand it is entirely possible that the present 'cold war' is only a second interlude in a fifty or hundred years' war which began in 1914 and which will make Western civilization but a memory and usher in a new Dark Age of savagery until in the distant future some new young civilization will evolve. This is not only possible but

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

BOARD OF EDITORS.

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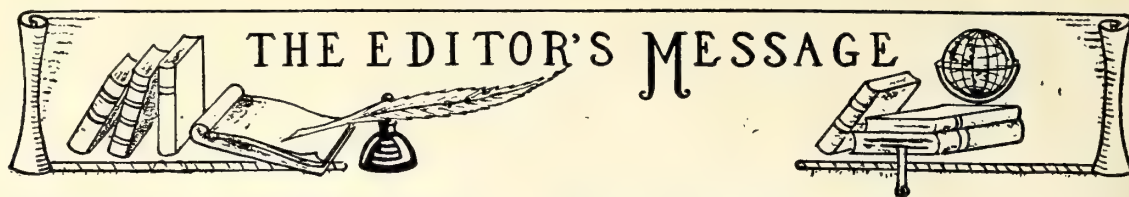
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GUIDANCE IN CHURCHMANSHIP.

The ministry and laity need guidance in evangelism, church architecture, stewardship and religious publicity. The hope of our church lies in the proper orientation and motivation of evangelism. Architectural guidance is essential during this unprecedented renaissance of church building, and those who have a zeal for God in this particular but not according to knowledge may inadvertently have the sins of the church fathers visited upon the worshipping children to the third and fourth generation. How can our Christian World Mission become a glorious reality unless it is undergirded with a sound program of stewardship? The church in every age must seek adequate means of publicizing the gospel.

Does your church have all the answers to these questions? Is your organization functioning with maximum efficiency along all these lines? If so, the rest of our churches would like to sit at your feet. If not, your church should be represented at the Elon Workers' Conference.

A wealth and variety of leadership beckon us all to Elon. Dr. Conover brings the vast wisdom and experience of the Interdenominational Bureau of Architecture to the Southern Convention. Dr. Davies speaks out of a wide experience with the large churches and conferences of the Midwest. Dr. Meck represents a communion with a commendable and enviable record of churchmanship. Dr. Potter hails from the citadel (or one of the citadels) of Congregationalism. Dr. Green has had marked success in varied fields of Christian service.

The editor covets for every church the privilege of sharing in this important conference. All roads should lead to Elon next week.

IN PRISON AND . . .

St. Luke 16:16 gave us this remarkable statement: "The Law and the Prophets were until John; since that

Rev. Emmet Frazer, director, was re-elected. Commendable work has been done. Let us continue to preach the Kingdom of God.

There is a tendency among prisoners and patients in State institutions, the Rev. Mr. Frazer explains, to feel that nobody cares whether they are dead or alive. This, he claims, makes them careless and cease desiring to lead better lives.

Sunday morning finds Chaplain Frazer setting out to visit institutions and to conduct worship services according to a definite schedule.

On the fourth Sunday of each month, he holds a service at the State Farm from 9 to 10 a. m., visits patients in the hospital there until 11, returns to the penitentiary at 11:45 a. m. to supervise three students from Union Theological Seminary who are doing field work there as a part of their ministerial training.

After lunch, Chaplain Frazer and one of the students from the seminary drive to the Peaks Industrial School for worship service at 2:30 p. m. and from there to the Hanover Industrial School for 4 p. m. services.

On the first Friday of each month, Chaplain Frazer visits the Blue Ridge Sanatorium for tubercular patients at Charlottesville. He spends the entire day going from bed to bed, answering questions and noting letters that should be written.

Similar programs go on at the Lynchburg State Colony and the State Industrial Farm. The chaplain praised the youth program at Peaks Industrial School and the work of the Rev. George Ossman, who visits the ill at the Medical College of Virginia Hospital. The writer accompanies Mr. Frazer to the State Farm for Women on first Sunday afternoons for preaching engagements.

On the third Friday, Chaplain Frazer, goes to the Piedmont Sanatorium for tubercular patients at Burkeville. At this institution, he also provides a program of moving pictures in the evening.

Miss Erma J. Barker, secretary to Mr. Frazer, pro-
stocking project for the inmates of
In September, she buys bolts of ma-
to various groups who make it into
his work is done by the Women's
Episcopal Church and by the
Industrial Farm for Women.

distributed to various Sunday school
ties and individuals who fill them
A boy will receive a cake of soap,
nuts, games, tooth paste, tooth brush,
comb. Similar items are included for
This past Christmas 2,278 stockings

Chaplain Frazer is trying to find suitable
or an experienced bookkeeper who has
for embezzlement. The man is not
to do common labor and the chaplain.

believes that he desires to earn an honest living.

The Foundation came into being twenty-eight years ago when a bill was introduced in the State Legislature to provide a salary for a chaplain at the penitentiary.

Church leaders insisted that religious work in State institutions is a missionary opportunity of the church and not a function of the State, and a number of denominations banded together to support the program for the State Penitentiary. Gradually the program has been expanded to include other institutions.

EX-MODERATOR SPEAKS.

A special meeting of the General Council has been called for February 4, in accordance with the vote at Oberlin. Since I was your moderator at Oberlin, I wonder if you may not be interested in knowing my present mature convictions about the merger? I have followed carefully the whole development of events since the merger was first proposed, and have tried at all times to be objective, impersonal and kindly disposed towards all concerned, both "pro" and "anti."

First of all, it seems to me that the basic question is this: Are we really ecumenically minded? Do we really want closer Christian unity with all Protestants—so far as that can be achieved without surrender of essential liberties? Personally, I am thrilled by the vision of the increasing solidarity of all Protestantism. And I think that our desperate world situation makes its consummation of paramount importance.

I believe the next step toward this unity can come right now by following William E. Barton's common-sense advice: "Let those unite that can unite!" Now we can unite with the E. & R. because they are willing to accept a common basis of local church autonomy, freedom from creedal subscription, and a voluntary delegated denominational organization—practically equivalent to what we have now. Union with them would create a great liberal evangelical denomination, nearly two million strong, which could exert tremendous influence for democratic church government, progressive religious thought, and a free pulpit in all the rest of Protestantism. This appears to me to be the major strategy on which we should all agree. This new united church would also have the advantage of being more representative geographically—as strong in Pennsylvania as in New England, while in

the middle west the two groups would admirably supplement and strengthen one another.

I think, moreover, that our E. & R. friends have an educational tradition and a vigor, as well as freedom of thought, which makes them akin to us, to say nothing of a warmth of spiritual devotion which might come to us as an uncovenanted but welcome blessing from the union. A great wind of spiritual renewal might sweep across our churches as a result of this stimulating sense of closer fellowship with 700,000 new-found brothers and sisters in the faith.

On the other hand, to fail to achieve this union, after we have gone thus far, and to fail on what seem to me to be rather vague and undefinable grounds, cannot help but impart a chill of negativism and defeatism, not only to us but to the whole ecumenical movement.

Therefore, I am strongly for the union. I would not be so if it involved surrender of local church liberty or of our cherished theological freedom. But all these things have been carefully safe-guarded in the Basis of Union, *plus* the Oberlin Interpretation, *plus* the Cleveland Joint Declaration. I believe the approximately 1,000 to 12 vote at Oberlin did reveal the hearts of our people. We cannot now turn back (and we must not frustrate) the great flood-tide of ecumenical longings and convictions in our fellowship, especially among our young people.

I hope and trust that our highly intelligent and deeply Christian minority leaders (whose sincerity is not to be questioned) will now cease their opposition, since so much has been done to allay their fears. I certainly do not expect any large number of churches now to create a schism and organize a separate denomination on a basis of disagreement which has finally simmered down to differences largely procedural and relatively slight, after the clarifications and adjustments made at Oberlin in June and at Cleveland in November.

ALBERT W. PALMER.

TENTH ANNUAL INSTITUTE OF RELIGION.

Raleigh's annual Institute of Religion will observe its tenth anniversary in 1949. The result of the vision of the Rev. Allyn P. Robinson, and several devoted laymen who initiated it ten years ago, it has grown in popular appeal each year in the State Capital and has been able to command outstanding speakers in a wide va-

riety of fields. This year's program is scheduled to begin on January 24, with an address by Dr. Henry Steele Commager, Professor of History in Columbia University, whose subject is: "Safeguarding Civil Liberties—Why and How?"

Other speakers and their subjects are:

January 31—Dr. Harold E. Fey, Managing Editor of *The Christian Century*, whose topic is: "A World Church in a World Crisis."

February 7—The Honorable Estes Kefauver, United States Senator from Tennessee, who will speak on: "The Recuperating South."

February 14: Dr. Reinhold Niebuhr, William E. Dodge, Jr., Professor of Applied Christianity, Union Theological Seminary, New York, who has as his subject: "The Spiritual and Political Dimension of the World Crisis."

February 21—Dr. Carl Hermann Voss, Executive Secretary of the World Alliance for International Friendship Through the Churches, and Chairman of the American Christian Palestine Committee. Dr. Voss, pastor of the United Church from 1935 to 1938, will speak on the subject: "A Christian Looks at the New Israel."

March 1—Madame Rajan Nehru, of India, whose husband is a nephew of Prime Minister Jawaharal Nehru, and the present Indian Minister to Sweden. Madame Nehru's subject is: "What is Happening in India."

The theme of the Tenth Institute is: "The Church and a World in Crisis."

Four courses will be offered in the following fields: "Current Trends in Christian Thought," led by Dr. Ralph E. McLain, Head of the Department of Religion, Meredith College, Raleigh, N. C. "Science and Religion," with Dr. C. G. Brennecke, Head of the Department of Electrical Engineering, and Dr. George A. Gullette, Head of the Social Studies Department, both at State College. "Psychology in Everyday Use," led by Dr. D. J. Moffie, Head of the Department of Psychology at State College. "Problems of a World in Turmoil," (International Relations), led by Mrs. Charlotte Hilton Green, Chairman of the Department of Civics and International Relations of the Raleigh Women's Club.

The Institute schedule on the above dates will be: 6:00 p. m.—Fellowship Dinners (reservations should be made at the church); 7:00 p. m.—Classes; and 8:00 p. m.—Featured speakers.

CONTRIBUTIONS

SUFFOLK LETTER.

We were about to receive a young father and mother into church upon the transfer of their memberships from churches outside our city. Something of the following is what I said: We are about to receive two new members into our church, let us consider for a few minutes what that should mean. We are agreed on the facts of the Christian faith, that back of this universe there is God, that we ourselves are in need of God, that God has revealed himself as Father through Christ, and that he has brought us redemption through him. Let us be assured and that the Church is made up of his followers, that they are banded together under the compulsion to carry out his command to serve others, and to love one another.

Let us notice that it means that we shall enter into a serious and binding covenant with God and one another, a covenant that we are to be in fellowship with one another and witnesses by our lives to the Christ at home and wherever we work, that ours in so far as we are able to make it so is to be a Christian home and that we are to take the Sunday school, the teachings thereof, and attendance upon divine worship seriously; and that we take upon ourselves the obligation by the very fact of our uniting with the church to attend its services, to attend them meanfully, consistently, regularly, and with real concern for our worship and praise of God, and the part we may have in the building up of his Kingdom. Let us never at any time while we are members of the Church feel that we can take that membership lightly, or its obligations in any other way than as divine and serious.

It means that we shall support the Church in attendance, in loyal devotion in word and deed, and with the first fruits of our earnings and in God's gifts to us; and that we shall rejoice in the privilege of making extra gifts when there is extra need and when we are able so to give.

For all this we may expect from our Church in Christ the grace of God, the greatest gift beneath the shining stars, with salvation and life abundant and eternal; and for this covenant and membership you may also expect of your Church the prac-

tical ministries which it has to offer, such as this lovely, warm sanctuary, the equipment which our fellowship together has provided, like Sunday school rooms, chapels, recreation and dining facilities, music, textbooks, Bibles, friendship and encouragement, a minister for times of need anywhere night or day as near as your telephone. Having the interest of your Church at heart, and feeling that it is yours you will be patient with any imperfections, and render it your prayers and faithful cooperation.

We want you, need you, and you need what the Church through Christ has to offer, but already there are more than fifteen hundred names on the roll; strive to help us be a better church, and add to its influence and good name in the community and in the Kingdom of God, and may God give you great joy and happiness as you become a part of this Church and through it of the faithful throughout the wide world.

At the close of the service another couple waited at the door and told me they wanted to unite with the Church on the following Sunday.

JOHN G. TRUITT.

A LETTER TO THE LAYMEN.

P. O. Box 411,
Burlington, N. C.,
January 7, 1949.

To the Congregational Christian
Laymen of North Carolina—

DEAR FELLOW LAYMEN:

Our Laymen and Pastors of North Carolina (E. N. C., W. N. C., N. C. & Va.) will meet at Elon College Sunday, January 23, 1949, at 3:00 p. m. and concluding with a banquet at 6:00 o'clock. Please tell the men of your church and Sunday school about this meeting which has promise of being one of the most significant meetings ever held by our church. Evangelism, Stewardship, and the work of the Layman in the modern church will be the emphasis.

The program will include three great speakers and leaders of national and international reputation—Dr. Howell D. Davies, a Congregational Christian minister and secretary of Chicago, Ill., a specialist in Stewardship and modern Churchmanship; Dr. Allan S. Meek, Evangelical and Reformed minister for thirty-two

years, churchman, and president of the Lancaster Theological Seminary, Penna.; Dr. Rockwell Harmon Potter, Hartford, Conn., former Moderator of the General Council of Congregational Christian Churches, minister and teacher, a fascinating speaker with a great message for our day.

Program.

3:00 Registration.

Devotional Service.

3:30 Address and Discussion—Dr. Howell D. Davies. Subject: "Making and Spending Money—Tested by the Christian Gospel."

4:30 Address and Discussion—Dr. Allen S. Meek. Subject: "The Layman as a Christian Witness."

6:00 Banquet.

Speaker—Dr. Rockwell Harmon Potter.

The price of the banquet will be \$1.50 per plate. *It is absolutely necessary that we know the number of plates to reserve.* Please report to your pastor the number of men who will attend from your church, or write direct to Wm. T. Scott, Supt., Elon College, N. C. *We need to know the number not later than Wednesday, January 19.* Give us the names of those who will attend if possible.

An unusual opportunity makes possible the meeting on the 23rd. The Christian Workers' Conference being held at Elon College January 23-27 makes it possible for us to have these unusual speakers. *Plan now to be present for the meeting on Sunday, January 23.* Tell other men from your church. Have a good delegation present. *Don't forget to get your reservations in for the banquet.*

Yours sincerely,
GEORGE D. COLCLOUGH,
Chairman.

SEVENTY-FIFTH ANNIVERSARY TO BE OBSERVED.

Protestant Churches of Puerto Rico will observe the seventy-fifth anniversary of the founding of Protestant Missions in that island during the week of March 6-13. Dr. J. P. Barrett, who with his wife, represented the Christian Church for more than twenty-five years in the island, has been asked to represent our church at this celebration. There will, of course, be some expenses entailed in the matter, and contributions will be solicited. Further announcement will be made by Dr. H. S. Hardcastle, the chairman of the special committee in the near future.

News of Elon College

By PRESIDENT L. E. SMITH

CHRISTIAN LIVING.

III. IN THE CHURCH.

The Church is divine. It was conceived in the heart of God and given to man by His son, Jesus Christ, our Lord. In the days of His flesh He asked many questions, many concerning others and some concerning Himself. On one occasion he inquired of His disciples, "Whom do men say that I, the Son of Man, am?" They answered, "Some say that Thou art John the Baptist, some Elias, and others Jeremiah, or one of the prophets." Then he inquired, "But whom do ye say that I am?" Peter answered and said, "Thou art the Christ the Son of the living God." Jesus answered, "Blessed art thou, Simon, for flesh and blood hath not revealed this unto you but my Father which art in Heaven. And I say unto you that thou art Peter and upon this rock I will build my church and the gates of hell shall not prevail against it." That, which believes that Jesus is the Christ, the Son of God and confesses Him as such to the world constitutes the basis upon which His church is built. The flood gates of hell may be opened wide from within and without and all the forces of evil hurled against it and still the church will stand. It is founded upon the rock, Jesus Christ. It is the pillar and ground of truth, the hope and expectation of all who are within its love.

What does Christian living within the church mean? Are you a member of the church? How do you live? Are those who are outside of the church impressed with the way you live? Are your habits, customs, and practices such as to convince the non-church members of your community and acquaintance that the church is of God and that those who are in the church are different to those who are without, that something has happened in your life which they have not yet experienced? Does the light of truth shine through you brightening the pathway of others, making plain the way of life, or do you in your living raise questions, cast shadows, and blur the way of life for others and cause them to turn from the church and from Christ? It is a glorious privilege to be in the church but a

fearful award awaits those who are still of the world and yet in the church.

To prove ourselves worthy of the church we should acknowledge Christ as its head and as our personal Saviour and dedicate ourselves daily to the services of Christ and His church. Here are some things that we might do to prove ourselves Christians and be of service to those who know us and observe our way of living.

1. Guard our speech—James said the tongue is an unruly evil. Make sure that we do not injure others by careless and loose talk. When we do we injure ourselves and make fresh the wounds of Christ. Speech is given man to bless and not to curse.

2. Be kind and generous in your deeds. In living, the seeds for eternity are sown. They will spring up and come to fruitage in this and another world. Make sure that they are good and not evil. The Lord of the harvest will neither err nor sleep.

3. Be thoughtful and considerate of others. There are many who are unfortunate. They need your assistance. Those who are tempted need strength. Those who sorrow need comfort. Those who hunger need bread. Those who are lonely need companionship. Those who are sinful need a Savior. Remember that inasmuch as ye serve the least of these ye shall serve Christ.

4. Be true and faithful—true to the vows that you gave when you sought membership in the church, and faithful to every duty and obligation that are yours as a member of the church, the body of Christ.

APPORTIONMENT GIVING.

Buildings, equipment, faculty, and students are required for the conduct of a college. Money is required to erect buildings and equip them for instruction at the college level. Teachers who have spent weeks, months, and years in preparation for effective teaching must be paid for their services as anyone else. They have the usual bills to pay. Money for capital improvement is required but money for current needs is also necessary.

Our Southern Convention has sought to assist the college in its current obligations by apportioning defi-

nite amounts to the churches of our Convention for the college. The Convention is a delegated body. Every local church has a right to be represented in the Convention and a voice in its actions. Each church in the Convention has an obligation to support the institutions and enterprises of the church. Elon College is one of our Convention's principal institutions. As a rule, our local churches are willing to give the college financial support and take advantage of the opportunity monthly to make a contribution. By cooperation and generous giving the churches do help materially in the support of the college. The college is most grateful.

Previously reported	\$ 200.00
Eastern Va. Conference:	
Holland	100.00
Norfolk, Second	21.00
N. C. & Va. Conference:	
Durham S. S.	22.03
Va. Valley Conference:	
Mt. Olivet G) S. S.	5.37
Total	\$ 148.40
Grand total	\$ 348.40

Dr. J. H. Dollar of Elon College occupied his former pulpit in Newport News on Sunday morning, January 9. The choir of the Rosemont Church presented a Festival of Music in the Newport News Church at the Vesper Service.

Mr. Layman—Send your pastor to the Christian Workers' Conference next week!

THE PILGRIM PRESS DAYTON STORE CLOSES FEBRUARY 1.

Formal action was taken recently to close the Dayton store February 1, 1949. The decision was made after careful study and deliberation. Increased overhead costs, mailing and transportation problems, combined to make it seem wise to take this important step now.

By far the greater part of the Dayton business has been through the mail, and it has become increasingly evident that the constituency could be served better through our Boston and Chicago stores with their larger inventories and more direct transportation facilities. Through the years the Dayton store has been fortunate in its leadership. Under the new arrangement, the Boston and Chicago stores are prepared to serve Dayton customers in the same cooperating spirit demonstrated by Mr. Tom Radabaugh, Miss Betty Mack and their associates.

Missions
The World for Christ

A LETTER FROM THE JACKSONS.

American Board Mission,
Shaowu, Fukien, China,
December 29, 1948.

DEAR FRIENDS:

By the flickering Chinese oil lamp, I've been reading the *Missionary Herald*, November issue. It transported me back to America and our church life. I was getting all enthusiastic over the Every Member Canvass and the Pilgrim Fellowship, and wondering if the Waverly women would have an Unseen Guest Meal. Then the clock, left here by the Storrs, struck its cheery "cuckoo." Shivering with the chill of a Shaowu winter night, I came back to reality. But not without inspiration caught from the plans you American churches are carrying out for the World Mission.

Your letters have been an inspiration to us, too; and, of course, *THE CHRISTIAN SUN*. A friend in New Hampshire sent a snapshot of herself and family. I saw Winnie Whitlock of Winchester smiling in a snapshot she'd sent a Chinese friend. Pictures do help reduce those thousands of miles that separate us; and for those of you whom we know only by letter, they make your signature come alive.

And speaking of pictures, did you see Ed and Fran in that *Herald*? They meant Shaowu, *China*, not *India*, of course. And Mary Dewar playing that Chinese "violin"? She was leading a busy, though rugged, life there in Communist territory, the last we heard. How privileged I feel to be one of such company as the Moultons, Bert Faurot, and Roderick Scott also pictured in that *Herald*. When I recall four years ago this time filling out all those papers the Board requires to investigate a prospecting missionary, I can hardly believe we really did leave our Waverly church to be foreign missionaries. But now I look up at the huge scroll of tigers hanging on our wall and remember our present church and responsibility. The picture was given us by South Gate Church. And there on the baby's play blanket is a doll made and sent by Mrs. Holland of Franklin to her

missionary's firstborn. For that matter I need only to feel the warmth of certain clothing the Waverly women gave me at parting and I remember we have left the American pastorate with its comforts (and problems!) to be your pastor on the foreign field with its peculiar discomforts and problems. Your prayers and letters and checks sent to the Board give us that feeling of support we need so sorely when overcome by that feeling of helplessness which comes to one minister in this huge area.

Dick is gone now on a "quick" (three days by boat) trip to Yang-kow, a trip which should have been made in the pleasant weather of fall. But our radio news (Voice of America) made us feel something drastic was about to happen any day, and we didn't want to separate for fear evacuation might be necessary. Now we're getting accustomed to that "state of emergency" feeling most China missionaries have experienced off and on during their service here; and we're continuing our work as usual. Locally, nothing more unusual is happening than the regular inflationary rise of prices and the New Year's increase of goods for sale.

Yes, another China New Year is approaching. This year the swell in market crowds came in time to give me a faint reminder of Christmas shoppers at home. But there was none of the light and music; nor was there the harried hustling. Noise and shoving there was, though. The leaders of a heavily laden donkey shouting a way through the crowds made a touch of Bethlehem on December 24. The well on East Gate Street is like the one in my creche at home; and East Gate crowds seem just as ignorant of Christmas as those Bethlehem crowds must have been. Our own church members make us wonder sometimes how much of Christmas has actually reached Shaowu. Of course, it is difficult for us foreigners to even know what goes on, much less understand it. But happenings in supposedly Christian families or business life and within the

church itself have given us more than one heartache.

Just as Christians at home need God to touch their businesses and pocket-books, so do they here, only more so. Just as Christians at home need humility and concern for others, so do they here, only more so. As Leona said in her talk to the Synod, "Shaowu has suffered spiritually and morally from the wars." To meet Shaowu's needs requires more spiritual power than just we five have. We need to feel the strength of the world mission and to know you Christians in America are back of that World Mission.

As the World Day of Prayer approaches, may we all grow in spirit, stretch our minds to understand the failings and hardships of the Christian minority in every country. Then may we try to see ourselves, Americans, as we must look to them. And pray God for His viewpoint of us all, and His plan.

Affectionately yours,
DOROTHY JACKSON.

DESTINATION: PUERTO RICO.

Leaving his young doctor wife to complete her internship, Rev. Howard E. Spragg of Chicago, Ill., with his children, Suzy, five and Peter, one year old, and his sister, Miss Constance Spragg of Waverly, Mass., flew from La Guardia Airfield, New York, Tuesday night, January 4, bound for San Juan, Puerto Rico. Mr. Spragg will become superintendent of all work in Puerto Rico conducted by The Board of Home Missions of the Congregational Christian Churches.

Mrs. Spragg, daughter of Mr. and Mrs. B. S. Beach of Westfield, New Jersey, received her MD from the University of Chicago last June and will complete her internship at Woodlawn Hospital, Chicago, this coming June, after which time she will join her family in Puerto Rico. Mr. Spragg, who was born in Boston, Mass., is the son of Mr. and Mrs. L. H. Spragg of 55 Ashland Street, Malden, Mass. He is a graduate of Union Theological Seminary, New York City, and holds his BD from Chicago Theological Seminary.

In Puerto Rico Mr. Spragg will succeed Rev. Charles I. Mohler who is retiring after forty years of service there. He will be Director of all Congregational Christian work on the Island which consists of twenty-two organized churches, forty-four rural chapels, the Ryder Hospital and the

(Continued on page 10.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

BURLINGTON AUXILIARY.

The Burlington Auxiliary publishes a news bulletin every month, containing information about what the women are doing. The auxiliary meets on this plan:

Circles meet at 10:30 a. m.

General Meeting at 11:30 a. m.

Fellowship Luncheon at 12:30 p. m.

The pastor is conducting the Bible Study on Monday afternoons at 5:30 at the church.

The Auxiliary is also responsible for the church nursery, each circle taking its turn at being in charge for a month.

ROWLAND MEMORIAL LIBRARY DEDICATED.

For several years our Auxiliary in the Greensboro, First Church, has had a "Christmas Party," at which time we combined December circle meetings and an inspirational meeting in one evening of fellowship. It is always one of the highlights in our year's work, and this year, we feel that it was one of the highlights in the entire work of not only the auxiliary, but the church as a whole.

Two years ago at our Christmas party, we launched the Rowland Memorial Fund, in memory of Mrs. C. H. Rowland. The fund was designated for a church library. This year we saw the dream become a reality in the dedication of the Rowland Memorial Library and its presentation by the auxiliary to the church.

A room in the church basement had been most pleasingly decorated and equipped as a library. Accumulated funds had been spent in the purchase of books and they had been placed on the new shelves as the beginning of a growing library. An effective program had been planned and was beautifully executed. The program was built around the theme of "Opening Windows" and the idea was expressed by four women who spoke briefly on how our library would open the windows of reading for children, young people, church leadership and spiritual living. The library was presented to the church and accepted by our minister. After the program, Mrs. Rowland's daughters received the church members in the new library.

It was a joyous, yet deeply moving occasion. A hard-working and capable committee had a beautifully decorated the entire church basement. The atmosphere of Christmas decorations, candle-lit rooms, well-spoken words and heart-filling music intensified our memory of one who touched our lives so effectively. In her memory, we will strive to make our library such a vital force in our church that we know she would approve.

MRS. RUSSELL V. POWELL.

Be sure to order materials for World Day of Prayer early.

RACIALISM RAMPANT IN SOUTH AFRICA.

In the October issue of *Time* magazine appeared a startling article on South Africa. It described the new Nationalist government under Prime Minister Daniel Malan, which is founded on the principle of racial segregation or "apartheid."

Two anti-Semitic ultranationalist organizations which had been forbidden under Field Marshall Smuts' regime are now in power. One, the Afrikaner Broederbond, "the sinister secret society controls a good two-thirds of the government members of Parliament," says *Time*.

Reference was also made to the restricting of immigration and the tightening up of requirements for citizenship. Prime Minister Malan has announced that he will put out of the Parliament representatives of the Negroes and will take away the franchise of the Coloureds (mixed white) in the Cape Province.

This article was so startling in spots that it was referred to Dr. Jas. Dexter Taylor, who has lived for nearly 49 years in the very heart of the Union of South Africa, and has only recently returned to the United States.

The following are some of his comments:

"The National party won the election on the issue of 'apartheid,' which was almost the only and certainly the main plank in their platform. They maintain that segregation is the only policy that will save 'white civilization' in South Afri-

ca, by which they mean that it is the only means of keeping the white race dominant in all respects. In their campaign speeches, in order to soft-pedal their aims somewhat for the ears of the less extreme sections of the population, and to win some British support (which they did) that is English-speaking sections, they claimed that apartheid did not mean oppression of the non-Europeans, but meant allowing them to develop to the full extent in their own segregated areas, but in the practical steps already announced in parliament it is clear that they mean to deprive non-Europeans of every vestige of political representation and to re-orient all education and administration of these people toward providing cheap farm labor.

"It is true that the Broederbond is a secret organization, claiming to be cultural but sponsoring an ideology differing but little from Nazism, except that it claims its basis in Calvinism. There is no doubt that its ultimate policy and that of the Nationalist party is to set up a "republic" which would be severed from the British Commonwealth and would be run on a one-party system with the franchise confined to those who have the Herrenvolk outlook, with the Afrikaans language dominant if not ultimately the only one officially recognized.

"All this was put in plain words during the early part of the last war when they believed that Hitler was winning and that he would encourage and support the setting up of such a republic. Those aspects of policy have been soft-pedalled during the campaign but never repudiated. All liberals in South Africa are agreed in the fear that present trends in the new government indicate that democracy is very seriously threatened in South Africa, and not non-European interests only.

"The new government is setting out to cancel all political rights of Natives, Coloureds and Indians. Even though such rights as they had were entrenched in the Constitution adopted at the time of Union of the four Provinces, and according to that constitution could not be altered except by a two-thirds majority of both houses of parliament sitting together the government has announced its intention to cancel those rights by a simple majority vote of the house of Assembly.

"It is true that Malan proposes to abolish the representation in Parliament.
(Continued on page 10.)

Book Reviews

THE FABULOUS "DUTCH" ZELLERS.
Raymond J. Jeffreys.

This new book, written by the author of *God Is My Landlord*, literally drags the liquor business out into the open and rips off its mask of respectability, and exposes it for the benefit of the young people who are "falling" for the wet propaganda. It is so "hot" that some publishers were afraid to touch it.

It is the thrilling, true life-story of a daring gangster and notorious bootlegger who spread terror up and down the Ohio Valley in the "Gay Nineties." Then a miracle happened . . . he "hit the sawdust trail" in a Billy Sunday tabernacle meeting and became a sensational crusader for Temperance.

The new book will be off the press soon. Watch for advertising announcement in this paper.

* * * *

THE SNOWDEN DOUGLASS SUNDAY SCHOOL LESSONS. Earl L. Douglass. Macmillan. New York. \$2.

It is not too late to get this practical exposition of the International Sunday School Lessons. The first two quarters deal with the Life of Christ. The Third Quarter with the Psalms of of Ancient Israel and the Fourth with the prophets Isaiah and Jeremiah. The teachings of each lesson are emphasized skilfully, using various types of print as well as by striking illustrations and quotations. Why not secure this publication now for your teacher?

* * * *

REPORT TO PROTESTANTS. Marcus Bach. Bob-Merrill Company. \$3.

This is a book that is definitely different. It is unique in its approach to the problem which Protestantism faces, and in its presentation of data. The author is exceptionally well qualified to make his "Report" to Protestants both by reason of his personal religious background, his training, and his experience in religious work. He writes with conviction and with forceful diction. His style is intriguing—his thought stimulating. His analysis of the strength as well as of the weakness of Protestantism; his fair consideration of the position of Romanism, of the Christian Science Movement and of the numerous modern cults; and his presentation of the true basis of ecumenicity make this

book one of the really great books of the year. It is "a must book" for all Protestant ministers, and for Protestant laymen who occupy positions of leadership in Protestantism.

ROY C. HELFENSTEIN,
Mason City, Iowa.

* * * *

PROTESTANTISM FACES ITS EDUCATIONAL TASK TOGETHER. Dr. William C. Bower and Dr. Percy R. Howard.

The story of cooperative Christian education in the United States and Canada, as told by the authors, will be published February 7.

This 228-page book, which recounts the important developments in interdenominational religious education during the last quarter of a century will be released at the twenty-seventh annual meeting of the International Council of Religious Education at Columbus, Ohio, February 6-12.

Separate chapters relate how Protestant forces have cooperated in curriculum development, children's and young people's work, adult work and family life, leadership education, vacation and week-day religious education, field work and conventions, research, public relations, meeting war and post-war needs, and in sponsoring the Revised Standard Version of the Bible.

Copies may be ordered from the International Council of Religious Education, 203 North Wabash Avenue, Chicago 1, Ill., for \$3.25.

PEN PORTRAITS OF THE DISCIPLES OF CHRIST.

II. ANDREW.

By SAMUEL LAWRENCE JOHNSON,
Pastor, Park Manor Church,
Chicago, Illinois.

The name Andrew in Greek signifies "manly." He was the brother of Peter. However, whereas there are numerous references to Peter in the four gospels and in the Acts the only references to Andrew appear in Matthew 10:2, John 6:8, 10:22, Mark 13:3 and generally the traditions concerning him are unreliable. Yet, it is comparatively certain that he was the one who introduced Peter to the Master and would be important in our eyes if he had done nothing more. It is also thought that he was instrumental in the call of Philip.

Andrew was a man of keen observation and when Jesus asked (John 6) "Whence shall we buy bread?" it was Andrew who volunteered the information about the lad with the loaves and fishes.

Tradition indicates Andrew as the hero of several romantic adventures. He was, for example, supposed to have been sent by Jesus to rescue Matthew who was a captive in the land of Anthropophagie. He assumed the disguise of a sailor; was tortured by savages but saved Matthew.

This brother of Peter may have carried on an intensive preaching ministry in the lands surrounding Byzantium and Thrace. Legend has it that he was crucified at Patrae because for some reason, by his preaching, he had induced the pro-consul's wife to leave her husband.

It is thought that he did some writing but no trace of it has ever been found.

RACIALISM IN SOUTH AFRICA.

(Continued from page 9.)

ment of the Natives who now elect European Senators, four to represent the whole 8,000,000 Africans and two M. P.'s to represent two constituencies in the Cape where Natives had the vote before Union. He also has announced that he will abolish the Native Affairs Commission, a statutory body established to advise the Secretary and Minister for Native Affairs, of which Senator Dr. Brookes is a member. The Native Representative Council, a purely advisory body of Natives elected by a special form of franchise, to consider proposed legislation especially affecting Natives is also booked for abolition.

"Attempts are already being made to rally liberal forces to the defense of the rights of the non-European majority from these hostile attacks of the dominant white majority, and to rally all lovers of democracy to the defense of the only principles on which democracy can possibly exist. These are truly critical and dangerous days for South Africa."

DESTINATION: PUERTO RICO.

(Continued from page 8.)

Yuquiyu Rural Life Community Center at Luquillo, a Christian cooperative community.

"Until recently the average continental American wasn't quite sure whether Puerto Rico was in the South Pacific or off the coast of Spain and he was even more vague about the character and political status of the island," says Mr. Spragg. "Now that thousands of Puerto Ricans are coming to the mainland each month, a great deal of attention is being given to this child of the Caribbean."

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Associates*.

YOUTH WEEK! AN OPPORTUNITY FOR UNITED YOUTH ACTION.

By DR. ISAAC K. BECKES.*

Youth Week, January 30 to February 6, 1949, offers unlimited opportunity for Christian youth through united action to make a real impact upon community life. It gives young people of all denominations and related agencies an opportunity to unite in offering one hard and one common purpose in His Name. The 1949 theme is "Let God Speak."

Your Pilgrim Fellowship can take the lead in providing an effective Youth Week celebration in your own community. Guidance materials may be had through the United Christian Youth Movement office, 203 North Wabash Avenue, Chicago 1, Illinois, or our own denominational offices. Here is an outline of what can be included in the Youth Week program in your community.

Sunday, January 30—Local Church Day.

"Let God Speak Through Me" is the theme for the Local Church Day. Center attention on the way in which God is seeking to speak through the youth of your church. The activities of this day should lead to personal commitment and the need for a realistic Christian witness in all the areas of Christian witness.

Through the Week Activities—

1. *A Town Meeting of the Air* to consider a question of major concern to the Christian young people of your community. Possible suggestion: What should the church be doing in my community? Is the church of today preparing youth for tomorrow's issues? If there is no radio time available, hold an old fashioned "town meeting."

2. *Discovery Groups on the Bible* on a community-wide basis to find out how God is still speaking to us through the Bible. These groups might meet each morning for breakfast during the week. Your group might use the Bible discussion material of the Christian Youth Confer-

ence of North America, available through the U.C.Y.M. office.

3. *A Youth Survey and Enlistment Campaign* to do something about the unchurched young people of your community. Evangelism can be an important feature of Youth Week. Teams of young people calling on other young people can be an effective part of this effort. These teams can also make a survey and build up prospect lists to be used by the churches during Lent.

4. Other Special Features may include a Fellowship Night or service projects that will affect the community as a whole.

Sunday, February 6—An Ecumenical Service of Worship—

The theme for this day is "Let God Speak Through a United Church!" Bring all the youth of your community together on Sunday afternoon to face the question of "Why Are the Churches So Divided?" A specially prepared service of worship is available for use in this service. Make it truly a great service.

CONSTITUTION & CONSULTATIVE COMMITTEES TO MEET.

For the next few months, two committees, the Constitution Committee and the Consultative Committee, will be working together in preparing the groundwork of the new young people's organization of the United Church of Christ. Six young people from the Youth Fellowship and six from the Pilgrim Fellowship are divided among two committees. The first meeting was held on the week-end of November 27 and 28 in Philadelphia. Baxter Twiddy represented the Pilgrim Fellowship in the south.

Even the barriers and problems of forming a new organization were surmounted in the spirit of fellowship which prevailed. In the first meeting, many of the basic problems were faced as—what would be the relationship of the United Student Fellowship to the National Council? how many commissions would be necessary to carry out the actual work of the Council? and how may the program for young people reach the local church? Both of the committees met in order that all might be fully orient-

ed and in order that the Constitution Committee would be able to offer its suggestions to the Consultative Committee.

The planning for a new young people's organization is a very difficult task, but there is wonderful opportunity to form this new group into a more perfect organization than either the Youth Fellowship or the Pilgrim Fellowship. We should learn from the imperfections of these two organizations.

A second meeting was held on the week-end of January 8 and 9, 1949, again in Philadelphia. Concrete plans should be taking shape now.

C. BAXTER TWIDDY.

North Carolina and Virginia Pilgrim Fellowship is planning a Spring Rally the last of March or first of April. Watch for date and place. Miss Dorothy Ballenger of our First Church, Greensboro, is the president.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

again the Master sees the trick. He will not presume upon God. He will not put God to irrational tests. He will go ahead in the quieter ways of service, teaching and preaching and letting His truth be His vindication. He had not come as a Miracle-worker, although on occasions He did perform miracles. He had come to preach a message of truth; and that must be accepted for its own sake. There is no other way of accepting it.

For a Season.

This is the first record that we have that Jesus was tempted. But it is not the last one. The devil "departed from Him for a season." But again and again during His ministry, like us, He was tempted and tempted. But unlike us, He never yielded, He never sinned. Surely this man was the Son of God.

The Sword of the Spirit.

It was not the only saving factor in the situation, but it was a big factor—"it is written" said Jesus. If we hide His word in our hearts, we will not be so likely to sin against Him. By their aid we can the better put to flight the evil one.

Every one comes between men's souls and God, either as a brick wall or as a bridge. Either you are leading men to God or you are driving them away.—*Canon Lindsay Dewar.*

*Director of Young People's Work of the International Council of Religious Education and Executive Secretary of the United Christian Youth Movement.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE TEMPTATION OF JESUS.

LESSON V—JANUARY 30, 1949.

MEMORY SELECTION: *For we have not a high priest who is unable to sympathize with our weakness, but one who in every respect has been tempted as we are, yet without sinning.*—Hebrews 4:15.

LESSON: Luke 4:1-13.

DEVOTIONAL READING: James 1:1-12.

He Was Tempted.

One reason why our Lord Jesus Christ means so much to us, is that He knows what it is to be tempted. He "was in every respect . . . tempted as we are" wrote the author of Hebrews. That gives him a kinship with us. It also makes it possible for Him to sympathize with us in our temptations and weaknesses. He knows how we feel and He knows how to help us. We need to be reminded that God is not standing off, impersonally looking on, and rather waiting for us to fall, but rather He is with us and within us, seeking to give us the victory through His Holy Spirit. When you are tempted, remember that Jesus was tempted, too, tempted in a real sense, tempted with the possibility of yielding. That needs to be written in capital letters. Jesus could have yielded. He was a free moral agent. He had to make His own decision when tempted even as you and I have to make our own decision. He was like us in this He was tempted.

The Temptation Put in Story Form.

It is quite certain that the story of Jesus' temptation came from the lips of Jesus Himself. He was alone in the wilderness or the desert during the temptation and there was nobody at hand to see or to report the temptation. In fact it was an inner struggle and even if anybody had been present, they would not have seen anything. This does not mean that the story is fiction, or that it is not true. Jesus simply put in story or dramatic form the inner struggle which went on, as alone He considered His life mission, and as He considered the subtle suggestions that came from the evil one or the devil, the embodiment of the spirit of evil. Hollywood would, of course, have dressed up the story. Luke and Mat-

thew tell it in simple, straightforward words, which tell their own story. In short, in a dramatic way, by a series of images which His followers could well understand, Jesus told His disciples about the conflict which took place in His mind. The temptation was none the less real because it was an inner, spiritual struggle through which he passed.

Consecration, Then Temptation.

"And Jesus full of the Holy Spirit, returned from Jordan—He returned from His baptismal experience, at which He had publicly consecrated Himself to the Father's will, and at which He had heard the Father's commendation—and was led in the Spirit in the wilderness. The temptation came immediately after consecration. As a matter of fact temptation sometimes comes not only after a high hour, it actually comes during a high hour. It is worth noting that Jesus did not deliberately court temptation. A man is a fool who deliberately puts himself in the way of temptation. It was while in the path of doing God's will that the temptation came and it was because of this fact that the divine resources were working for Him. We are to pray, "Lead us not into temptation." We are to avoid temptation whenever and wherever possible. But when we are tempted we have a right to pray "Deliver us from evil." Every man is tempted. And the better he would be the more he will be tempted.

Temptation Number One.

"If thou be the Son of God—there is a subtle tone of doubt in these words, or else a cynical challenge—"If thou be the Son of God, command this stone that it shall become bread. The Master was hungry, He had fasted a long time. He was the Son of God. He had infinite power within Himself. Lying all around Him were flat stones, like unto the flat loaves of bread commonly used by the people. Why not use His divine power to turn at least one of those stones into a loaf of bread? No harm in that, was there? But Jesus saw the trick in the thing. It was the temptation to use His divine power for His own human need. It was the temptation to claim special privilege as the Son of God, to claim exemption from the limitations

of the flesh. He would have none of the thing. Calmly, courageously He replied with a verse of Scripture: "Man cannot live by bread alone"—the Scripture says so. And man at his best also says so. Power is to be held in trust. It is to be used for others, not for self or selfish purposes. He refused to aid himself by any powers denied to me.

Temptation Number Two.

The devil is a persistent fellow. He comes back again and again and he uses new tactics and a new attack. In His imagination, Jesus saw in a moment from a place of vantage, all the kingdoms of the world. They were His for the asking. All He had to do was to bow down and worship before the devil. The passion of his heart was the Kingdom of God. He wanted more than anything else for the Kingdom of God to come. And here was an easy way to get it, at least that is what the devil suggested. It was the old, old, and ever new temptation to compromise with evil to attain good, to take the short cut, to sell out to get what one wants, even if it is something good. Oftentimes one has only to strike a bargain or to fix a compromise to get what he wants. But with God there can be no compromise with evil. Jesus must use God's powers on God's terms, and do God's work with God's tools. All or nothing—there is no other way for the Son of God. Or for us. There are all too many of us trying to take short cuts, and compromising our ideals instead of paying the price of sacrifice for worthy ends.

Temptation Number Three.

After failing to find the Master vulnerable to the first two temptations, Old Big Boy tried again. This time in His imagination Jesus was sitting on the pinnacle of the Temple, from whence He commanded a magnificent view of one of the great scenes in the world of that day, and Old Big Boy suggested that He cast himself off and make a spectacular descent to the ground far below. "No danger in it, of course, good fellow, for has not your Father told you that His angels will take care of you, and bear you up, lest you dash your foot against a stone." By doing this you will get a hearing at once, much quicker than by the slow, painful, seemingly unfruitful way of teaching and preaching. It would be the quickest, and the devil suggests the surest way to get and grip the people whom He wanted so much to serve. But

Continued on page 11.)

The Orphanage

CHAS. D. JOHNSTON, Supt.

DEAR FRIENDS:

This letter is the beginning of the new year for the Christian Orphanage. Our financial report is the first for the new year. We appreciate the splendid cooperation the churches and friends of these orphaned and dependent children gave us last year. I had hoped to reach our goal of \$50,000.00, but circumstances did not so will it, and we bow in humble submission.

I have been in this work for more than thirty-two years. The people have been good to me, and I appreciate it. We have trained and sent out more than five hundred boys and girls during my administration. Most of them have made good and we are proud of them. Of course, some have done better than others, which is expected of any family. The majority of them have finished high school. Many of the girls have taken training in nursing and are now practicing their profession. Many of the girls have taken training in business courses at Elon College. Some of the boys and girls have taken the full college course at Elon College. One boy finished at State College where he took training in electrical engineering and now holds a position with one of the largest corporations in the South. In nearly all of these cases the Orphanage has borrowed money and let them give their note without endorsement to pay their college expenses and let them work at the Orphanage for their room and board. After they get through college and get a job and begin to draw a salary, they begin to pay it back five and ten dollars a month until they get it all paid back. I am glad to say that in every case not a child has failed me but everyone has paid his note in full. Some of them are now holding positions with some of the largest corporations in the country. In fact, two of our girls, I am told, are now holding positions with the largest corporation of its kind in the world. I have not been able to accumulate any earthly goods to rest my head on in my old age, but I have given it freely and forgetting self in behalf of these little children. If I have been able to point them to a higher life and help them when they had no other home to which to go, I am happy to have had this opportunity to serve.

When you support the Christian Orphanage you are supporting a

worthy cause. You are helping little tots that have no other home. I have had a number of children say to me, "I will always love the Christian Orphanage because it gave me a home when I had no other." It has helped many boys and girls who were homeless and dependent and gave them a chance in life.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 1-20, 1949. Sunday School Monthly Offerings.

Eastern N. C. Conference:	
Bethel	\$ 25.69
Beulah S. S.	3.17
Martha's Chapel	8.31
	37.17
Eastern Va. Conference:	
Berea (Norfolk) T'giving \$	60.22
Mt. Zion S. S.	10.00
Newport News S. S.	11.35
Union (Surry)	46.00
	127.37
N. C. & Va. Conference:	
Lebanon	\$ 10.00
Mt. Zion	20.00
	30.00
Va. Valley Conference:	
Antioch S. S.	\$ 8.09
Mt. Olivet (G) S. S.	19.13
	27.22
Ga. Conference:	
United Columbus S. S.	13.92
	13.92
Total	\$ 235.88
Special Offerings.	
Mrs. Sullo, children	\$ 26.12
Mrs. Leigh, children	38.99
Mr. Cook, children	10.00
Neese-Baracca Class, Reids-	
ville, J. C. Davidson's	
shoes	6.98
National Bank	27.00
Woman's Board, Mrs. W. V.	
Leathers, Treasurer ...	10.00
	119.09
County:	
Alamance, Doris Ward ..	\$ 20.00
Guilford, Ridge children ..	60.00
	80.00
Total	\$ 199.09
Grand total	\$ 434.97

CLOTHING DONATIONS RECEIVED FROM JULY 21, 1948, THROUGH JANUARY 5, 1949.

Mrs. J. H. Tapscott, Burlington, N. C.: clothing.	
Mrs. Alice Wilson, Robinson, Ill.: clothing.	
Mrs. J. A. Barnwell, Burlington, N. C.: clothing.	
Mrs. T. J. Earp, Milton, N. C.: clothing.	
Miss Bertha Iseley, Burlington, N. C.: clothing.	
A Friend, Box 37, Waverly, Va.: clothing.	
Mrs. Willie Duck, Dadeville, Ala.: clothing.	
Mrs. Carl Hartman, N. Charleston, S. C.: clothing.	
Mrs. J. B. Nicholson, Jr., Wakefield, Va.: clothing.	
Mrs. J. E. King, Burlington, N. C.: clothing.	
Mrs. H. R. Farlow, Sophia, N. C.: clothing.	
Mrs. J. A. Perry, Sunbury, N. C.: clothing.	
Mrs. Clara M. Taylor, Burlington, N. C.: clothing.	
Mrs. J. H. McEwen, Burlington, N. C.: clothing.	
Mrs. A. Y. Allred, High Point, N. C.: clothing.	
Mrs. R. J. Dunn, Danville, Va.: clothing.	
Mrs. A. L. Goswick, Williamsburg, Va.: clothing.	
Mrs. Frank Mitchell & Sister, Burlington, N. C.: clothing.	
Miss Dorothy Williams, Franklin, Va.: clothing and shoes.	
Miss Rena M. Iseley, Burlington, N. C.: clothing.	
Mrs. F. E. Butler, Suffolk, Va.: clothing.	
Mrs. James Stone, Burlington, N. C.: clothing.	
Mrs. Charlie Williams, Roanoke, Ala.: clothing for Rachel Williams.	
Mrs. Stafford Foster, Burlington, N. C.: clothing.	
Mrs. J. R. Truitt, Greensboro, N. C.: clothing.	
Rev. James Horne, Elon College, N. C.: clothing.	
Mrs. M. B. Zoll, Portsmouth, Va.: clothing for Dolly Hutchens.	
Mrs. A. B. McFoster, Guilford, N. C.: clothing.	
Mrs. A. L. Hanbury, South Norfolk, Va.: clothing.	
Reidsville Friends, Reidsville, N. C.: clothing.	
Damascus Missionary Society, Sunbury, N. C.: clothing.	
Miss Edith Walker, Burlington, N. C.: clothing.	
Mrs. W. C. Seely, Waverly, Va.: clothing.	
Mrs. Jerry Strader, Burlington, N. C.: grapefruit juice.	
Mrs. J. M. Byrum, Sunbury, N. C.: clothing.	
Mrs. Clara Simpson, Chapel Hill, N. C.: clothing.	
Miss Mary E. Lassiter, Sunbury, N. C.: clothing.	
Mrs. E. W. Beale, Sr., Zuni, Va.: clothing.	
Reliable Bible Class, Portsmouth Christian Church, Portsmouth, Va.: clothing for Helen Cooke.	
Mr. Foster, Burlington, N. C.: hose.	
Mrs. Clyde Gordon, Burlington, N. C.: clothing.	
Miss Jennye B. Cobb, Richmond, Va.: clothing.	
Mrs. H. R. Byrd, Golden Rule Class, Newport News, Va.: clothing.	
Mrs. T. A. Lamm, Burlington, N. C.: clothing.	
Miss Eula Tapscott, Burlington, N. C.: clothing.	
Mrs. Walter Kirkman, Burlington, N. C.: clothing.	
Hope Mills Christian Church, Hope Mills, N. C.: clothing.	
Mrs. G. H. Pierce, Windsor, Va.: clothing.	
Chapel Hill Missionary Society, Chapel Hill, N. C.: clothing.	
Mrs. W. F. Francis, Suffolk, Va.: clothing.	
Mrs. Lessie Pugh, Morrisville, N. C.: clothing.	
Rebecca & Joe Fogleman, Liberty, N. C.: clothing.	
Mrs. A. B. Williams, Norfolk, Va.: clothing.	

(Continued on page 15.)

BUDGET & APPORTIONMENT.

(Continued from page 3.)

of God which gives to men and women common spiritual values and a common sense of direction can save. And the force which can achieve this is a virile and conquering Christianity. The fate of our civilization—of our country, of our homes and of our children depends upon winning mankind to the teachings of Christ."

Our Christian World Mission is our response, as Congregational Christians, to the cry of all people, both at home and abroad. Our Christian World Mission is our 1949 program of local, national and world-wide Christian ministry. It is our enlarged missionary and rehabilitation work placed in the setting of overall Call to Evangelism and the total program of our churches. It is our sector of an Advanced Movement of Protestantism in the United States and Canada toward a Christian Nation and toward One World in Christ.

Our Southern Convention in session at Liberty (Vance) Christian Church, April 27-28, 1948, unanimously voted to accept the challenge inherent in "Our Christian World Mission" resolving "that our spiritual, human, and financial resources be mobilized, committed and directed in a program of Advance during the biennium 1948-50." Such an Advance equal to our commission in Christ will not be possible with half-hearted allegiance, the fragments or incidentals! We must give ourselves, our all! Holding the line is not sufficient to stem the tide of evil which threatens to engulf America and the world for which Jesus died to save! Let us go forward to meet our God-entrusted stewardship with Christlike faithfulness! *Are we able? Yes, we are able! Are we willing? That is the question we shall have to answer! Now!*

The accompanying Schedules of Apportionments of the various Conferences include our reasonable share in this urgent "Program of Advance" for Christlike services at home and abroad, together with slight increases in the apportionments of the Christian Orphanage, Elon College, the Board of Christian Education, and the Convention Fund.

A comparison of the new apportionment with the amounts paid by each church during the past two Conference years will show that the churches actually gave amounts approximating the new apportionment totals.

Your Convention and Conference are grateful for the hearty cooperation given in the past and urge each

APPORTIONMENT TABLE—N. C. & VA. CONFERENCE.

NAME OF CHURCH	Convention Home Missions*	Convention Foreign Missions†	Orphanage	Elon College	Christian Education	Superannuation	Convention Fund	Per Capita Dues	Conference and Ministerial Scholarship Fund	Totals
Apple's Chapel.....	\$ 165	\$ 140	\$ 136	\$ 135	\$ 44	\$ 43	\$ 86	\$ 34	\$ 39	\$ 822
Asheville.....	37	52	25	27	8	8	15	8	6	186
Belew Creek.....	64	43	29	46	18	22	24	9	22	297
Berea.....	64	43	29	46	19	13	44	10	22	290
Bethel.....	60	60	71	73	14	13	25	14	12	342
Bethlehem.....	168	140	127	141	41	40	82	27	33	799
Burlington.....	490	1,399	2,735	607	156	148	264	64	135	5,998
Carolina.....	44	20	18	27	14	11	38	6	20	198
Concord.....	71	50	43	55	22	13	38	9	23	324
Danville.....	410	401	59	61	27	74	56	64	31	1,183
Durham.....	672	635	369	534	125	151	251	35	108	2,880
Elk Spur.....	24	10	12	11	7	3	18	2	12	99
Elon College.....	467	435	246	427	97	94	196	35	77	2,074
Gobsonville.....	81	60	44	61	20	27	51	17	25	386
Graham-Providence.....	40	17	10	23	14	7	20	6	18	155
Greensboro, First.....	578	545	312	534	95	101	239	36	86	2,526
Greensboro, Palm Street.....	124	120	119	115	27	24	45	21	23	618
Happy Home.....	138	113	104	109	41	38	69	22	34	668
Haw River.....	131	100	92	107	27	26	56	13	33	585
Hebron.....	67	43	32	49	14	13	26	9	22	275
Hines' Chapel.....	84	84	59	61	20	27	37	10	25	407
Hopedale.....	47	27	20	32	14	11	26	8	20	205
Howard's Chapel.....	17	7	12	11	7	7	6	2	12	81
Ingram.....	191	160	149	165	44	38	82	17	46	892
Ivy Hill.....	8	3	1	1	1	1	1	1	2	14
Kallam Grove.....	47	27	18	30	14	11	20	7	20	194
Lebanon.....	71	47	42	55	16	13	38	11	22	315
Liberty.....	71	47	38	55	19	13	38	16	23	320
Long's Chapel.....	91	67	56	70	20	19	44	13	25	405
Lynchburg.....	91	67	56	69	22	19	50	10	25	409
Mebane.....	13	7	12	21	14	7	7	2	14	97
Monticello.....	50	27	24	30	15	11	32	7	2	198
Mt. Bethel.....	74	74	71	67	16	16	28	5	13	364
Mt. Zion.....	81	60	50	63	22	16	50	13	23	378
New Lebanon.....	121	94	86	97	27	24	50	15	34	548
Pfafftown.....	34	13	12	18	14	8	20	2	16	137
Pleasant Grove.....	104	80	71	79	29	30	56	21	28	498
Pleasant Ridge.....	50	27	24	35	16	8	25	4	20	208
Reidsville.....	228	194	187	194	34	54	106	44	55	1,096
Rocky Ford.....	24	10	12	11	7	3	18	2	12	99
Salem Chapel.....	50	30	24	36	14	8	38	10	18	228
Shallow Ford.....	104	80	74	80	22	22	64	16	28	490
Tryon, Erskine Memorial.....	134	110	95	207	35	27	64	16	33	621
Union, North Carolina.....	121	90	82	97	35	24	71	26	57	603
Union, Virginia.....	138	114	104	115	35	34	64	35	33	672
Winston-Salem.....	71	23	14	27	10	16	26	2	32	221
Totals.....	\$6,005	\$5,995	\$6,005	\$4,814	\$1,352	\$1,336	\$2,724	\$ 756	\$1,419	\$ 30,406

*Includes Church Extension.

†Includes Shaowu Special.

APPORTIONMENT TABLE—WESTERN N. C. CONFERENCE.

NAME OF CHURCH	Convention Home Missions*	Convention Foreign Missions†	Orphanage	Elon College	Christian Education	Superannuation	Convention Fund	Ministerial Scholarship Fund	Per Capita Dues	Conference Fund	Totals
Albemarle.....	\$ 100	\$ 100	\$ 75	\$ 75	\$ 20	\$ 20	\$ 50	\$ 5	\$ 10	\$ 20	\$ 475
Antioch (C).....	25	25	20	25	10	10	20	5	10	10	160
Antioch (R).....	25	25	10	10	10	5	5	5	5	5	105
Asheboro.....	100	125	50	50	20	20	20	5	10	20	420
Bailey's Grove.....	25	25	20	25	10	10	20	5	10	20	170
Bennett.....	25	25	20	25	10	10	20	5	10	10	160
Big Oak.....	25	25	20	20	10	10	20	5	10	15	160
Biscoe.....	40	40	30	30	10	10	15	5	10	10	200
Brown's Chapel.....	40	40	20	20	10	10	30	5	10	25	300
Ether.....	60	60	40	40	10	10	40	5	10	10	150
Flint Hill (M).....	25	25	20	20	10	10	10	5	10	10	150
Flint Hill (R).....	25	25	20	20	10	10	15	5	10	10	150
Grace's Chapel.....	60	60	50	50	20	20	30	5	10	35	340
Hank's Chapel.....	100	100	60	60	20	20	30	5	10	25	430
High Point.....	40	40	30	30	10	10	20	5	10	20	215
Liberty.....	50	50	30	35	10	10	20	5	10	20	240
Mt. Pleasant.....	30	30	25	25	10	10	20	5	10	15	180
Needham's Grove.....	30	30	20	20	10	10	20	5	10	20	175
New Center.....	30	30	20	25	10	10	20	5	10	20	180
Parks Cross Roads.....	30	30	20	20	10	10	20	5	10	20	175
Patterson's Grove.....	25	25	20	20	5	5	10	5	5	10	130
Pleasant Cross.....	25	25	20	20	10	10	15	5	10	10	150
Pleasant Grove.....	40	40	35	35	20	20	20	5	10	25	250
Pleasant Hill.....	120	120	75	75	35	40	60	5	20	50	600
Pleasant Ridge.....	110	110	65	65	20	20	30	5	10	20	530
Pleasant Union.....	25	25	20	20	10	10	15	5	10	20	160
Providence Chapel.....	25	25	10	10	5	5	5	5	5	5	100
Ramseur.....	100	100	60	60	20	20	30	5	15	30	440
Randleman.....	50	50	35	35	10	10	20	5	10	25	250
Seagrove.....	40	40	40	40	20	20	30	5	5	25	265
Shady Grove.....	25	25	20	15	5	5	15	5	5	5	125
Shiloh.....	40	40	35	30	10	10	20	5	10	20	220
Smithwood.....	50	50	45	40	10	10	30	5	10	25	275
Sophia.....	25	25	20	20	10	10	20	5	10	25	180
Spoon's Chapel.....	25	25	20	20	10	10	10	5	10	15	150
Union Grove.....	25	25	20	20	10	10	20	5	10	25	170
Zion.....	25	25	20	20	10	10	20	5	10	15	160
Totals.....	\$1,660	\$1,685	\$1,160	\$1,170	\$ 470	\$ 460	\$ 840	\$ 185	\$ 370	\$ 740	\$ 8,740

*Includes Church Extension.

†Includes Shaowu Special.

church that with high vision and prayer it will accept the challenge presented in the Schedule of Apportionment which is presented.

Each church in the Convention is asked to accept a slight but necessary increase in its apportionment for the year 1948-49 as shown.

The small increase asked for the

Convention Fund is necessary to meet an unavoidable increase in running expenses. The Orphanage increase is absolutely essential because of the rising cost of food, clothing, medical care, and other expenses involved in its operation. The increase for Elon College is to help provide more trained leaders for our churches.

The 1948-49 apportionment for the first time includes special offerings which we are accustomed to make in addition to our regular apportionment. They are, for instance, our Special Easter Offering for Church Extension under Home Missions, Shao-wu under Foreign Missions, and Special Thanksgiving Offering for the Orphanage. In other words, our special offerings, "Over and Above Gifts," "Cent - A - Meal Offerings," etc., will be credited to apportionment.

In many instances our churches have a good practice of giving more than the total amount asked of them in the apportionment. Some churches over-pay their apportionment for some of the institutions of our church. This is a commendable policy and one that should be continued in order to make up for those churches that are negligent in meeting their obligation for these same institutions. It is also important that each church give due consideration to the support of those institutions and agencies in which some of our churches have shown but little or no interest in the past.

We recommend and strongly urge that all ministers pledge themselves to keep the entire program, with all its financial requirements, constantly before the churches throughout the year; In order that our people may become more impressed with the importance of giving full support to every department of our work.

Increasingly our churches pay portions of the apportionment monthly or quarterly, instead of waiting until the end of the year. We commend this practice of regular monthly or quarterly payments and urge all our churches to follow it.

APPORTIONMENT TABLE—EASTERN VIRGINIA CONFERENCE.													
NAME OF CHURCH	Convention Home Missions*	Convention Foreign Missions†	Orphanage	Elon College	Christian Education	Superannuation	Convention Fund	Per Capita Dues	Conference Fund	Ministerial Scholarship Fund	Conference Home Missions	Virginia Council of Churches	Totals
Antioch.....	\$ 60	\$ 57	\$ 12	\$ 85	\$ 22	\$ 13	\$ 22	\$ 10	\$ 5	\$ 5	\$ 10	\$ 5	\$ 317
Barrett's.....	15	14	6	20	11	7	5	5	5	5	5	2	100
Nerea (Nansmond).....	100	99	93	60	44	33	38	10	15	15	25	4	536
Berea (Norfolk).....	130	156	60	40	55	33	55	15	15	15	35	5	614
Bethlehem (Disputna).....	30	28	12	10	11	7	11	10	5	5	5	4	138
Bethlehem (Nans.).....	145	142	139	125	66	80	55	35	15	15	50	15	882
Burton's Grove.....	15	14	10	10	11	7	11	2	5	5	5	1	96
Centerville.....	15	14	6	15	10	5	4	2	5	5	5	2	91
Cypress Chapel.....	145	156	151	115	44	47	49	22	15	15	50	11	820
Dendron.....	20	20	60	15	10	7	5	2	3	3	2	1	148
Eure.....	50	50	50	50	10	10	30	15	10	10	10	10	305
Franklin.....	285	311	141	245	45	80	110	22	15	15	75	12	1,356
Holland.....	300	250	275	250	58	70	132	28	10	10	75	12	1,470
Holy Neck.....	110	100	140	140	45	45	80	20	10	10	25	9	734
Hopewell.....	30	24	6	10	11	7	5	10	5	5	4	6	123
Isle of Wight.....	35	42	30	75	11	7	22	5	10	10	10	2	259
Johnson's Grove.....	20	20	10	10	11	7	5	5	5	5	3	2	103
Liberty Spring.....	115	113	121	145	35	40	49	22	15	15	40	12	722
Mt. Carmel.....	145	142	82	105	44	27	55	15	15	15	35	7	687
Mt. Zion.....	15	14	6	15	11	7	5	4	5	5	5	2	94
New Lebanon.....	45	42	12	30	11	13	16	5	10	10	10	2	206
Newport News.....	435	600	250	400	120	150	200	30	25	25	100	15	2,350
Norfolk: Bay View.....	45	42	24	40	11	7	22	5	10	10	5	4	225
Christian Temple.....	940	940	300	850	132	157	400	80	35	35	100	31	4,000
First.....	100	100	140	140	40	40	71	20	10	10	35	9	715
Little Creek.....	20	20	30	5	5	3	5	5	2	2	2	1	100
Rosemont.....	500	600	800	480	90	81	175	30	25	25	80	14	2,900
Second.....	115	113	114	155	22	40	60	14	10	10	30	3	686
Oak Grove.....	60	57	24	60	11	7	27	7	5	5	10	3	276
Oakland.....	130	128	91	125	33	27	44	25	15	10	35	10	673
Portsmouth: Elm Ave.....	145	136	46	50	22	27	33	12	5	5	30	3	504
First.....	200	199	150	185	44	47	77	10	10	10	35	6	973
Shelton Memorial.....	45	43	24	15	22	14	22	5	10	10	5	3	217
Richmond.....	145	142	121	185	22	27	55	10	15	15	35	5	777
South Norfolk.....	240	241	161	230	44	33	93	42	15	15	60	20	1,194
Spring Hill.....	45	45	24	30	11	7	22	5	5	5	10	2	211
Suffolk.....	960	960	781	960	166	201	433	100	40	40	300	43	4,984
Sunbury, Damascus.....	75	57	63	75	11	13	33	12	10	10	15	5	379
Union, Southampton.....	85	85	72	75	11	13	27	10	20	20	15	5	438
Union, Surry.....	25	20	12	20	11	7	5	3	5	5	5	4	120
Wakefield.....	65	62	24	60	22	7	22	9	5	5	10	4	295
Waverly.....	170	170	72	185	22	13	88	15	10	15	25	5	790
Windsor.....	130	128	121	110	22	13	44	9	15	15	30	4	641
Totals.....	\$6,500	\$6,696	\$4,856	\$6,005	\$1,470	\$1,485	\$2,734	\$724	\$500	\$500	\$1,456	\$323	\$3,249
Convention Asking.....	6,500	5,500	4,800	6,000	1,470	1,470	2,725	862	500	500	1,456	323	33,106

*Includes Church Extension.
†Includes Shao-wu Special.

APPORTIONMENT TABLE—VIRGINIA VALLEY CONFERENCE.													
NAME OF CHURCH	Convention Home Missions*	Convention Foreign Missions†	Orphanage	Elon College	Christian Education	Superannuation	Convention Fund	Per Capita Dues	Conference Fund	Ministerial Scholarship Fund	Conference Home Missions	Virginia Council of Churches	Totals
Antioch.....	\$ 172	\$ 100	\$ 85	\$ 85	\$ 29	\$ 29	\$ 58	\$ 8	\$ 5	\$ 5	\$ 71	\$ 642	\$ 649
Bethel.....	114	75	67	82	24	24	45	15	9	9	45	500	244
Bethlehem.....	100	76	67	92	24	24	45	7	5	5	60	500	376
Beulah.....	13	13	6	6	2	2	4	2	1	1	6	56	73
Concord.....	40	30	21	21	7	7	14	2	3	3	27	175	118
Dry Run.....	44	30	28	42	11	11	18	7	4	4	35	230	148
Joppa.....	16	16	9	9	3	3	3	3	1	1	9	76	44
Leaksville.....	130	80	79	109	28	28	51	15	10	10	105	635	494
Linville.....	140	110	70	90	28	28	54	15	10	10	105	650	626
Mayland.....	42	26	42	26	9	10	18	7	5	5	65	250	100
Mt. Lebanon.....	47	37	23	23	9	10	18	9	7	7	17	200	101
Mt. Olivet (G).....	54	50	33	33	11	11	22	10	7	7	69	300	275
Mt. Olivet (R).....	40	30	24	24	9	9	17	10	8	8	60	231	185
New Hope.....	51	45	33	33	12	12	21	5	3	3	35	250	188
Newport.....	122	35	155	88	27	27	54	14	9	9	69	600	595
Palmyra.....	19	19	12	12	4	4	9	8	5	5	18	110	85
Timber Ridge.....	111	91	66	66	22	22	44	19	12	12	69	522	441
Winchester.....	160	607	100	100	61	58	126	23	15	110	1,360	1,183	
Wissler's Chapel.....	43	19	21	21	5	5	14	4	3	3	18	153	89
Wood's Chapel.....	42	20	19	19	5	5	11	7	4	4	20	152	80
Totals.....	\$1,500	\$1,509	\$ 960	\$ 981	\$ 330	\$ 330	\$ 650	\$ 193	\$ 126	\$1,013	\$7,592	\$6,094	

*Includes Church Extension.
†Includes Shao-wu Special.

ORPHANAGE GIFTS.

(Continued from page 13.)

- Miss Nellie G. White, Greensboro, N. C.: clothing.
- Mrs. H. R. Clem, Burlington, N. C.: one coat.
- Miss Grace Pickett, Burlington, N. C.: clothing.
- Pleasant Hill Missionary Society, Liberty, N. C.: clothing.
- Mrs. W. J. Baines, Suffolk, Va.: clothing.
- Ladies Aid Society, Albemarle Christian Church, Albemarle, N. C.: clothing.
- Woman's Missionary Society, Lowell Christian Church, Roanoke, Ala.: clothing, towels, one quilt.
- Mrs. J. C. Beale, Franklin, Va.: clothing.
- Mrs. O. C. Hopkins, Jr., Burlington, N. C.: clothing.
- Miss Nellie May Holt, Burlington, N. C.: clothing.
- Mrs. Jolly & Mrs. Sanders, Burlington, N. C.: clothing.

The Call to Christian Unity

By ROY C. HELFENSTEIN

Christian Unity does not require or even ask for uniformity in thought or in practice except the thought concerning faith in the goodness of God and the practice of right living. Every denomination has within its own circle more than the traditional "57 varieties" of theological opinion. No religious leader today could be so naive as to think that any denomination has even within its own fold uniformity of theological opinion. But that fact has not militated against the denominational fellowship. Neither will the theological differences militate against the fellowship of a United Protestantism, for the spirit of Jesus Christ in the hearts of his followers enables them to rise above theological differences into The Unity of Christian Love and Service.

Christian Unity does not seek its goal by the process of elimination but by the process of assimilation. Christian Unity does not seek to find the lowest common denominator of creedal statement, but instead it seeks the highest numerator of Christian thought and expression. Christian Unity recognizes the fact that there is good in all denominations and that no one denomination has a corner on divine truth; moreover that if any denomination sincerely feels that it has some peculiar asset of faith not known by other denominations, the only way such a denomination can demonstrate its Christian sincerity is by seeking to share its superior claim with all denominations by itself helping to promote Christian Unity. To refuse to share or to be unconcerned about sharing spiritual values is definitely unchristian.

The sin of exclusive denominationalism for too long has justified each group in putting its "light under a bushel." In the days of men's ignorance God winked at this offense against His Son and against humanity; but today He calls the denominations to repent of their weaknesses occasioned by their divisions and to bring forth the spirit of Christian Unity as evidence of their repentance. Indeed it is little short of blasphemous for the divided Church longer to pray and plead for a United World, unless the Church itself is ready to present "a united front" to the world. Unless there is sincere effort made soon by all the Protestant Churches to set the example of Christian Unity before the nations of the world, they will forfeit their right even to ask for or talk about a United World.

HISTORICAL SOCIETY. 1956.

Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1949

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CI.

RICHMOND, VA., THURSDAY, JANUARY 27, 1949.

NUMBER 4.

The Christian Sun Salutes E-L-O-N C-O-L-L-E-G-E



ALAMANCE BUILDING

The Alamance Building is the Administration Building. It houses classrooms, the administrative offices, and the laboratories of the Business, Home Economics, Mechanical Drawing and Art Departments. It is one of five of the buildings known as the Greater Elon Group. The other buildings comprising the group are the Carlton Library, with a stack-room capacity for 187,500 volumes and a reading room with seating capacity for one hundred readers; the Whitley Memorial Auditorium, designed to seat 1,000 persons, and housing the Music Department; the Mooney Christian Education Building, devoted to the religious and social activities of the College, and Duke Science Building, housing the Departments of Physics, Biology, Geology and Chemistry. These buildings give teaching facilities unsurpassed by any small college in the country.

News Flashes

The Virginia Council of Churches met this week in Richmond.

Radio headliners on Tuesday evening brought to the world the disturbing news of the death of forty-six-year-old Rev. Dr. Peter Marshall, outstanding Washington minister and the Chaplain of the United States Senate.

It has been necessary to omit quite a bit of regular material this week in order to carry the various articles about Elon College. We commend these articles to our readers. Their perusal will add much to their knowledge of our Church College and the work that it is doing for the denomination.

Rev. Karl Key, who is now secretary of the North Carolina Council of Churches, with headquarters in Durham, was a visitor at THE CHRISTIAN SUN office of publication on Tuesday of this week. Dr. Will B. O'Neill of Holland and his son were also in the office for a short while.

Young People of the Forsyth County Churches: Winston-Salem, Pfafftown, Belews Creek and Salem Chapel, are to meet at the Winston-Salem Church Sunday, January 30, at 4:30 P. M. Special guests will be the Pilgrim Fellowship of the First Congregational Christian Church, Greensboro, who will present the program. Each person of the Forsyth County churches is asked to bring sandwiches for the supper and the Winston-Salem young people will also furnish the drink. The program will close at 7:30 P. M. Max Marshall of Salem Chapel is president of this County-wide youth group.

WE WANT TO SEND REV. D. P. BARRETT TO THE PUERTO RICO DIAMOND JUBILEE.

The seventy-fifth anniversary of the founding of Protestant Missions in Puerto Rico will be observed during the week of March 6-13. Our Christian Churches will have special services in their own churches a few weeks later.

It is almost imperative that the Christian branch of the Congregational Christian Church be represented at this Diamond Jubilee, and it is most appropriate that we should be

represented by Rev. D. P. Barrett, who with his gifted and devoted wife, spent more than twenty-five years in missionary work in the Ponce area. The Mission Board of the Southern Convention has asked Mr. Barrett to represent our Church, and it is the hope of the Board that he will not only attend the Union Jubilee, but will also visit among the former Christian Churches during their special celebrations.

The Mission Board has made an appropriation toward Mr. Barrett's expenses, and the Home Board has also graciously and generously voted an appropriation for the same purpose. But more money is needed, and it is the feeling of the members of the Boards that many of the churches in the Southern Convention, and especially in the Eastern Virginia Conference will want to have a part in this project. Furthermore there may be many individuals who would be glad to make a personal gift as a token of appreciation of the long and faithful and fruitful services of Mr. and Mrs. Barrett.

Thus it is that as Chairman of the Special Committee, I am making this appeal for contributions to this worthy cause. The time is short, the need imperative, the cause worthy. Please send contributions promptly. Make checks payable to me as Chairman of the Committee. Acknowledgement will be made later in THE CHRISTIAN SUN. Pastors are asked to present this matter to their churches or Women's Missionary Societies at once. Thanks for your cooperation.

H. S. HARDCASTLE, *Ch'm'n,*
Special Committee.

2308 Roanoke Avenue,
Newport News, Virginia.

CHRISTIAN EDUCATION FOR THE LAYMAN.

By GEORGE D. COLCLOUGH.

In the early history of the church in America, we paid the preacher very little and expected very little in return. In recent years, the majority of the ministers are making more money than the average member of the congregation. As this situation has developed, we have pushed the responsibility of the church from the shoulders of the congregation to that of the minister and his staff. As a result a great many of our churches are doing very little insofar as building stronger and better churches in the service of the community. Denominational schools such as Elon can serve a great purpose in helping shift the re-

sponsibility for the growth of the church back to the shoulders of the congregation. Perhaps students should not have to take courses in Bible or religious education while attending a denominational college but they should certainly be encouraged to do so. Some ministers may seek ignorant congregations but the majority of the ministers of the Congregational Christian Church are anxious to serve an educated group of people. If the denominational college is to hold its own in comparison to the state schools in the education of our generation, we must do a better job in the training of our ministers and in the training of all our students to be good laymen. Too many of our people have had the privilege of college training but when they return to their home church, they are unwilling to assume responsibility of teaching in the Sunday school and many other tasks that laymen are due to perform. I am personally very happy that when I was a student at Elon College I was required to take at least one year in Bible study under Dr. J. U. Newman. No other course taken during my college career has meant as much to me as the course in Bible. A denominational college does not need to apologize for requiring students to go to Sunday school, church services, or to take a course in Bible or religious education. The denominational college is supposed to be different from the state school and since the most of them are small, they can be different and give a personal touch to the religious life of their students that cannot be provided in the larger universities.

ELON COLLEGE SERVES CHURCH THROUGH LAYWOMEN.

By MRS. O. H. PARIS, *President,*
The Woman's Convention.

As we look at the churches of the Southern Convention and other areas being served by ministers who received their under-graduate work at Elon College, likewise laymen who were trained and inspired during their days there, we immediately recognize the part our college plays in the real work of the denomination. We feel except for Elon the leadership of our churches might not be on the high level that it is today. However, we sometimes overlook the great service the college renders through the training of *laywomen*, a service which eventually touches all areas of life—the home, the school, the community, the church, the state and the

(Continued on page 15.)

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

ELON COLLEGE — CONVENTION HEADQUARTERS.

By Supt. WM. T. SCOTT.

Elon College is the headquarters of The Southern Convention. When we think of The Southern Convention we naturally think of Elon College because since the founding of Elon that institution has offered its facilities to the Convention and its various interests. When the Convention was incorporated, Elon was listed as the principal office of The Southern Convention, Inc. The College has given freely of its facilities to the Convention to make it possible for our churches to have a center for the administrative offices of the Convention. For many years Dr. J. O. Atkinson maintained his office as Mission Secretary at Elon, and THE CHRISTIAN SUN has been edited at Elon College for many years of its existence. At the present time Elon College makes available to The Southern Convention three splendid offices. This makes it possible for the bookkeeper, treasurer and Superintendent to have clean, warm and light offices in which to do their work. The college does this without charge to the Convention. The college not only furnishes offices, lights, heat and janitor service, but the college is always generous in other services which it can render to the Convention. It is difficult to see how the Convention could manage to maintain its offices were it not for the generosity of Elon College.

The motive back of making available offices for the Convention headquarters is the fact that Elon College and its president recognize that the college is a vital part of the Convention. Elon has supplied ministerial leadership for most of our churches throughout the years. It has inspired and made it possible for us to have a church consciousness and to have a trained lay leadership. The Convention is under great obligation to Elon and we are happy to pay our tribute to this splendid institution of ours. We urge our people to recognize the vital place which Elon has in the life of the Southern Convention and urge the generous support financially of the institution. Not only should we support Elon with our finances, but we should send our boys and girls to this, our institution, that

they may be trained by a Christian faculty to take their places in their chosen life's work.

ELON COLLEGE AND THE BOARD OF CHRISTIAN EDUCATION.

By JESSE H. DOLLAR, *Chairman,
Board of Christian Education,
Southern Convention.*

Elon has, for fifty-nine years, been the spring-board for the program of Christian Education for the churches of the Southern Convention. Through her influence, ministers have been sent out to man the churches of the Convention — and far beyond its bounds. Thousands of young people have come in from the churches to receive instruction and inspiration and have gone back to take their places in the local churches as church officers, Sunday school teachers and leaders. The contribution our college has made to the progress of the churches of our fellowship is immeasurable.

The Board of Christian Education, of the Southern Convention of Congregational Christian Churches, is charged by the Convention with developing plans for Daily Vacation Bible Schools, Young People's Camps and Conferences, Leadership Training Courses, departmental emphases and institutional and missionary education. For many years Elon College has given space on its program and facilities for taking care and encouraging many conferences, not only for young people, but for smaller groups of church people and leaders

(Continued on page 11.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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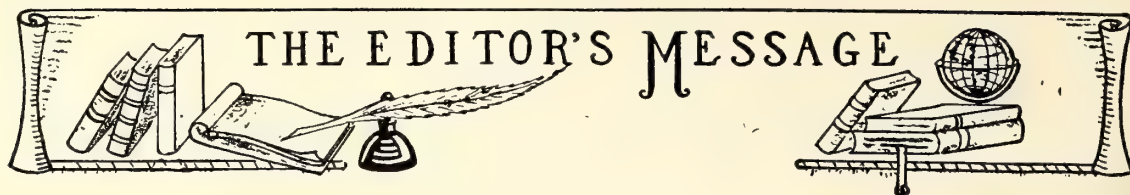
Dr. Wm. T. Scott
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PARTNERSHIP IN HIGHER EDUCATION.

For nearly three score years the people of the Southern Convention have been cooperating in a major enterprise, the support and conduct of a Christian college. With unflagging zeal and unfailing faith a loyal but limited constituency has promoted and maintained Elon College. Its early and arduous days developed the stamina of those who shouldered this joint educational responsibility. We need not survey all the historical landmarks, but note that this cooperative enterprise has yielded demonstrable results in the fields of education and religion, in pulpit and pew, in church and state.

Who among us is not interested in contemporary education, in maintaining contact with first-rate minds, with making available the primary sources of knowledge, with the preservation and transmission of culture? We cannot afford to go ahead with our intellectual blinders on. We have seen the abyss before us in the example of the Nazis and we are not sure that "It can't happen here."

In such a time in such a world Christian colleges, no less Christian churches, must assume leadership. We as a people must exercise our intellectual as well as financial stewardship. Christian colleges may not be the lump of the educational world, but they may be the leaven in our civilization. Here then is an opportunity which should not be by-passed. If we as a great communion in the most influential nation in the world are to measure up to the challenge of these years of opportunity we must utilize to the full every worthy institution which the churches have fashioned to extend their work.

There are homes which no longer have financial responsibility for the children, but salary continues. Remember the government says that 15 per cent of your income is not too much to give to worthy causes. Now while so many veterans are in college would be an appropriate time for numbers of people to erect suitable memorials to sons or brothers lost in the war.

Many people have had a part in our educational project at Elon. Many lives have been touched by its enlightening influence. All of us may share in its ongoing and expanding program. Join heartily in this exalted partnership.

COLLEGE MAN?

"Are you a college man?" One replies nonchalantly and unimaginatively, "Nope, never went to college—didn't even finish high school." For the same reason, and the additional reason that he has no children, that is to say no children he expects to send to college, at least to any particular college—this man never makes any voluntary contribution to appeals from Christian colleges for support.

"Are you a college man?" Another replies with feeling and discernment: "Yes, I am a college man. It is true that I never attended college personally, but I am definitely a college man. My wife, from whom I have learned so much and to whom I am eternally indebted, is a college graduate. I read books, papers and magazines written by college-bred men. I am ministered to daily by men of high responsibility in professional and industrial circles who are academically trained. Yes, I am a college man."

"Moreover," this gentleman adds, "I sit regularly at the feet of a minister who is a college graduate and want my church to have college men in its pulpit for years to come. College trained and inspired people write regularly for my church paper. Therefore, I am not simply a college man. I am a Christian college man. I want my children to go to college, but not just to any college, I prefer they attend a Christian college."

Here then, is a college man in the finest sense. He realizes that colleges, like the Almighty, rain their blessings down upon the just and the unjust. He will not willingly be deprived of a share in this great interprise. The support of a Christian college is a cheerfully accepted part of his life's stewardship. He is consciously and gladly a college man. May his tribe increase!

ACCEPT AND ATTEMPT YOUR APPORTIONMENT.

Did you study those apportionment tables in our last issue? In all probability there were various and mingled reactions. Now is the time, if it has not been done already—to tackle the problem of an increased apportionment. Naturally the easiest thing to do is to throw up one's hands, admit defeat and make no heroic effort to raise it.

The minister will have a difficult time persuading a reluctant finance committee or an indifferent church, but great things can be done when pastor and people work together in faith toward a common objective. By using the "Cent-A-Meal" offering during Lent, by enlisting the aid of Sunday School and Church organizations, by presenting the full scope of our Christian World Mission, be developing a church-wide program of Christian stewardship, every church in the Convention should enjoy the fruits of victory. Accept and attempt your apportionment **now!**

The worthwhileness of one's work is a standard of value of judgment that every thoughtful toiler should consider as well as the pay envelope and the shortness of hours. The products of some labor of millions of people debase instead of exalt. Workers should ask themselves the perturbing, evaluating question whether the products which they have had a small or large share in making build or destroy.—C. E. Wagner.

Veterans As Students

By JAMES R. HAILEY.

Our nation points with pride to the splendid job the boys did in bringing the war to a successful conclusion. But the attention does not end with the cessation of the conflict, but is focused on what the veterans are doing now, how they are adjusting themselves to civilian life after those gruelling days in the military service, and whether that experience has been helpful or harmful to them.

As we mingle among the students here at Elon, it is difficult to single out the veterans as "different" peo-

definitely how people should not have to live, they have buckled down with earnestness to prepare themselves for the role of contributing something to the progress of civilization and the relief of mankind.

With a strange purpose and determination they bridged the gap and entered college. Some have found it difficult to pick up where they left off, especially those who are past the thirty mark, and who perhaps did not originally plan to attend college at all. But the experience that caused

We find the veterans as a rule very alert, with a keen interest in current events, world affairs, geography, travel, politics, and foreign policy. It is sometimes surprising to find what a keen insight they have in affairs of government, the trends of the times, and our general social ills. Many of them have had rich experiences, however regrettable, which have served to give them a better understanding of life. While they do not talk much about war experiences, these experiences are an integral part of their education and help them in comprehending a broader outlook. Their travel experiences have helped them to understand better the cultures of



AIR VIEW OF VETERANS APARTMENTS.

ple. Perhaps we can say we expect to find them a little older than the students fresh from the high schools. They display a little more poise and confidence in going about their tasks and meeting new situations because of their previous experience. Two, three, four, or five years out of a man's life devoted to military service is quite a slice, and naturally we expect him to be a little more mature.

The experience of war makes an indelible impression on the participants. Some came out apparently unscathed, but none escaped the searching question, "What were we fighting for?" At least that started the boys thinking. There must be a purpose in life. Yes, it is our responsibility to see that the world must be made a better place in which to live. After experiencing

them to make this decision somehow made them strong enough to keep working sufficiently hard to do generally better work than the non-veteran students. What they lack in agility, they compensate for in sheer plugging.

The first wave of veterans to enter school after the war, with the horrors still vivid in their consciousness, went about their studies with a more feverish pace than those entering now. The need for the alleviation of the world's suffering seemed more urgent to them, and they consequently pursued their goals with more intense effort. Most of the veterans today have readjusted themselves and have settled down to a more normal pace. Their attitudes are favorable and conducive to higher learning.

the world, and to see more clearly the part our country is to play in helping mankind.

We were proud of the job they did, and now we can be just as proud of the course they are taking in better preparing themselves for their places in life. It speaks well for the calibre of these boys who would not let adversity spoil them, but use all of those dismal experiences as stepping stones to higher education, higher achievement, and higher goals.

You will find in them a disposition to be pretty independent in their thinking. They have had to rely on quick decisions, and many of them. That practice has developed in them a sense of confidence, though they are generally unassuming in their atti-

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CONTRIBUTIONS

SUFFOLK LETTER.

The class of nearly forty seventh-grade boys and girls had come quietly into the library, taken their seats about the brightly polished tables, and were going about their accustomed business of selecting books, returning books, and doing bits of research assignments under the direction of the librarian and the teacher of that grade and class. Now when the bulk of the borrowing had been done, and activity had slowed down to quietude about the tables the librarian quietly suggested to their teacher that it might be informative and pleasant to have her turn on the radio and let the pupils hear the inauguration of the President of the United States. The teacher readily agreed, and it was announced to the class, and pronto there was the voice from Washington.

The boys and girls were all attention. It was just at that moment when last minutes were ticking off before the Rev. Dr. Pruden led the opening prayer. The children were quiet. The librarian could "feel" the signs of reverence, although no one had suggested being quiet or reverent. By the time the prayer was over almost every head was bowed. Followed, as you know the oath by Vice-President Barkley, then the prayer by the Rabbi. It was during this prayer that the "notice" gong rang out in the building for noon recess, but not a boy or girl moved. It remained significantly quiet. Before the prayer ended the supreme test of their reverence and quietude came, because the second bell rang, and all the other classes began to pour into the halls and corridors, but not one child lifted his bowed head, nor moved. There was perfect reverence and quiet, and when they finally left the room there was an unusual orderliness in their going.

It was an inspiring moment. There they were seventh graders in a hustling, head-on atmosphere, but the line of reverence held! Those boys and girls showed that they were the right sort of youth, and that they, of their own accord, without any instructions from the elders, knew to be in the spirit of reverence—and who can say that their brave little hearts were not beating heavenward one of earth's best prayers. I wish to register my congratulations to their teachers, their

school, their homes, and their churches and *synagogues*, for a small number of them were Jews. They were a little section of united America, joining with the voice of prayer without thought as to whether it was Protestant, Catholic, or Jew.

And what is more I have heard nothing about it on the streets, nor have I heard it in conversation, except as it happened to be told to me. By which I mean to say it did not occur to the seventh graders that they had done anything unusual. It was right, and proper, and that was that. As to me I feel like singing "God Bless America," and bless America's noble public school teachers, and their pupils and the homes from which they come. And God bless the churches, the Sunday schools, and the citizens of this goodly land as we seek to keep the channels of freedom and righteousness open to all.

JOHN G. TRUITT.

OUR CHURCH COLLEGES.

The Congregational and Christian Churches from the beginning of their rise in America have been concerned about Christian education, prompted by the conviction that the welfare of individuals and the nation depended in large measure upon a trained ministry and laity. As a part of the developing of higher education in America, it is significant that of the first 280 colleges established in this nation only seventeen were state institutions. The Congregationalists, beginning with the establishment of Harvard College in 1636 and Yale in 1701, having been responsible for the founding of more than forty colleges including the two above mentioned, Dartmouth, Williams, Bowdoin, Middlebury, Amherst, Mt. Holyoke, Wellesley, Smith, Oberlin, Pomona, Carleton, and others. Consequently as the nation expanded westward and southward, Congregational men, women, teachers, and ministers were everywhere present and leading.

Likewise, the Christian Church was concerned with and took action for the establishment of higher educational institutions. Under the leadership of Horace Mann, Antioch was established in Ohio in 1852, the first college in America to admit women for graduation on the same basis as men.

The Christian Church also established colleges in Missouri, Kansas, Ohio, and in other states.

In the field of higher education in the Southern Convention, the Christian Church's major contribution has been Elon College, though the Convention also founded Bethlehem College (now Southern Union Junior College) in Wadley, Alabama, in 1923.

The majority of ministers of the Southern Convention have been trained at Elon College, and many of the lay leadership of the area have likewise received their training at this institution.

Prior to the founding of Elon College, the leaders of the churches of the South evidenced their interest in education by encouraging young men preparing for the ministry and assisting them financially. Also some of the ministers maintained academies and normal schools, notably Rev. Daniel W. Kerr, founder of THE CHRISTIAN SUN, who established in 1826 in Wake County, North Carolina, The Wake Forest-Pleasant Grove Academy and in 1838 Mt. Pleasant Academy, and later Junto Academy, Orange County, North Carolina. Rev. W. B. Wellons founded Suffolk Collegiate Institute, Suffolk, Virginia, in 1872, where Dr. W. W. Staley taught a course particularly for young ministers. In 1865, Graham Normal School was established at Graham, North Carolina. These specific efforts to promote higher education by the church were forerunners of Elon College which was established by the Southern Convention and which opened its doors on September 2, 1890.

Elon College since its founding has been the center of the life and development of our churches of the South, and today the churches are depending upon Elon to train its ministry and to promote higher education for the laity on a Christian level. The college in 1948-49 has an enrollment of approximately 800 students and a faculty of approximately 50. Physical properties are valued at over a million dollars and the college has an endowment of approximately four hundred thousand (\$400,000) dollars.

There are in the Congregational Christian fellowship 17 colleges serving the general church and which have more or less direct affiliation with the denomination: Beloit, Wisconsin; Carleton, Minnesota; Defiance, Ohio; Doane, Nebraska; Drury, Missouri; Elon, North Carolina; Grinnell, Iowa;

(Continued on page 13.)

News of Elon College

By PRESIDENT L. E. SMITH

ELON INAUGURATES A BROADER PROGRAM OF EDUCATION.

By PRESIDENT L. E. SMITH.

Extra-curricular courses when properly planned and directed often make considerable contributions to students enrolled in college. Aside from the usual campus activities and extra-curricular privileges, Elon is inaugurating three definite courses of instruction for the enjoyment and the improvement of students and others in nearby communities who are interested in improving themselves.

We have arranged a lyceum course and engaged artists of wide reputation whose performances are sought by larger communities and leading educational institutions throughout the country. Appearing on the lyceum course this year are: Norman Cordon, Metropolitan Opera Company; Mercel Duprez, French organ virtuoso, one of the foremost living organists; Barter Players, theatrical troupe from Abingdon, Va.; Touring Players, theatrical troupe from New York City; Betty Smith of Chapel Hill and New York, author of *A Tree Grows in Brooklyn* and *Tomorrow Will Be Better*; Semas MacManus, Irish poet and historian of International reputation, and others. These artists are attracting attention and adding greatly to the student and community life of the college.

Sunday, January 23, at 11:00 a. m., the Christian Workers' Conference opened with a sermon by Dr. Rockwell Harmon Potter, Hartford, Conn. Dr. Potter is well known in church circles of all denominations and is a profound scholar, preacher and lecturer of note. Dr. Potter addressed the students and members of the conference, speaking from the standpoint of the Gospel ministry and with particular reference to the problems of the pastorate.

Dr. Allan S. Meek, president of the Theological Seminary of the E. & R. Church, Lancaster, Pa., addressed the conference on Evangelism, instructing those present as to the responsibilities and privileges of the local minister and the layman as an Evangelist in their home churches.

Dr. Howell D. Davies, specialist in Christian Stewardship and Modern

Churchmanship, endeavored to guide the ones present in their approaches to the question of stewardship and the problems of the stewardship of life in general and the financial problems of the church in particular. Dr. Davies addressed the conference on Sunday, Monday and Tuesday.

Dr. Elbert Conover, an inter-denominational spirit and a specialist in church architecture and planning, addressed the members of the conference and students on the problems of planning and constructing houses of

were fortunate in having such a large number of the members of the Merchants Association present for this service.

The conference, as a whole, meant much to delegates and visitors. It was also an inspiration to faculty members and students.

A course of Adult Education is being inaugurated at Elon. This is another effort to offer to the general public the many fine facilities that are for the cultural and intellectual advancement of men and women of all ages. Weekly classes will be offered in the afternoons and evenings. Practically the entire curriculum now being taught in the college with new courses added will be offered to those enrolled in the school for adults. No course will be offered unless there is



THE FULL TIME LIBRARY STAFF

Left to Right: Miss Arabella Gore, Cataloguer; Mrs. Oma U. Johnson, Librarian; Mrs. Winnie C. Howell, Assistant Librarian.

worship in keeping with and adaptable to the Christian religion.

Dr. Sylvester Green, minister, educator, lecturer, and editor of the *Durham Herald-Sun*, spoke to the conference in general and to the ministers in particular about publicizing the Christian Gospel, calling attention to the fact that the pastor plays an important part, in that the news of his church and of his message must come through him to the press. No editor can handle news concerning which he knows nothing. With proper co-operation, the newspaper may be of great assistance to any pastor.

The conference closed with an address by Dr. Norman Vincent Peale, pastor of the Marble Collegiate Church, New York City. Dr. Peale came under the auspices of the Burlington Chamber of Commerce. We

a minimum of ten applicants. The regular faculty will constitute the faculty for the adult school with possibly some additions. Registration will begin Friday, February 5 at 7 p. m. Classes will begin in the afternoon of February 7. Considerable interest is being manifested in this recent adventure in this field of education. A good enrollment is anticipated.

The faculty holds itself in readiness to answer invitations on the part of the local church or groups of churches to assist in leadership training schools in different sections of the Convention. Elon is responsible for the conduct of the College and of the instruction of those who are enrolled as students. It is also interested in the needs of our churches and the communities wherever it is possible to serve.

Department of Physical Education

By J L. PIERCE, *Professor of Physical Education.*

For many years I have felt that the small church-related colleges have been making a distinct contribution to physical education and recreation in the South, particularly, in North Carolina and Virginia. I have no statistics to back me up but from my observations, I believe that the majority of the high school coaches, physical education teachers, and recreation workers have received their training at the smaller church-related colleges. During the period just prior

to the last war, however, the State Teachers Colleges greatly emphasized this phase of their training. Since the war most of the church-related colleges have seen the importance of increasing and improving their departments of physical education. This was caused by a growing demand for teachers of physical education and coaches who have had training in physical education. One reason for this increased emphasis is the fact that the school patrons, school administrators and church leaders have come to realize the importance of physical education, athletics and recreation in the process of education, and in our national life. Our churches are awakening to the fact that recreation is a valuable means of promoting religious education and developing Christian living. For many years some of our better educators have felt that the best job of teaching has been done by our high school athletic

coaches. The people in the fields of athletics, recreation, and physical education, have an opportunity to train and develop the boy and girl in activities that are naturally interesting, that have an element of competition at all levels, and which offer greater opportunity for teaching, self-control, cooperation (team play), honesty, adherence to the rules, etc., than any other phase of education.

Elon has and is still making its contribution to physical education

onstrated leadership ability. A good example of this is that of Wade Marlette, Elon graduate of 1923, who had a wonderful record as a coach and physical educator and made a distinct contribution to the war effort. Marlette entered the furniture business when he returned from his military service.

Many of our former students have served many years as coaches and teachers, both in high schools and colleges, and after they have gained experience have moved up into more responsible administrative and supervisory positions. These are too numerous to list but I think it is of interest to name some of these with their present positions. They are:

John L. Cameron, Raleigh, N. C.—Advisor for Health and Physical Education, State Department of Public Instruction.

L. J. "Hap" Perry — Executive Secretary of the North Carolina High School Athletic Associations with offices in Chapel, N. C. Prior to taking this position, "Hap" was Director of Athletics and head coach at his Alma Mater, and before that, football coach and Superintendent of Schools in Reidsville, N. C.

Elby S. Johnson, Washington, N. C.—Superintendent of schools and director and owner of a private camp for boys.

William Joseph Story, Norfolk, Va.—Assistant High School Principal and former head coach of Davidson College.

Paul G. Hook, Clifton Forge, Va.—Superintendent of Schools; owner of boys and girls camp.

Some of our men who have established names for themselves in the field of athletics and physical education are:

John L. Beaver, Hargrave Military Academy, Dry Forks, Va.—Director of Athletics and Coach.

Gordon A. Kirkland, Catawba College, Salisbury, N. C.—Director of Athletics and Head Coach.

D. C. Walker, Wake Forest, N. C.—Head Football Coach. "Peahead" completed his college degree while serving as head coach at Elon.

Wendell E. Beattie, Cedarville College, Cedarville, Ohio.—Director of Athletics and Dean of Men.

It is interesting to note that during the 1947 football season four of the coaches of the major colleges in North Carolina were Elon College graduates. These were: "Bill" Story at Davidson, "Hap" Perry at Elon,

(Continued on page 13.)



GROUND-BREAKING CEREMONY FOR NEW GYMNASIUM.

to the last war, however, the State Teachers Colleges greatly emphasized this phase of their training.

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and recreation in the sections of the country from which it draws its students. Many of our older graduates are continuing to make their contributions directly while others are making theirs indirectly through administrative positions and as parents and citizens. A man seldom remains many years in the field of physical education as a teacher because it is easy for him to advance into allied fields which pay a much larger salary. Ordinarily, a person who has the personality, energy, enthusiasm, and character, which it takes to do a good job in physical education, will have many opportunities to become a school administrator, a personnel director, or go into business in some capacity. I could cite a dozen examples of each. When the armed forces were looking for men to be commissioned as officers, they were particularly interested in those who had had coaching and athletic experience because these men had dem-

Religion Majors at Elon College

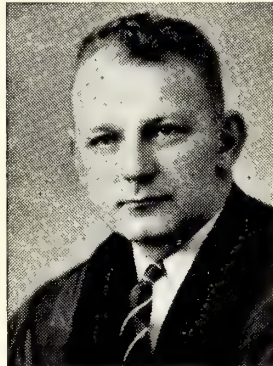
By FERRIS E. REYNOLDS, Ph. D., *Professor of Religion.*

The effectiveness of the program for religion in the post-war world will depend largely upon the supply of fresh leadership together with the calibre, training, and measure of prophetic insight of these new recruits. That statement might be made by almost any thoughtful person in our churches. Who would challenge the truth of it? To observe a sequence of facts, however, and draw a valid conclusion from them does not go far enough. If modern science has taught us anything, it is that even a true judgment is not an end in itself. To be significant, a true judgment must become the basis of intelligent action and control. The recognized need for competent Christian leadership in our day raises this question: How is our society to produce this leadership which the post-war world needs? Certainly this question concerns all thinking persons. It is a special challenge to the church-related institutions of higher education.

Whence are these religious leaders to come? The plain answer is: From among our young people upon whom God has laid His hand and urged toward that vocation. Some experience of personal commitment is the starting point for a career of genuine Christian leadership. To attempt to force this experience into any standard pattern or to condition it upon any pre-established emotional expressions is surely presumptuous. Who would dare to specify how the Almighty should accomplish His purposes, or what earthen vessels He might use in recruiting the ranks of His servants? To assume, however, that He will take care of the matter without any effort or concern on our part may be more of pious neglect than Christian faith. Observe the number of cases in which God has used someone who cared to enlist new reapers for His harvest. What greater honor could one receive than that of being appointed the divine agent to suggest to a young person that he consider seriously a Christian leadership vocation?

Again, there is no set schedule in which this commitment must take place. Some of our strongest leaders have begun their careers rather late in life. The most natural time to confront young people with religious service as a life's vocation is during high school and early college years. But care should be taken to show how

varied and extensive the fields of Christian service are. In our day, it is a mistake certainly to assume that the preaching ministry, missions, and religious education are the only areas in which a young person can devote his life to religious leadership. One of the reasons for the shortage of men in the preaching ministry is that so many trained religious leaders have found their Christian vocation in social work, counseling, the work of chaplains, and other such highly significant areas. Indications are that the opportunities for full-time religious work in these newer fields will continue to increase even more rapidly in the future, and that the demand



DR. FERRIS E. REYNOLDS.

for trained personnel will be doubled many times over. This vast extension of the areas in which trained religious leadership is sought and used allows for a proportional extension of the types of natural gifts and interests which may find employment in Christian life-vocations. Why not suggest many of these to our young people at the time when they are making their vocational choices? Here then, is where our religion majors actually begin their careers. Here is where our program of training wins or loses its first decisive contest with secular and material interests. It is in our homes, and in our local churches even more than on our college campuses that these primary decisions are made. If we fail in the matter of securing these personal commitments to Christian life-vocations how can we escape failure all along the line?

Following the personal commitment comes the basic training for Christian service. Those who enter Elon for this training are enrolled as religious majors. At the present time they number forty-four—fourteen young women and thirty young men. Some of them plan to enter the

preaching ministry, others look toward careers in religious education, missions, or teaching. Some have not determined which of the various fields they wish to enter. In planning a program of study for these students the controversial question is raised: Should the religion major devote any considerable portion of his undergraduate studies to religion? Or, is it better for the student who plans to enter a religious vocation to spend his entire four years in college pursuing a broad cultural education and to defer the study of religious subjects for graduate study? Much may be said on both sides of the question.

Certainly a young person's interest in the field of religion calls for some cultivation during the four years of college life. Knowledge sustains and deepens interest. To omit every academic pursuit of religious knowledge during the time a young person is gaining the knowledge in science, economics, sociology, and other fields would seem to place undue strain upon the person's commitment to religious service. It may be too much to suppose that the religious interpretations of high school days should be adequate for college experiences. Further, religious ideas, beliefs, and convictions grow with the growth of personality and experience. It would seem wise, therefore, to include some courses in religion within the plan of studies for religion majors at the college.

Can the objections to undergraduate specialization in religion be met? In arranging the program of studies for our religion majors, we feel that we do avoid, to a large extent, the valid objections to undergraduate specialization in religion. The courses in religion are broad and basic in their scope. Each student is counseled with respect to his plans, his special needs and capacities. The purpose of preparing students for graduate study is zealously adhered to in drafting programs. Members of the faculty of the department of religion being seminary graduates are especially fitted to do this. Courses in Greek, German, philosophy, science, literature, and comparative religions constitute much of this basic training for graduate studies in religion. The Bible courses that are offered are held to the non-professional level so as to avoid duplicating the work of professional schools.

In this manner the majors in religion at Elon are prepared to carry out their plans to enter a vocation of

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THE MUSIC DEPARTMENT.

*By FLETCHER MOORE,
Professor of Music.*

The Department of Music at Elon has always been one of the outstanding schools of music in the State of North Carolina. Its graduates have everywhere been accepted for, and have proved successful in, positions of responsibility in teaching and performing in many sections of the country. In entrance and placement examinations given graduate students in leading universities, Elon music graduates have been among the highest scorers. Elon may well be proud of the achievements of its music graduates and of its contribution, through them, to the cause of better music.

Elon is a church institution and as such has the responsibility and opportunity not given to a non-church school for furthering the cause of good sacred music. The college has met this challenge by promoting one of the outstanding choirs in the South—a choir which provides the best of religious music for the Elon Community Church, as well as for a widespread audience which hears it on its radio program every Sunday afternoon, and on annual tours extending from North Carolina and Virginia to New England. These activities of the choir bring the best music to the choir's audiences both at Elon and elsewhere, and provide a wealth of experience for young people who in turn will go out and use this experience in contributing to good standards of church music in their own localities.

In many other ways also does Elon contribute to the cause of good music. It offers courses in applied music, church music, and music appreciation to any student in the college at large. It presents an outstanding concert series given by top-ranking artists, these programs being open to all academic students. One notable feature of these concerts is the fact that for the second successive year Elon students will be soloists with the North Carolina Symphony when it appears at Elon. Furthermore, for several years Elon has made available its facilities for the spring student musicians' contests for this state sponsored by the National Federation of Music Clubs, with Elon faculty members serving as state contest chairman.

These, as well as many others, are the types of contributions that Elon College makes to good music. It is to be hoped that these contributions may continue and become even more valuable as Elon goes forward.

NATURAL SCIENCE DEPARTMENT.

*By JAMES EARL DANIELEY,
Associate Professor of Chemistry.*

The Department of Natural Sciences of Elon College is an integral part of the curriculum. It embraces the work in biology, chemistry, geology, home economics and physics. During the past five years, nearly one-fourth of the students graduated from Elon have majored in these subjects.

Since the founding of the college sixty years ago, most of the students who have matriculated at Elon have taken one or more courses in the Department of Natural Sciences. Each graduate must have two years in mathematics, two years in natural science or one year of mathematics and one year of natural science. This means that many students taking the introductory work in the Department are students who are graduated with majors in other fields. In addition to the first year courses in each special field, the Department offers a survey of the physical sciences. This course has proven very popular in recent years, probably because it gives a survey foundation for the student who otherwise would not have the opportunity to study the sciences.

Throughout the years, it has been apparent that a majority of the science majors were preparing themselves for medicine and dentistry. During the past fifteen years, we have sent approximately sixty students into these fields, in addition to a large number who have gone into nursing and the field of medical technology.

During these fifteen years, approximately twenty-five of our graduates have gone into the universities to study further in their chosen fields. Many others have gone into the teaching profession, both in secondary and higher education. Others have taken their places in industry after receiving their education at Elon. These graduates have made and are making a real reputation for their Alma Mater. Almost everywhere the reputation of the Department is linked with the growth of the college and with the names of Christian scholars such as Dr. Ned F. Brannock, present Chairman of the Department and Professor Alonzo L. Hook, professor of physics, who have led, and continue to lead, in the growth and development of our program in this field.

More and more the medical schools of the country are calling upon us to give to the pre-medical students a liberal arts education. It is this field in which Elon has excelled in the past, and it is in this field that we will con-

ADULT EDUCATION.

*By W. W. SLOAN, Professor of
Bible and Religious Literature.*

Elon is expanding its service to people living within forty or fifty miles of the college. Late afternoon and night classes for adults and young people who are not regular college students will start February 7.

Recognizing that more education means better living and better jobs, older people are asking that some arrangement be made whereby they may secure additional education. Elon College has the facilities for doing this. A committee has worked out a series of courses to be taught by regular members of the college faculty in the college class rooms.

Classes will be held from 4:00 to 5:30 Monday and Thursday afternoons (or if preferred Tuesday and Thursday). Other classes will be held from 7:30 to 9:00 the same days. If a large group prefers classes once a week they will be held from 7:00 to 10:00 Monday, Tuesday or Thursday nights.

All classes will meet a total of three hours a week for twelve weeks. No examinations will be given, except to those who wish credit toward a college degree or teacher's certificate. Such people will be given two semester hours' credit for each course completed. The cost of each course taken will be \$20.00 plus books or other equipment bought.

A variety of classes will be offered in the fields of Bible, Business, Education, English, Home Economics, Modern Languages, Music, Psychology, Science, Sociology and Speech.

Although the date for the beginning of these adult classes has been set as February 7, details as to just what classes will be taught and the hours will depend upon the wishes of those who expect to use this opportunity Elon is providing. Those who are interested are asked to write the director of adult education at Elon College, telling what classes they want and days and hours. A catalogue giving details about the courses available will be sent those who request it. Readers of THE CHRISTIAN SUN can be of service by telling their friends about these adult classes.

tinue to do our utmost. We realize that the man who ministers to the physical needs of our bodies must also have some depth of insight into human values if he is to minister effectively. It is this challenge which confronts us and to it we dedicate ourselves without reservation.

RELIGIOUS LIFE ON THE CAMPUS
OF ELON COLLEGE.

By REV. CLYDE L. FIELDS.

Is it possible for a young person to retain his religious faith in the face of modern education? On every hand the assertion is made that vital religion and college education are antinomies. Some would point to an isolated example of a young person who, supposedly, lost his religious faith while a student in college. Here at Elon, every spiritual resource known is utilized to conserve all the worth while religious faith of the student. In addition, opportunity is given for the student to profit from modern scholarship.

The founders of Elon insisted that good education is not complete without some knowledge of our Christian religion. The college still believes this to be true, and the faculty and administration work with this goal in view. Because of this policy of the college, I entered to prepare myself as a minister of the Gospel.

Christian atmosphere is a good environment in aiding the student in developing into his highest potentiality. The Christian spirit becomes apparent from the moment a freshman arrives on the campus, for one of the first greetings comes from a student wearing a card with the letters S.C.A. on it. He soon learns that the letters mean Student Christian Association, one of the active groups on the campus for putting the message of Chris into action by the youth of the college. As the student becomes a part of the Student Christian Association, he learns that it is very much like the young people's group back home. Early in the college year the student is invited to become a member of the group. Forums, devotionals, discussions, plans, parties, games—these and other activities are a part of the work of the association in helping to develop character among the student body. Permeating all this activity is the desire of young people to apply the Christian faith to the needs of modern youth. Allow me to offer a personal thank you to the S.C.A. for the kind assistance given me to help find my balance when I arrived on the campus.

"A good start makes a good ending" is one of the proverbs practiced by the students who attend Morning Watch. Just after breakfast, a group of students make their way to Whitley Chapel for a few minutes of morning meditation. Morning Watch, a short devotional service, seems to give the

necessary impetus to make the day worthwhile. This service is conducted by the students and the leadership is rotated to allow for training in leading public worship.

Evening Vespers, another devotional service at the close of the day brings together the experiences of the day and gives the sense of the abiding presence of God. Morning Watch and Evening Vespers are voluntary as to attendance, yet many feel drawn to these gatherings.

Religious Chapel is held twice weekly, bringing to the campus some of the outstanding pastors of the churches in the Piedmont area, as well as from other parts of the country. All students are expected to attend Religious Chapel and are privileged to hear excellent speakers. These services are similar to the services in the local church. Music, hymns, prayer, devotional and inspirational messages, plus a feeling of kinship and fellowship pervades the Chapel Hour.

All students are expected to take courses in the New and Old Testaments. The college has been fortunate through the years in having good men to work in the Department of Religion. Dr. Ferris Reynolds now is head of this department, assisted by Dr. W. W. Sloan and Dean D. J. Bowden. All three of these men have served churches as pastors and are able to bring to the classes the benefit of years of experience as teacher and pastor. My own life has been enriched by the patient guidance and scholarly instruction of the members of the Department of Religion.

The Elon College Community Church ministers to the student body and residents of the community in providing worship and instruction in church and Sunday school each Sunday. Dr. Jesse Dollar, pastor of the church, is delighted to help the students in any way he can; he is a friend to all the members of the student body. He is well qualified to counsel and advise on problems of students because of his twenty-five years of experience as a pastor.

The Community Church offers Sunday school classes for all ages, competent teachers, a full time Director of Religious Education, the College Choir, other music, helpful and inspirational messages by the pastor—all these with the hope that each Sunday will be a day of worship and fellowship with God for all the students, faculty and citizens of Elon.

Many churches have periods of concentrated spiritual emphasis called by

various names, and Elon follows this practice. Each year some outstanding leader is brought to the campus for a week of concentrated spiritual emphasis. Services are held twice daily during this period. These services are similar to the church service in the local churches. Out of these periods of special emphasis comes new dedication to purpose and vocation for many, through the public services of worship and the clinics for all who desire private interviews.

The Ministerial Association with Dr. Ferris Reynolds as faculty adviser, offers a workshop for the religion majors. Future ministers, and full time religious workers, meet once each week for fellowship, information, and directed activities. The direction given by Dr. Reynolds and others in these sessions proves invaluable to all of us entering the field of Christian service.

As a student, I have found a source of power and help in the many religious activities on the Elon campus. It has been one of the highest privileges of my life to be a part of Elon College.

ELON COLLEGE AND BOARD
OF CHRISTIAN EDUCATION.

(Continued from page 3.)

as well. Elon is the natural pivot, around which our whole Christian Education emphasis revolves. Indeed, one is made to wonder just what the program of Christian Education for this area of our church life really would be, or could be, without the ready facilities and accessibility of Elon College. The fine spirit of co-operation between the college administration and those of us who are responsible for the furtherance of Christian education has paid big dividends in both directions: It has been the means of interesting hundreds of our young people in Elon College, and they have come here for their college work. It has been invaluable to the Board of Christian Education to know that our college, and its facilities, are ours for the asking, and that we have such splendid facilities at our disposal in carrying forward the responsibilities, and the privileges, which have been assigned to us.

The position of Elon College in the field of Christian Higher Education is unique in our entire fellowship. In recognition of this fact she will receive constantly increasing support, from an ever widening constituency.

THE PRESENT STUDENT BODY.
By DEAN D. J. BOWDEN.

If progress and development are measured in numbers, we have every reason to be proud of the growth of Elon. For the first time in history our enrollment for the fall term reached the figure of 830. Each year, since the termination of World War II, our student body has continued to expand. The four student classes are enrolled as follows:

Seniors	129
Juniors	156
Sophomores	222
Freshmen	276
Special	47

We expect, in May of this year, to graduate the largest senior class in the history of the college.

According to states, our distribution is heavily weighted by students from North Carolina and Virginia, with a healthy sprinkling from other states and other countries. The distribution is approximately as follows:

North Carolina	610
Virginia	155
Fourteen other states	61
Foreign countries	4

The denominational distribution is equally interesting. For many years, the Methodists, Baptists, and Congregational Christians have vied for first place. At present, the distribution is as follows:

Methodist	215
Baptist	180
Congregational Christian	140
Presbyterian	80
Catholic	35
Others	180

Because of the large number of veterans, we find an unusual situation in the ratio of men to women in our student body. At present, the ratio is consistent with last year, being approximately four men to each woman.

Finally, the ratio of dormitory students to day students is also out of proportion, due to the large student body and comparatively limited dormitory space. At present, approximately forty-five per cent of our students live off the campus, either in their own homes or in rented apartments. The latter group is composed, of course, of the married veterans, for the most part, who live in apartments near the campus provided by the government, or in or near Burlington.

As we describe the present student body, we are naturally led to the hope that we may continue to minister to more and more young people who seek college education, and shall endeavor, so far as possible, to expand our facilities to take care of them.

MAJOR INTERESTS OF ELON COLLEGE SENIORS—1945-49.
By A. L. Hook, Registrar.

Not a few readers will be interested in the statistical growth of the senior class at Elon College during the past five-year period. The accompanying table reflects the trend and desire of college students, since the veterans of World War II started back to the civilian class rooms.

Nearly all the gainful occupations claim the services of Elon graduates. The professions, such as dentistry, engineering, journalism, law, medicine, ministry, nursing, teaching, etc., are

for either medicine, dentistry or chemical engineering; business administration majors plan to enter some phase of the business world except for a few young women in this field who prepare to teach commercial subjects in the public schools. The majors in English, foreign language, history, general science, home economics, physical education and music, usually prepare for teaching positions in the public schools of the various states. Seniors with majors in mathematics and physics are claimed by industry and research. Majors in religion and social sciences are preparing for either the Christian min-



PROFESSOR A. L. HOOK GIVES INSTRUCTION IN AERONAUTICS.

istry, religious education or social welfare work.

In interpreting the percentage given in the table below bear in mind the following trends: most of the students using either biology or chemistry as majors enter the various graduate institutions to prepare themselves

Majors during the period 1945-49, showing the number in each major field and the percentage of the whole class as well as the total for the five-year period:

Major	1945	%	1946	%	1947	%	1948	%	1949	%	Total	%
Biology	3	11.1	6	17.1	6	8.2	3	3.9	14	10.7	32	9.3
Business Adm. .	2	7.4	2	5.7	14	19.2	20	26.0	45	33.3	83	24.1
Chemistry	1	3.7	3	8.6	2	2.7	2	2.6	8	6.1	16	4.7
English	12	44.5	11	31.2	19	26.0	13	16.7	13	10.0	68	19.8
French							1	1.3	1	0.7	2	0.5
General Science .							3	3.9	4	3.3	7	2.0
History			4	11.4	11	15.0	12	15.6	10	7.6	37	10.8
Home Economics	3	11.1	3	8.6	8	11.0	4	5.2	4	3.3	22	6.4
Mathematics ...							5	6.5	7	5.4	12	3.5
Music	2	7.4	2	5.7	3	4.1	3	3.9	4	3.3	14	4.1
Physical Ed. ..							7	9.1	6	4.6	13	3.8
Physics	1	3.7					1	1.3	5	3.8	7	2.0
Religion	3	11.1	4	11.4	10	13.7	1	1.3	6	4.6	24	7.0
Social Science ..							2	2.6	1	0.8	3	0.9
Spanish									3	2.3	3	0.9
Total	27		35		73		77		131		343	

VETERANS AS STUDENTS.

(Continued from page 5.)

tudes. They know how to be gentlemen. Their courtesy and general sense of propriety are to be commended.

Elon boasts over 400 veteran students. It is a delight to mingle with these pleasant good-natured boys. They come from varied backgrounds. They are of different heights, widths, and weights. But their congeniality is always manifest. They are interested in scholarship, athletics, and social activities. They know part of what goes on in this world, and want to know the rest and why! If they appear somewhat independent at times, and flaunt a few "classic conventions," can we not say that they have earned this privilege, so long as questions of morality and gentlemanly propriety are not involved?

OUR CHURCH COLLEGES.

(Continued from page 6.)

Illinois, Illinois; Knox, Illinois; Marietta, Ohio; Northland, Wisconsin; Olivet, Michigan; Pacific University, Oregon; Piedmont, Georgia; Ripon, Wisconsin; Schaufler, Ohio; Yankton, South Dakota.

The following theological seminaries either have foundations or direct relationship to the denomination by election of trustees or other connections: Andover-Newton, Massachusetts; Atlanta Seminary Foundation, Tennessee; Bangor, Maine; Chicago, Illinois; Hartford, Connecticut; Oberlin, Ohio; Pacific, California; Yale, Connecticut; Yankton, South Dakota.

The churches of the denomination have been leaders in the establishment of schools and colleges for Negroes. Hundreds of high schools and colleges have been established and maintained by the denomination. The Christian Church established Franklinton Christian College, Franklinton, North Carolina, which today functions as Franklinton Center and which specializes in training Negro ministers and church leaders. The United Church maintains the following Negro colleges and universities: Dillard, Louisiana; LeMoyné, Tennessee; Talladega, Alabama; Tillotson, Texas; Tougaloo, Mississippi; Fisk, Tennessee.

Higher education in our day is tending toward secularism. It will be unfortunate for our country and for our church if there should be any lessening of emphasis upon support of our church institutions. America

needs higher Christian education, and an investment in the schools and colleges of the church will not only develop the church but will have a strong effect upon the whole character and strength of our national, economic, and social life.

WM. T. SCOTT.

PHYSICAL EDUCATION.

(Continued from page 8.)

"Peahead" Walker at Wake Forest, and "Chubby" Kirkland at Catawba.

There are also a large number of younger fellows who are making a name for themselves in this and other states. Those who are included in the new alumni directory are: T. S. Cheek, 209 W. Smith St., Greensboro, N. C.—teacher and high school coach; Scott Boyd, Louisburg College, Louisburg, N. C.—director of athletics and dean of men; Donald Gen Aunman, Hillsboro, N. C.—high school coach; Silvo W. Caruso, Tabor City, N. C.—teacher and coach; Garland Causey, Goldsboro, N. C.—head football and basket ball coach (formerly line coach at Elon); Robert Lee "Jack" Boone, Greenville, N. C.—assistant football coach and head baseball coach at E.C.T.C.; Charles Donato, Waterbury, Conn.—high school football coach; Warren Burns, Elon College, N. C.—head football coach at Burlington High School; Raymond "Pud" D'Antonio, Wayne, Pa.—high school coach; Robert E. Lee, Aberdeen, N. C.—high school coach; J. C. Casey, Elon College, N. C.—high school coach at Gibsonville, N. C.; W. J. Palantonio, Ardmore, Pa.—football coach; Hal Bradley, Lillington, N. C.—high school coach.

Most of these listed above graduated before or just after the second World War and before the present training program in Physical Education began. This program actually was begun in the Fall of 1946 and the first full class from this program will not graduate until 1950. However, a number of students who had had work at Elon or elsewhere before this date have graduated with either a major or a minor in physical education. These students who have left us during the past two years are: Richard Staton, Greenbrier Military Academy, Lewisburg, W. Va.—assistant football coach; J. W. Knight, Reidsville, N. C.—assistant football coach; Lewis Brownie, Stoneville, N. C.—high school coach; Edna Rumley, Mineral Springs, Forsyth County, Winston-Salem, N. C.—physical edu-

cation teacher; Frank Roberts, University of North Carolina, Chapel Hill, N. C.—graduate study; Frances St. Clair, University of North Carolina, Chapel Hill, N. C.—graduate study; Steve Castura—teaching and graduate study in the District of Columbia; Robert W. Wooldridge, Columbia University, New York City—graduate work; Franklin McCauley, George Peabody College, Nashville, Tenn.—graduate study; Frank Hayes, Jr., University of Georgia, Athens, Ga.—graduate study.

At the 1949 commencement we shall graduate approximately eight people with a major in physical education. At present we have 65 to 70 majors studying in this field; with some planning to teach, some to coach and teach, and others to enter the field of public recreation. This department is also offering several courses in the area of recreation and physical activity which are proving of interest and value to those who are majoring in religion or religious education.

Several of our graduates are already working in the field of recreation and boys' work. Some of them with their present situations are: Jerry David Hardy, Catonsville, Md.—boys' work, secretary, Baltimore Y.M.C.A.; Oscar B. Gorman, Atlanta, Ga.—executive of Boy Scouts' organization of America; Garland O'Mann—athletic director of Greensboro (N. C.) Recreation Dept.; Oka T. Hester—director of Greensboro (N. C.) Recreation Dept.; Paul Cheek, Asheboro, N. C.—director of athletics and recreation, McCrory Hosiery Mills; Roney Cates, Burlington, N. C.—director of recreation; Claude Comer, Burlington, N. C.—assistant director of recreation.

RELIGION MAJORS AT ELON.

(Continued from page 9.)

Christian leadership. Their religious interests are guided, cultivated, and extended. Their convictions are allowed to grow in accord with a natural pattern. The foundations are laid for fruitful careers that will increase in effectiveness with the passing of years.

These religion majors and this program of training constitute Elon's answer to the challenge of the post-war world for consecrated and able Christian leaders. Its success depends in a large measure upon the concern of thoughtful people in our churches who are able to read the signs of the times and are determined to heed them.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JESUS' EARLY TEACHING AND HEALING.

LESSON VI—FEBRUARY 6, 1949.

MEMORY SELECTION: *He went about all Galilee, teaching in their synagogues, and preaching the gospel of the Kingdom, and healing every disease.*—Matthew 4:23.

LESSON: Mark 1:14-15; 21-45; Luke 4:16-30.

DEVOTIONAL READING: Luke 4:40-5:3.

"Jesus came into Galilee preaching the gospel of God"—thus does Mark introduce the public ministry of Jesus. Matthew says the same thing in a little different way, "He went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." The important fact is that Jesus came preaching. There are many people today who speak lightly of preaching, and who often dismiss preaching as words, words, words, nothing but words. In fact a graduating class of a high school had as its motto, "Deeds, not words." Well to be sure deeds are important. Jesus himself had something to say about those who "say and do not." But so far as the record goes Jesus never wrote anything except on one occasion when he scribbled something on the ground. He depended upon the power of the spoken word. He believed in the power of preaching, which Philipps Brooks once defined as "truth communicated through personality." The more one thinks about the matter, the more impressive does the thing become. The proclamation of the Kingdom began with preaching. The great eras in the history of the church have been eras marked by great preaching. And preaching still has a place in modern life. Now, as then, the spoken word can come with power. In fact the great Apostle under the inspiration of the Spirit said that God had chosen "the foolishness of preaching to save them that believe." Not foolish preaching, but the foolishness of preaching. Mr. Minister, you still have a function, a vital function in our modern world.

Jesus Came Teaching.

"He went about all Galilee, teaching in their synagogues." Here again He depended upon the power of the spoken word, on the quickening power

of truth in the minds and hearts of people. It is difficult to know when Jesus was preaching and when He was teaching, so easily did the one shade off into the other. Both as a preacher and as a teacher, Jesus was the Master. Modern pedagogy simply discovers the principles of sound teaching when it goes back to Jesus. The common people heard Him gladly, for he taught simply, clearly, informally, vitally. He taught them as one who had authority, and not as the scribes who simply repeated parrot-like what somebody else had said. Christianity has always had a place, and a prominent place, for teaching. Mr. Sunday School Teacher, you still have a vital function in our modern world. And the message of Jesus and the method of Jesus give you a vital and powerful combination.

Jesus Came Healing.

"He went about all Galilee . . . healing every (or all) manner of disease." We call Him the Great Physician, and we do well, for so He was, and is. There is significance in the fact that most of the miracles of Jesus were concerned with healing the bodies and the minds of men. It is significant, too, that the word salvation really means "wholeness." God's will for men is a sound mind in a sound body, and all under the discipline of a sound spirit. There is an element of mystery and even of miracle in the healing ministry of Jesus. There is no doubt about the fact that He did heal both diseases of the body and of the mind. And it would appear that He was able to exercise His healing ministry in the case of organic as well as functional diseases. There were occasions when he used the power of suggestiveness in working his healing miracles. Several times he used physical aids as when he anointed the eyes of the blind man with clay. In every case He sought to awaken faith. And He enabled more than one person, mentally ill and even deranged to find sanity and serenity of mind and peace of heart. Whether we can account for the healing miracles of Jesus, there they stand, historically attested acts of healing. They would tell us that God is not only concerned with physical and mental health, but that after all He is the One Who heals. Long before

the day of Jesus the Psalmist sang, "Who healeth all thy diseases" and he knew what he was singing. For today the wise physician will say that he cannot heal—God is the healer, and as a physician he simply stands in the breach, administering such aids as he has, in the hope and in the faith that Nature and God alone can truly heal. And many people who are running off to secular sources for help in mental ills would do well to try religion. Indeed the best psychiatrists frankly admit that religion has healing power. The doctors say the same thing—faith has healing values. Here then in this three-fold ministry of Jesus, teaching and preaching and healing, we find the key to His mission. And we find the broader outlines of the program of the Kingdom of God for our modern world, and fields of activity for the Church of our Christ.

Preaching Out of the Overflow.

A great teacher of our day some time ago wrote a series of articles on great preachers, and the general theme of the series was that these men "preached out of the overflow." Although He did not list Jesus among these great ministers—he was dealing with more modern ministers—he might well have done it. For Jesus preached out of the overflow of a great and deep spiritual life. He dwelt deep. The springs of His life were deep and full and constant. And Mark gives us an insight as to why this was so. "In the morning a great while before day, He rose up and went out into a desert place, and there prayed." Jesus constantly renewed His inner life by waiting on God in prayer, by being still before God, by communion with God. One reason why so much of our modern preaching is so weak is because it is so shallow and thin. The modern minister must be so much a jack of all trades that if he is not careful he will be caught up in many things, good things, even important things, but he will be so busy that he does not take time to renew the intake, and therefore the out-flow is thin and weak. Again and again Jesus withdrew from the busy world, from the crowd, and even from His intimate friends to renew the springs of His inner life. And all that He did and was was the overflow of this inner life of the Spirit. Our deepest need is for greater and richer inner resources.

Preaching, or Medling?

When Jesus came back to Nazareth where He had been brought up, (Continued on next page.)

The Orphanage
CHAS. D. JOHNSTON, Supt.

DEAR FRIENDS:

Orphanages are very worthy institutions. They deserve and should have the love and cooperation of the churches and the people at large. They go to the rescue of a great number of little children throughout the land, who are homeless and dependent, and give them a home and care. Can you imagine a more helpless being than a little child left helpless and alone? Many times this is the case. We have many calls to take children who are in needy circumstances, and we cannot take them because of the lack of funds.

In taking children from all kinds of homes and environments, you may not believe it, but sometimes we get some of the sweetest little fellows you can imagine. The writer went up to the building, known as the Christian Orphanage Building, some days ago of which Miss Hattie Brakefield is in charge. Miss Hattie, as we all call her, had just returned from the hospital where she had had an operation. I think she has two very sweet little girls in her building. While I was talking to her these two little girls came in and put their little arms around her and said, "Miss Hattie, we prayed for you every night while you were away. We are so glad you are back." The writer had an accident during the Christmas holidays and the doctor put him to bed for three days or more, and these same little girls turned to me and said, "Mr. Johnston, we prayed for you, too." Such simple faith. Such a beautiful spirit manifested by these two little jewels. It makes one better to know that these two little tots in their little simple prayers remembered us. Yet, they are two little girls in the Christian Orphanage. Who knows but that God heard and answered their petitions.

The writer has always been a great believer in earnest sincere prayer. We like to know that our church people pray for us in this work. If you have forgotten us, it would make us stronger if we could know that you were holding us up before the throne of Mercy. We have our troubles as well as our joys. We have our disappointments. We are not resting on a bed of roses. This is no easy job; it's work every day. In my thirty-two years in this work I have tried to be faithful and make every day count

for something worthwhile. Pray that in my declining years here, which are coming to a close one of these days and others will take up where I leave off, that God will bless me and turn my dark days into sunshine and our disappointments into blessings.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 27, 1949.

Sunday School Monthly Offerings.

Amount brought forward	\$ 235.88
Eastern N. C. Conference:	
Mt. Carmel	9.00
Piney Plain	20.00
Turner's Chapel (T'giving)	33.37
Turner's Chapel	35.00
97.37	
Eastern Va. Conference:	
Cypress Chapel (T'giving)	\$ 31.45
Rosemont (Simmon's children)	25.00
Rosemont	42.00
Portsmouth, First, S. S. .	16.66
115.11	
N. C. & Va. Conference:	
Burlington S. S.	\$ 54.41
Reidsville S. S.	21.00
Union (Va.)	50.00
Western N. C. Conference:	
Spoon's Chapel	24.04

Total this week from churches \$ 361.93

Total this year from churches \$ 597.81

Special Offerings.

Amount brought forward	\$ 199.09
Mr. Hughes, children ...	\$ 45.00
Mr. Hairfield, children ...	20.00
Mr. Rumley, Jerry Wilkins	10.00
Mr. Whittaker, Tommy Wilkins	10.00
Oak Grove Y. P. Society .	5.00
Interest, National Bank .	50.00
Mable Haith, rent	2.00
L. S. Holt	150.00
292.00	
Total this week from	
Special Offerings	\$ 292.00
Total this year from	
Special Offerings	\$ 491.09
Grand total for the week ...	
\$ 653.93	
Grand total for the year ...	
\$ 1,088.90	

ELON AND LAYWOMEN.

(Continued from page 2.)

nation. For it is women who are willing to serve in small or great places; it is women who glorify the little tasks and make them great; it is women who are not only willing to do the job at hand but are eager to reach out into broader fields of service.

We can think of any number of "Elon girls" that have served well in their local churches and communities, in their state conferences and Convention, yet who have not been content to stop there, but have gone on to make good in broader fields, serving

with ability and dignity on our National Church Boards and other places of responsibility. For instance, there is Lucy Eldridge rendering invaluable service in the field of Missionary Education for Young People; and Pattie Lee Coghill who as a secretary of The Missions Council has traveled and worked in many areas of the United States and other parts of the world. Right now, she is temporarily "back home" helping to promote Our Christian World Mission among churches in this area. Then there is Graham Wisseman who does so much so well at home and is now serving as one of the directors of the Home Mission Board. We could mention others whose places are hard to fill that got their start at Elon, for it was there, perhaps, they were first inspired toward Religious Education work.

Women have always been and will always be among those who serve, and we are grateful for our own Elon College which through the years has laid the foundations for such service.

SUNDAY SCHOOL LESSON.

(Continued on page 15.)

his fellow-townsmen heard Him gladly and wondered at the gracious words that proceeded out His mouth. But when He began to tell them that God cared for other people and that He had revealed His compassion and concern for hated foreigners, the people just could not take it. They felt sure that He had stopped preaching then, and gone to meddling, as the old Negro woman said when the minister mentioned the filthy habit of dipping snuff in a sermon. As a matter of fact, the truth, while it sets men free, often hurts. People do not always like to be told the truth. All too many times, folks want to hear what they like instead of what they need. They like to hear a minister denounce sin in others, but they do not want him to interfere with their personal vices and sins. The words of Jesus are often rejected in many a modern church, and if it could be done, they would cast Him out of the church.

APPORTIONMENT GIVING.

Previously reported	\$ 348.40
Eastern N. C. Conference:	
Mt. Auburn	38.66
N. C. & Va. Conference:	
Hebron	9.00
Western N. C. Conference:	
Spoon's Chapel	2.15
Total	
\$ 49.75	
Grand total	
\$ 398.15	

The COLLEGE PERIOD

By PRESIDENT L. E. SMITH

January and February constitute the college period so designated by the Southern Convention. During this period the College, its advantages, its assets, and its needs are to be brought to the attention of our church people with instructions how to take advantage of what the College offers and to assist in meeting its needs. The Convention has directed that fifteen thousand dollars be apportioned to the churches of the Convention for the current support of the College during the church year 1949. This amount has been apportioned to the conferences of the Convention which in turn have made apportionments to the local churches within each conference. The college period is not so much for the collecting of money but to confront the churches with the fact that they are asked to secure the amount apportioned during the year.

When we are asked to support our College we should be reminded that it is needed by our church more sorely today than ever before. More stress is laid upon the need for Christian education in our public schools and in our institutions of higher learning than we have known, certainly, in the past two decades. The world is beginning to sense the fact that the hope of society and of the human race lies in the Christian religion. That, if the Christian religion is to be a vital force in the lives of individuals, the spirit and principle of the Christian religion must find their places in the education and the training of the individual himself. Our schools and colleges are founded for that purpose. They are duly constituted agencies for instructing and guiding the children and the youth of our homes in their preparation for life.

Lines are being pretty clearly drawn between church and state—between state schools and church schools. Politicians and aspirants to public office and positions of trust are calling for the continuation of separation of state and church to which we agree. We, perhaps, would differ, however, on what constitutes the separation of church and state. The Christian layman is to give his money through the government, if you please, and then to contend that that money given by a Christian layman cannot be administered for the education of his and his neighbor's children enrolled in a tax-

supported college without the violation of the principle of the separation of church and state is ridiculous. The funds given by the public should be used for the training of young people to improve society and advance the interest of truth and right, without regard to the college in which he may be enrolled. It is the responsibility of the state to assist in the education of its



THE COLLEGE CAMPUS LOOKING EAST

young people and not to support any particular school.

Elon College is a church school. It needs support. It must have support. It cannot meet the demands of the day without increased support. It must have funds which will enable it to measure arms with sister institutions in the matter of Christian higher education. Elon looks to its church, its alumni, and the friends of Christian higher education to provide necessary funds for the enlarged curriculum that it must launch if it is to meet the demands of this present day.

In this issue of The Christian Sun Elon speaks from different angles. We trust that it may be heard gladly and with appreciation.

1844 - Over a Century of Service to the Denomination - 1949

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CI.

RICHMOND, VA., THURSDAY, FEBRUARY 3, 1949.

NUMBER 5.



The Virginia Council of Churches held its Annual Meeting last week in St. John's Evangelical and Reformed Church at Richmond. Bishop Frederick D. Goodwin was elected president to succeed Dr. R. B. Montgomery. Rev. Robert Lee House was elected Chairman of the Commission on Activities and Dr. Will B. O'Neill was elected to the Executive Committee. The ten departments of the Council are: Christian Education, Comity and Missions, Council of Church Women, Evangelism, Interracial Cooperation, Radio, Rural Church, Social Education and Action, Worship and Youth Council. Dr. Minor C. Miller is the Executive Secretary.

News Flashes

Our issue for March 3 will be devoted to Evangelism.

Ten members were received last Sunday by Rev. J. E. Neese at Second Church, Norfolk, Va.

It is reported that Rev. G. H. Veazey and Miss Mabel Higgs were married last Sunday at Newport Church, Shenandoah, Va. Congratulations!

Subscriptions for the 1949 *Far East Literary Newsletter* may be had for \$1.00. Dr. Frank Laubach is editor. Address: Room 1111, 156 Fifth Avenue, New York City 10.

On the week end of February 18, Mr. James E. Walter, secretary of the Project Department of the American Board, will visit the Reidsville church and speak at the Sunday services.

The parsonage at Sophia which is sponsored by Flint Hill (R) and Sophia churches is expected to be completed within a short time, and the minister, Rev. W. T. Madren, and family moved into this beautiful new home.

The 1948 Elon College Alumni Directory has been published. Cover pages in color, pictorial section, directory by classes and localities make this an interesting and useful publication. Copies are available from Mr. James F. Darden, Alumni Secretary.

The Rev. A. Lanson Granger, Jr., preached each evening last week at our Asheboro church. This is the first Preaching Mission held in the new building, and Mr. Granger was the first pastor of the church. He spoke both morning and evening on Sunday.

Miss Pattie Lee Coghill recently visited the Reidsville Church, speaking to the Sunday school teachers about missionary materials and methods; to the Woman's Auxiliary on a "Report from China;" and to the church officers on "Opportunities for Christian Service."

The Rev. L. M. Presnell, pastor, reports that a parsonage is to be built shortly at Seagrove. That will be a good place for a minister to live and serve Seagrove and some near-by churches, perhaps Ether, Shady Grove

and New Center, or such others as might like to cooperate in a pastorate.

In accordance with a vote of the Western North Carolina Conference,

VIRGINIA COUNCIL PRESIDENT



The Rt. Rev. Frederick D. Goodwin
Newly elected president of the Virginia Council of Churches, is a graduate of the College of William and Mary and of the Virginia Theological Seminary. He has served as the Bishop of the Diocese of Virginia since 1942.

VIRGINIA COUNCIL EXECUTIVE



The Rev. Minor C. Miller
Executive Secretary of the Virginia Council of Churches, has completed 25 years of co-operative work in Virginia. His primary interest has been that of religious education. He succeeds Rev. Henry Lee Robison.

an Institute on Evangelism and Stewardship was held on Sunday, January 30, at the Asheboro Church. Addresses were given by Rev. Lanson Granger, former pastor, and Rev. W.

C. Lyerly, secretary of the Southern Synod of the Evangelical and Reformed Church. In the afternoon special classes were held: for ministers, by Rev. Joe A. French; for teachers, by Mrs. F. C. Lester; for deacons, by Rev. W. M. Stevens; missions (women), Mrs. E. P. Boroughs; others, Rev. W. W. Hall

Reports at the annual meeting of the Asheboro church, Wednesday of last week, indicate that the church owns property worth \$70,000 on which there is an indebtedness of \$20,000; that the members of the congregation gave more than \$11,000 last year, and have averaged \$233 per Sunday this year; that last year the resident membership increased from 52 to 74, and that there are ten non-resident members of the church; that the average attendance at Sunday school last year was 90, while the usual attendance now is near 125; that the committee on membership has a prospective list of fifty people; and that the church appears to be ready for steady growth.

REV. KENNETH REGISTER ELECTED TO N. C. RURAL CHURCH INSTITUTE.

At a joint meeting of the N. C. Rural Church Institute Directors and the Rural Affairs Commission of the N. C. Council of Churches on January 11, 1949, at Durham, Rev. Kenneth Register was elected as a Director of the Rural Church Institute and as a member of the Rural Affairs Commission. Mr. Register is president of the N. C. & Va. Conference and pastor of the Union Ridge Congregational Christian Church, Burlington, N. C.

Heading both the Directors and the Commission is Rev. Garland Stafford, a Methodist minister of Taylorsville, N. C. Dr. Trela Collins, a Baptist minister of Durham, is vice-president of the Directors of the Rural Church Institute. Rev. J. H. Carter, a Presbyterian minister of Newton, is the secretary-treasurer. One of the famous members of the Directors and the Rural Affairs Commission is the present Governor of North Carolina, the Honorable Kerr Scott.

The Rural Church Institute will be held in conjunction with the Pastors' School at Duke University this June 7-10. Registration will be \$2 and then you will have the privilege of eating where you like. All pastors of our churches should plan now to be present.

W. J. ANDES.

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

EASTERN VIRGINIA LEADERSHIP TRAINING SCHOOLS.

Leadership Training Schools will be held in the Eastern Virginia Conference February 13-23. These schools are being arranged by pastors of the conference in cooperation with the Board of Christian Education of the Convention Division of Leadership Training headed by Rev. Robert Lee House and Superintendent Wm. T. Scott.

Two schools will be held (Norfolk-Portsmouth and Suffolk Areas). The school for the Norfolk-Portsmouth Area will begin Sunday afternoon, February 13, at the Rosemont Church. Rev. Herbert G. Council, Jr., of Rosemont Church, is the general chairman of this school and is supported by a committee consisting of Rev. Johnson L. Griffin (Bay View), Rev. Peter Young (Christian Temple), Rev. John L. Gwin (Norfolk, First), Rev. Ellis Clark (Berea), Rev. M. E. Taylor (Little Creek), Rev. J. E. Neese (Norfolk, Second), Rev. O. D. Poythress (South Norfolk), Rev. Stanley Carne (Portsmouth, First), Dr. Frank H. Lewis (Portsmouth, Shelton Memorial), and Dr. H. S. Hardeastle (Newport News).

The Norfolk-Portsmouth Area School will include three courses:

1. (211a)—“Planning for Children in the Sunday School.” This course will be taught by Miss Leila Anderson, of the Division of Christian Education of the Board of Home Missions, Boston, Mass., and the course will be for teachers of children in the Sunday school, dealing with materials and methods for successful teaching and guiding children of the Beginner, Primary and Junior ages.

2. (311a)—“Teaching Youth,” taught by Rev. Bernard V. Munger, Chapel Hill, N. C. Mr. Munger is a graduate student at Duke University and pastor of our Chapel Hill Church. This will be a course for teachers of youth and will deal with such matters as how learning takes place; how to use lesson materials; how to supplement these materials and relate them to the ongoing experiences of that age; how to deal with the actual problems and needs of the group; how to link teaching with actual living.

3. (610a)—“How to Improve Our Sunday School,” taught by Dr. W.

W. Sloan of the Elon College Department of Religious Education. These courses will be primarily for superintendents and officers, young people and adult class teachers of the Sunday school, and the purpose of the course will be to help these officers to discover some of the points at which their schools may be improved, and some practical steps that can be taken immediately.

The Norfolk-Portsmouth Area School will have two sessions on Sunday, February 13—afternoon and evening; sessions on Monday, Tuesday and Wednesday evenings, the school closing on Wednesday evening, February 16.

The Suffolk Area School will begin Sunday afternoon, February 20 and will be concluded on Wednesday evening, the 23rd. At this school the courses taught will be “Planning for Children in the Sunday School” by Miss Leila Anderson, “Teaching Youth” by Rev. Bernard V. Munger. Dr. Ferris E. Reynolds will teach in this school instead of Dr. Sloan, and Dr. Reynolds’ course will be 120a—“The Life of Christ.” Dr. Reynolds is the head of the Department of Religion at Elon College. This course on the Life of Christ will be designed to help teachers in presenting the Life of Christ, which is the theme of the Sunday school lessons for the next six months.

The Suffolk Area School will be held in the Suffolk Christian Church and Dr. John G. Truitt is the General Chairman. His committee consists of

(Continued on page 10.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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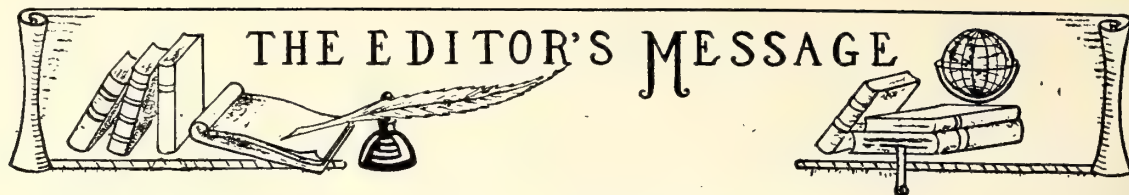
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THE RELEVANCE OF COMITY.

Comity (courtesy) arrangements are essential in modern churchmanship. This belated realization is gradually dawning on our Protestant consciousness. Our leaders, as lucidly stated in the accompanying article by Dr. North, are keenly and painfully aware of its relevance. The hope is that the idea will percolate down into state, city and county church organizations. This is slowly but surely taking place. More people are becoming acquainted with the word itself. The plan is being accorded wider recognition and acceptance.

The Virginia Council of Churches has a department of Comity and Missions. This Department, ably headed by Dr. Ernest Trice Thompson of Union Theological Seminary, recommends that committees on comity be set up by all local councils of churches and all ministerial associations in rural or urban areas. It recommends that the following "Comity Principles" be considered in connection with the establishment of such committees:

It shall be policy of the Comity Committee—by investigation, conferences, advice and recommendation—to aid in securing the organization and distribution of the churches of the city (or county) so as to promote primarily to advancement of the Kingdom of God; seeking that no portion of the city (or county) shall be overchurched; and that every church may feel the cooperative support of the other churches of the city (or county).

In addition to the adjustment of specific cases through common counsel, the Committee will seek to develop a comprehensive plan based on the comparative study of community needs. It will endeavor to effect modifications in the number, placement, equipment and program of the churches to match changes in the community such as growth or decline of population, changed character of different areas of the community, emergent needs and the challenge of specific deficiencies or evils.

The Council (or Ministerial Association) recognizes that there are certain conscientious limitations felt by some Christian bodies in the matter of Comity between denominations and gives assurance that such conscientious convictions will always be respected by members of the Council (or Ministerial Association).

The Committee will seek to implement its conclusions by rendering advisory judgments on specific issues which may come before it, as reached through the democratic processes of mutual discussion and finding their authority in their essential reasonableness and the obligations of Christian solidarity and good will. It is believed that the joint wisdom of the churches arrived at through common counsel will lead to the acceptance of advisory judgments by the parties concerned.

Before a cooperative congregation or denomination takes definite action in such matters as the organization of a church, purchase of church property, the relocation of a church, a radical change in its program or the abandonment of a field, it should be encouraged to make its intentions known to the Comity Committee and seek its counsel.

This provision would apply equally to Sunday Schools and missions, and the same course should be fol-

lowed in any preliminary action such as the establishment of a temporary preaching point or Sunday School.

In some communities, or larger areas, it may become desirable to effect a mutual exchange of fields. In others it may seem desirable for two or more churches to develop an integrated or cooperative program in some particular phase of their work that the needs of the community may be more adequately met.

In all such cases the Comity Committee will give its advice and aid upon request or it may make such suggestions on its own initiative.

It recommends that these resolutions be submitted to the constituent bodies of the Council for their endorsement and approval.

CHRISTIANS AT THEIR BEST.

One of the fine statements which has gone the ecclesiastical and homiletic rounds is this: "When the world is at its worst, Christians ought to be at their best." Now this writer does not subscribe to the belief that the world is at its worst. Far from it, for there are too many evidences of good and noble work. However, the world is at its worst in many respects and in many places. Undeniably there is a vast and distressing amount of crime, bloodshed, hatred, injustice, violence, poverty, disease, suffering, war, premature and unnecessary death.

The Biblical record indicates that when and where the world was at its worst, Christians were at their best. Stephen, the first Christian martyr; Paul, the suffering saint, theologian and missionary; the Seer of Patmos; these and many other superlative Christians have left an undying record of demonstrable Christianity.

Edward H. Pruden is right in his insistence that "Mediocre Christians will never do much to make a bad world better. Much of our present distress is due largely to inadequate Christians." Christ's prescription, we remember, was this: "Be ye also perfect, even as your Father which is in heaven is perfect."

Christians are at their best, to be sure, when they are nurtured and habituated in righteousness, in exemplary living. Christians are at their best when they serve cooperatively. Every local church is a monument to cooperative endeavor. One of the hopeful things about contemporary Christianity is the growth of cooperative work among the denominations. The Virginia Council of Churches completed a most successful year with operating expenses amounting to \$46,801.00. The budget this year is \$49,146. The Virginia Foundation for Religious Work in State Institutions is operating on a budget of \$21,267.44. Cooperative work on city, state and national levels is growing.

Christians are at their best, we cannot be reminded too often, in prayer. This is aptly expressed in the familiar Negro spiritual: "You can talk about me as much as you please. I'll talk about you when I get on

my knees." The larger spiritual dimensions of Christian living are revealed in the prayers of our Savior. Prayer on high levels, such as the following by St. Francis, is the key to noble living.

"Lord, make me an instrument of Thy peace; where there is hatred, let me sow love; where there is doubt, faith; where there is despair, hope;

where there is darkness, light; and where there is sadness, joy.

"O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood, as to understand; to be loved, as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life."

What are Mission Boards Expected to Do in the Light of Comity?

By DR. STANLEY U. NORTH, *Chairman*
Committee on Comity of the Home Missions Council

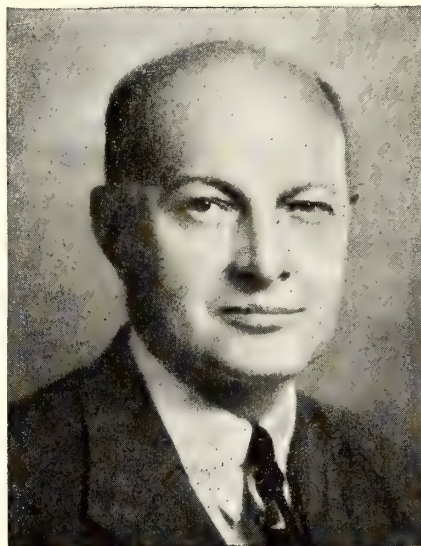
No single factor in modern Protestantism is of greater importance than comity relationships. That is true in terms of existing woefully inadequate comity which reflects upon the quality of the religion that is professed, seriously discrediting all Protestantism in the eyes of intelligent people. It is especially true, also, in terms of the imperative necessity for an aggressive, cooperative facing of the needs of the city and of the countryside.

As regards the urban situation, Dr. H. Paul Douglass, in a report to the Home Missions Council, made the following statement, based on numerous urban studies made of recent years under his direction:

It must be flatly stated the urban church stands in a mighty precarious position. Many ancient Protestant territorial strongholds have been swept clean of their institutions, or their churches reduced to mean and dwindling survivals of ancient power and glory. It is happily true that many of these losses are counter-balanced by great gains on the part of new and growing suburban churches. But whenever all the factors have been combined so as to give an honest total picture of the church in a metropolitan community, its lot has been revealed as highly uncertain and beset with many dangers.

As regards the rural situation, the Master Plan has been helpful, but it has not been adequately implemented. Too frequently building departments act as if they were unrelated to the home missionary divisions of their respective denominations. The only way to eliminate competitive fields is to eliminate them. For salary aid to be withdrawn and building aid to be granted just doesn't make sense, in spite of all a superintendent or a bishop may say to the contrary. I submit for Protestantism to condone a condition in which multiple church units exist in small rural communities, each of them holding one service a month, each of them inadequate in

terms of preaching, pastoral care and program, the buildings in disrepair and the grounds in disorder, the congregation in each case consisting largely of the same people, is not only indefensible sectarianism, it is more



REV. STANLEY U. NORTH, D. D.

properly labeled, if I may coin a word, sin-tarianism! Such is a denial rather than a service to the Kingdom for the coming of which we claim to labor. It is wasteful. It is inefficient. It is ineffective. The primary purpose it serves is statistical.

Comity's crucial problem, however, is urban. That is so because of several factors. Since the first census in 1790 the nation has become increasingly urban, and since 1920 has been predominantly urban. Influential in this trend has been industrialization which not only led to the expansion of urban centers but brought to this country through immigration vast numbers of laboring-class people from southern and eastern Europe and elsewhere, a large proportion of whom were Roman Catholics. Immigration likewise brought to these

shores a large number of Jewish people who also settled in urban centers. The Census of Religious Bodies reports that as of 1936 the Roman Catholic Church stood in first place among the denominations as to number of members in thirty-five states, and in second place in four states.

According to the *Christian Herald*, as of 1947 there were approximately 46 million Protestants as over against 25 million Roman Catholics. If you can take any pride in that—make the most of it, for the fact is that the 46 million Protestants are divided among 223 different and distinct denominations, and let it be added in much part non-cooperating, whereas the Roman Catholics not only face the city in its totality they face the nation—25,268,000 strong, with a unified strategy.

Jewish congregations in 1936 held second place as regards number of members in five states and third place in four states. The *Christian Herald* reports that the Jewish congregations numbered 4,600,000 members as of 1947, making them the fourth largest denomination of the nation. This all has had a profound influence upon neighborhoods and communities hitherto Protestant.

In terms of urban experience, the 1936 Census of Religious Bodies reports that in 41 of the 50 major cities of the nation the Roman Catholic Church stands first in number of members and in three cities stands second. Jewish congregations hold first place in New York City and second place in eight cities.

This all has meant not only a change in the character of urban neighborhoods through the influx of industry and commerce, but it has meant, too, a change in the cultural and economic status.

Another factor that has had profound influence upon urban church life is the migration of the Negro from the South to northern cities. An index of this impact upon urban life is given in the Census Report of Religious Bodies for 1936, in the fact that Negro Baptists stood in second place in number of churches in seven major northern cities, among which are Chicago, Detroit and Cleveland (the four remaining four cities are: St. Louis, Kansas City, Mo., Cincinnati and Youngstown, Ohio); and in third place in five cities, namely, Flint, Dayton, Toledo, Akron and Pittsburgh.

In a recent comity matter a spokesman for a major denomination stated that a certain adverse decision was

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

Members of the recent Christian Workers' Conference held at Elon voted commendation of President Smith and the college, and of Mrs. E. E. Holland, who is establishing a foundation for the maintenance of the Workers' Conference annually. This foundation is a memorial to the late Col. E. E. Holland, a founding trustee of Elon, and for fifty years a faithful member of that body. It is good that he is being thus memorialized. And the Church will be greatly blessed by the Christian Workers' Conference.

I was thrilled to see some eight hundred students, along with their teachers, and a number of pastors assembled in the Whitley Memorial Auditorium for many of the sessions. And the messages they were hearing were greatly worth their while. Who can estimate the good which was done as the Christ was lifted up, the work of the Christian emphasized, and youth challenged to adventure for righteousness whatever their calling might be? Dr. Smith and his committee are to be congratulated on the men they brought there to lead the Conference. They were real leaders of Christian thought and activities in their churches.

The fellowship and inspiration of being on the college campus was most enjoyable. Dr. and Mrs. Smith were most gracious hosts. Many others of the homes about the campus were graciously opened to the visitors. I enjoyed my stay in the home of Rev. Jesse H. Dollar, college and community pastor. Mrs. Dollar was called to Alabama to the bedside of her father who is quite ill, and so we had bachelor's quarters, although with the many sessions of the Conference, and a few sessions of committees in between, there was not very much time to enjoy the restful quiet of the Dollar home. Other house guests at that address were: Rev. T. Fred Wright, Henderson; Rev. Herbert C. Council, Jr., Norfolk; and Rev. C. Carl Dollar, of Sanford. Dr. Rockwell Harmon Potter, and Dr. Allen S. Meck, came over to visit us (they and the other speakers were entertained in President and Mrs. Smith's home) and wherever they went others followed. One group of students said to me: "How we love to hear them talk!" I my-

self esteem it a great privilege to have had the opportunity to hear all the men who spoke there—Drs. Davies, Conover and Greene—and to have become acquainted with them. I look forward to next session during the second week in February of next year.

JOHN G. TRUITT.

PPAFFTOWN CHURCH THRIVING.

Doubling the average attendance at Sunday school and at morning church service isn't too easy. The Pfafftown Church, however, accomplished this in less than three years. From an average attendance of 25 to 52 in three years are the figures. Due credit goes to each worker in the church and Sunday school.

Our Pfafftown Church is located ten miles west of Winston-Salem. For many years it was just a Sunday school and then under the leadership of Dr. W. W. Jay, then pastor of our Winston-Salem Church, the Sunday school was organized into a church. During the 1947-48 conference year thirteen new members were received which was almost one half of the church membership. Four have already united with the church this present conference year.

Last October we held our revival meeting with Rev. Victor Murchison of the Winston-Salem Friends Church doing the preaching. Great interest was manifested and the average attendance was 51.

Leading the Sunday school this year is James Cohn, a new member of the church. Mr. Cohn's father was a Baptist minister and Mr. Cohn is revealing the excellent training given him by his father. Leading the young people is Mr. Lee Grubbs, also a member of the church. Each Sunday night the group meets with excellent programs being planned for three months in advance and with an average of 15 out of 22 members present.

Like many others the Pfafftown Church must take care of its increase. Plans are being studied for a complete renovation of the present building, adding a social and recreation room, several Sunday school rooms and reworking the present auditorium.

This past Christmas the young people decided not to exchange gifts among themselves. Instead each gave money to the Christian Orphanage at Elon College, amounting to \$25.

If you drive to the mountains in North Carolina this Spring and travel over Highway No. 421, west out of Winston-Salem, watch for the sign, "Community Church," and look for the church sitting about 300 yards from the main highway. You will be welcome to attend the services or to visit the church building which is always open.

W. J. ANDES.

STANDING COMMITTEES OF NORTH CAROLINA AND VIRGINIA CONFERENCE.

Executive—K. D. Register, W. M. Stevens, W. J. Andes and S. C. Harrell.

Program—K. D. Register, W. M. Stevens, W. J. Andes, S. C. Harrell and pastor of the host church.

Evangelism—Thurman Bowers, M. V. Welch, Joe A. French and J. L. Neese.

Ministry—S. C. Harrell, D. J. Bowden, Ferris Reynolds, W. M. Stevens and M. W. Andes.

Christian Education—Mrs. W. E. Wiseman, F. E. Reynolds and Jas. Allen.

Men's Work—W. T. Dunn, G. D. Colclough and W. B. Truitt.

Social Action—James Allen, William Smith, H. S. Smith, D. J. Bowden.

Ministerial and Church Ethics—Robert Woodruff, Jr., Allen Hurdle and W. W. Sloan.

Budget and Apportionment—G. D. Colclough, Russell Powell and W. E. Walker.

Foreign Missions—W. M. Stevens, C. L. Fields and Joe French.

Historian—Dr. C. E. Newman.

Memoirs—Earl Farrell.

Stewardship—J. H. Dollar, M. W. Andes, A. L. Hook and E. D. Weed.

Superannuation—D. R. Fonville, W. W. Snyder and C. L. Simpson.

Religious Literature—W. E. Wiseman, W. W. Sloan and Dr. Wm. T. Morgan.

Home Mission Board and Rural Church—W. W. Snyder, Mrs. J. D. Strader, W. T. Dunn, Mrs. O. H. Paris, W. M. Stevens, Mrs. Howard Gerringer, J. A. French and C. R. Wicker.

Pilgrim Fellowship—Dorothy Bollinger, Bland Leebrick and S. M. Andes.

The first person named on each of these committees will act as chairman. You will want to contact the members of your committee as soon as possible that you may get your work for the year under way.

KENNETH D. REGISTER, *Pres.*

News of Elon College

By PRESIDENT L. E. SMITH

CHRISTIAN LIVING.

IV. In the World.

By PRES. L. E. SMITH.

We all live in the world but not all of us are world citizens. Many of us are Christians but not all of us, I fear, are world Christians. We have not been able to see beyond ourselves and our own selfish interests. Too many of us are as restricted in our interest, or nearly so, as the old man who prayed, "God bless me and my wife, my son, John, and his wife, us four and no more." We know that the Christian religion is a world religion but we fail to make ourselves or our resources available for its world-wide expression. We are glad enough to enjoy its blessings but fail to give it our blessing in its round-the-world reaches.

We feel that our first duty is to the needs that are near us—our own home and family our own church and local community. Does not charity begin at home? Why should I be interested in any other church or enterprise since my home church needs a new church house or the old one is in need of extensive repairs, or why should I give to the support of other ministers, either at home or abroad, when my own pastor is underpaid. Others may help in these general causes but certainly they are not going to help in my local church and community. If these needs at my own door are met, I shall have to help and that quite generously. I can express my Christian faith at home. This will be my share and about all that I can do. Others who do not have such responsibilities at home may give their help to causes abroad.

Some good Christian people express themselves after this fashion. They are Christians but strictly provincial Christians. They have arrived at this position by reasoning, selfish reasoning and not by reading Biblical readings. The Christian religion is decisively a world religion and the New Testament puts the emphasis on the world aspect of the Christian religion. When God loved He loved the whole world. When He gave, He gave a gift sufficient for the whole world. Because of the gift of Christ, His Son, the world may be saved. In the days of His flesh He invited all

men to come unto Him. His promises were equal to all, the poor as well as the rich. He did not exclude any in His affection and the place of salvation is all inclusive.

His teachings were world wide. His sacrifices were for all men—all classes and all countries. When He would extend His Kingdom, He placed the responsibility upon the hearts of His disciples and told them, "Go ye into all the world and preach the gospel to every creature." It was obligatory upon those to whom He spoke telling them to carry the gospel with its love, forgiveness, hope and assurance to every man. The responsibility is equally binding upon every living Christian today. We are confronted with the task of giving Christianity a world wide application and we cannot evade that task. If we go, we do not have to go alone. His presence is assured every step of the way and to the end of the way.

As we think of Christian living in the home, the community, the church, and the world, may we count it a privilege to give the Christian gospel a world wide application through our daily living and practices. Christianity is the only hope of the world and the followers of Christ constitute the only hope of giving Christianity its world wide application.

APPORTIONMENT GIVING.

There are approximately two hundred churches in our Southern Convention. These churches are asked to contribute for various causes of the denomination including Elon College. The apportionment for 1949 has been increased \$2,500 over that of 1948. Our report this week shows a total of \$115.15. This amount was given by one Sunday school and three churches. If the other 190-odd churches had sent a small contribution the total would have been enough. Sometimes a church fails to send in a contribution because it seems small. No gift is too small but too many of our churches make no gift at all. There is a united budget for the college and there is a united appeal for this budget. If there could be a universal report there would be no difficulty about financing the school. It is suggested that all of our churches might take the matter of the support of the college seriously and count it a privilege rather than a duty.

Churches.

Previously reported	\$ 398.15
Eastern Va. Conference:	
Damascus S. S.	60.00
Union (South.)	21.00
N. C. & Va. Conference:	
Hebron	14.15
Western N. C. Conference:	
High Point, First	20.00
Total	\$ 115.15
Grand total	\$ 513.30

A mind once cultivated will not lie fallow for half and hour.—*Bulwer.*

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BUILDERS OF FINE CHURCH PIPE ORGANS

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Contact our service department for a yearly maintenance contract for/or restoration of your present organ.

Builders of the four-manual Cathedral Organ in Main Street Methodist Church, Suffolk, Virginia.



WHAT OUR MISSION DOLLARS DO IN THE WEST INDIES.

By DR. W. W. SLOAN.

We have all had the experience of buying something and discovering we haven't got our money's worth. We have made poor investments. How about the dollars we have put into missions? I have visited many foreign mission projects in Asia, Africa and South America. Some have been better than others, but foreign missions as a class appeal to me as the best possible investment Christians can make.

How about home missions? I have seen a lot of work that comes under this title and I have questioned the value of some of it. That was one reason Mrs. Sloan and I went to Puerto Rico and the Virgin Islands over Christmas. We have come back definitely convinced that our investments there are good.

The people of Puerto Rico and the Virgin Islands have been called Christians for four hundred and fifty years. But the Christianity of Puerto Rico has been of a very poor type. No Protestant work was allowed among Puerto Ricans until 1899 when the United States had taken over the Island. Probably any religious group that gets a complete monopoly tends to degenerate. The Roman Catholic Church in the states is a comparatively good church. Priests have confessed to me that this is because of the competition Protestants give here. This is barely becoming true in the West Indies. After fifty years' work in Puerto Rico but ten per cent of the two and a half million inhabitants are Protestant, but the success of no mission can be measured by the number of names on the church roll.

The Roman Church in Puerto Rico has been static, doing practically nothing but conduct formal services in its churches, which are almost entirely located in the cities. Such high fees have been charged for baptisms, marriages and funerals that many people who call themselves Roman Catholics have managed to get along "without benefit of clergy" and have seldom

if ever been inside a church building. Church schools and hospitals were almost unknown.

Because of medical, educational and social services Protestants are bringing to Puerto Rico, Roman Catholics are beginning to serve their people. Vigorous American priests are replacing the easy-going Spanish padres. Roman Catholic "sisters," almost unknown until recently, are serving in schools and hospitals. Because so many Puerto Rican leaders have had their education in the Protestant Polytechnic Institute the Roman Church started a little college at Ponce last fall which one over-enthusiastic gentleman told me "will soon have more than seven thousand students." A "Boys' Town" in imitation of the Nebraska institution of that name is being established.

Recently I mentioned discovering congregational singing at a Roman Catholic mass. This is but one of the influences our approach to Christianity has had on the Roman Church. Clubs and societies are being organized in imitation of similar activity in Protestant churches. Making the church that was already in Puerto Rico more Christian is possibly the chief task of Protestant missions. However that is a continuous process. If we should withdraw, the Roman Church would soon slide back where it was. The Roman Church has done very little for the hundreds of thousands of rural Puerto Ricans. Some time ago the Episcopalians established a country church and social service center. Soon the Roman Catholics built a similar plant across the road. With such great need in the Island the Episcopalians decided they could be of greater service where the Romans were inactive, so moved on to another needy spot. This had hardly been done when the Roman Catholics closed up their project, leaving the first community with no help of any kind.

Puerto Ricans who have become Protestant are enthusiastic about their religion. They don't take it for granted. It means much to them. Would Protestants here were as en-

thusiastic! The Island Protestants know that emphasis upon the abundant life for all people and following the example of Jesus brings far greater satisfaction than worshipping a church. They find a living Christ rather than the figure on a crucifix.

Puerto Rican Protestants are more world-minded in their religion than are many members of the Southern Convention. They want to know what Christianity is doing in other parts of the world. They know what this religion has meant for them and they want to share it with others. They are sending the good news beyond their own Island. We found a group who had sent one of their members to the mountains of Peru as a missionary and are now helping to finance the task of bringing a vital Christianity to the Peruvians, despite their own poverty. They know no one can keep real Christianity to himself; it has to be shared.

In contrast to Puerto Rico the inhabitants of the Virgin Islands have nearly all been Protestants—Moravians and Lutherans. The sugar and rum industries in the Virgin Islands have been "going on the rocks" leaving many of the people there unemployed and impoverished. They do not need to be "converted" but their churches do need help from the states. There are no Congregational Christian Churches there—none are needed—but as patriotic Americans we should take an interest in the people of these little islands, people whose language was English long before we bought the Virgin Islands from Denmark in 1917.

Our mission dollars spent in the West Indies are proving an excellent investment for the Kingdom of God.

VETERAN CHRISTIAN MISSIONARY PASSES.

Rev. Alonzo D. Woodworth, D. D., for 39 years a missionary of the Christian Church in Japan, died January 11, 1949, at Merom, Indiana. Dr. Woodworth first went to Japan in September, 1892, and spent the greater part of his years in Tokyo. He was a graduate of Oberlin College with a D. D. from Union Christian College in Merom. When he left Japan for the last time the *Japan Advertiser* said, "He was a man who devoted his entire life to straightforward evangelism." At times Dr. Woodworth often preached in the streets to thousands. He never sought for any material accomplishment which might

(Continued on page 15.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

SCHOOL OF MISSIONS.

We will have a School of Missions this summer—probably the last of June—at Elon College. Plans are being made to combine the Biennial Meeting of the Southern Convention Women and the School of Missions so that both will be held in the same week. This would make it possible for more people to attend both. The School of Missions this year will be for only the women, including study courses about our emphases for next year. We hope that many women will be able to come and spend the week at Elon. Definite announcements will be made later.

THE YOUNGEST SOCIETY PRESIDENT.

Mrs. Lester has received three nominations for the youngest Society President and all three are the same age! These nominations are from High Point, Pleasant Grove, N. C., and Monticello.

Maybe your society has a president who is younger than these three. If you think so, send her name to Mrs. Lester.

SPRING RALLIES.

Get ready for Spring Rallies—they will be here before we know it. Dates are March 30, 31, April 1, 2, 3.

WORLD DAY OF PRAYER.

For a record attendance at your World Day of Prayer service educate your community now—use film strips to bring to life the missions projects of the World Day of Prayer. Between now and the first Friday in Lent, the World Day of Prayer, arrange for showing a film strip in your church.

1. *March of Missions*—A unified presentation of World Day of Prayer projects at home and overseas. Purchase price, \$2.00. Write to: Home Missions Council of North America, 297 Fourth Avenue, New York 10, N. Y.
2. *Back of the Harvest, Indian Schooldays, Sharecropper Story*—A picture of the work we do together on the home mission field. Rental: For the set of 3, \$1.00. Write to: Home Missions

Council of North America, 297 Fourth Avenue, New York 10, N. Y.

3. *Vellore University and Medical College, China Colleges, Tokyo Woman's Christian College*—The story of Christian colleges for women in the Orient. Rental: For the set of 3, \$1.00. Write to: United Council of Church Women, 156 Fifth Avenue, New York 10, N. Y.

QUARTERLY REPORT.

The following is the quarterly report of the Virginia Valley Woman's Missionary Conference for the second quarter ending January 5, 1949:

Oct. 15—Mt. Olivet (G), Shaowu	\$ 5.00
Nov. 6—Winchester, Dues	27.00
Nov. 22—New Hope, Dues	4.10
Dec. 1—Linville, Dues	21.50
Dec. 1—Linville, Thank Offering	23.23
Dec. 8—Wood's Chapel, Unseen Guest Offering	25.25
Dec. 19—Winchester, Thank Offering	41.00
Dec. 28—Newport, Thank Offering	16.00
Dec. 28—Newport, Dues	14.25
Dec. 29—Leaksville, War Victims	7.80
Dec. 29—Leaksville, Thank Offering	25.75
Dec. 29—Leaksville, Dues	15.20
Dec. 29—Leaksville, Shaowu	10.00

Young People.

Dec. 9—Linville, Thank Offering	14.65
Dec. 18—Antioch, Thank Offering	75.00
Dec. 18—Antioch, Dues	7.20
Dec. 18—Winchester, Thank Offering	10.00
Dec. 30—Antioch, on Thank Offering	2.00

Juniors.

Nov. 22—New Hope, Dues	.60
Dec. 8—Wood's Chapel, Thank Offering	1.00

Jan. 5—Sent to Mrs. Leathers . \$ 346.53

MRS. N. F. PAINTER,
Treasurer.

FINANCIAL REPORT.

The following is the financial report of the Woman's Home and Foreign Mission Board of the Eastern Virginia Conference for quarter ending December 31, 1948:

Balance on hand last report	\$ 144.09
RECEIPTS.	
Offering—Women's Meeting, October 7	\$ 77.01
Offering—Young People's Meeting, October 24	84.40
	161.41

Women's Societies.

(On Apportionment.)

Antioch	\$ 18.32
Berea (Nansemond)	25.00
Berea (Great Bridge)	20.00
Bethlehem	45.00
Cypress Chapel	25.00
Cypress Chapel (Agnes Brittle Circle)	20.00
Dendron	16.65
Eure	12.00
Franklin	75.00
Holland	40.00
Holy Neck	37.50
Isle of Wight	25.00
Liberty Spring	51.00
Mt. Carmel	15.46
Mt. Zion	7.50
New Lebanon	6.30
Newport News	30.00
Norfolk:	
Bay View	18.75
Christian Temple	87.50
First	18.75
Little Creek	6.25
Rosemont	50.20
Second (For Sept. 15)	6.00
Second	20.00
Oak Grove	9.60
Oakland	18.75
Portsmouth:	
First	13.00
Shelton Memorial	40.00
Shelton Memorial (Young Women)	10.00
Richmond, First	12.00
South Norfolk	25.00
Spring Hill (For Sept. 15)	2.50
Spring Hill	2.50
Suffolk	162.50
Suffolk (Staley Society)	39.40
Sunbury, Damascus	25.00
Union (South.)	11.00
Wakefield	24.70
Waverly	13.75
Windsor	45.87
	1,132.75

Young People.

Berea (Nansemond)	\$ 9.00
Bethlehem	25.00
Burton's Grove	8.00
Cypress Chapel	15.00
Dendron	5.00
Eure	4.00
Franklin	6.25
Holland	4.00
Holy Neck	10.00
Liberty Spring	15.00
Liberty Spring (For Sept. 15)	5.00
Mt. Carmel	5.00
Newport News	8.00
Newport News (High School Group)	3.00
Norfolk:	
Bay View	1.25
Christian Temple	8.00
Little Creek	2.00
Oak Grove	2.20
Oakland	8.75
Portsmouth, First	6.00
Richmond, First	2.00
Suffolk	15.00
Sunbury, Damascus	5.00
Union (South.)	5.00
Windsor	10.00
	187.95

Juniors.

Berea (Nans.)	\$ 6.25
Bethlehem	3.00
	(Continued on page 14.)

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Associates*.

GREENSBORO (FIRST) REPORTS.

The past weeks have been filled with work by the two groups of young people of the Greensboro, First, Church. The following report of their activities has been made:

The High School Group (Fun 'n Fellowship) has made a study of Puerto Rico (our Home Mission Study for this year) and they have had some interesting projects in connection with their study. This group sponsored a Sunday evening service, showing "Puerto Rican Story." In addition to their apportioned missionary giving, they have raised \$30 to send two goats to Rev. Howard Spragg in Puerto Rico. Not only have they learned more about Puerto Rico, but they have shared their knowledge with others and have shared their money with people of Puerto Rico.

Just before Christmas, this same group gave a play entitled "Christmas Voice." The offering taken at the play was sent to purchase a radio for Timothy Chang, who, most of us know, is the student studying at Duke Divinity School from our Shaowu Mission in China.

The Pilgrim Stewards are the young people of the Greensboro, First, Church who are out of high school. They, too, have been working hard. This group was in charge of the annual open house for the members of the congregation following one of the pre-Christmas programs of the church. Their Christmas offering was used to send a CARE package to a German pastor.

Together these two groups enjoyed a carolling trip on Sunday night before Christmas. This, also, is an unusual event at which time the groups sing for the shut-ins of the church.

* * *

We, here at the Convention Office, are delighted to receive reports of group activities, such as the above. If your group has done anything that you would like to tell others about, just write to one of the editors of the Young People's Page at Elon College, N. C., or just send your article to the Southern Convention Office. We will see that it gets to THE CHRISTIAN SUN and also in *Youth Outreach*, the Southern Convention Young People's Newsletter.

"Puerto Rican Story," mentioned above, is available for loan from the Southern Convention Office, if any group would like to use it. Be sure to write well in advance of the date you wish it in order that it may be reserved for you.

Remember, this Young People's Page is for our use. Let's fill it as often as possible. Send in your reports and we will see that they are printed.

TO THE YOUNG PEOPLE OF EASTERN VIRGINIA.

It has been a pleasure to work with the young people in our churches. I feel that I am somewhat familiar with the young people's work and that I already know a number of the young leaders in the conference. And I expect to know a larger number before the year is over.

In looking over the conference as a unit there are a number of of arresting and startling facts. Let me call your attention a few:

Last year our young people's organization contributed \$1,119. Fine for finances! But are we getting the equivalent in spiritual values, in mental and character development? Let us not put too much emphasis on raising money. That is only a secondary and minor factor. Our primary aims and major objectives are developing leadership for church work, teaching the right attitudes toward Christian living, character development, and interest in furthering the work of the Kingdom.

And here is a puzzle. In our Eastern Virginia Conference only 31 of our 43 churches have youth organizations. Isn't that surprising? Why, how and what are the big questions. Why are there 12 churches in our conference without youth organizations? How can this situation be changed? Is your church one of the 12? If so, what can we do to help you organize a youth group in your church? Your superintendent feels there should be an active, growing, progressive, organized youth group in every church.

Of our 31 organized groups are there not many improvements that can be made? Is your group as active as it should be? Is your attendance record the best you can make it? Are your programs inspirational and in-

teresting? Look around you, aren't there other young people you might invite to your meetings and interest in joining the work?

Begin making plans now to have your group represented at the Pilgrim Fellowship Rally to be held the last of February at Liberty Spring. Watch THE SUN for the date. Other information will be sent to the key worker in your church. We hope to have the youth of every church well represented. Don't miss this meeting. There is a big treat in store.

Before closing let me say that if at any time I can help you in any way just let me know. It will be a pleasure.

MRS. R. E. BRITTLE.

R. F. D. No 1,
Suffolk, Va.

An extensive observance of Youth Week is in progress at our Newport News (Va.) Church this week.

EASTERN VIRGINIA LEADERSHIP SCHOOLS.

(Continued from page 3.)

Rev. J. F. Morgan, Rev. R. E. Brittle, Dr. Luther Grice, Dr. I. W. Johnson, Dr. Will B. O'Neill, and Rev. B. H. Watkins.

The cooperating churches in the Suffolk Area School will be: Antioch, Berea (Nans.), Bethlehem (Nans.), Cypress Chapel, Damascus, Eure, Franklin, Holland, Holy Neck, Isle of Wight, Johnson's Grove, Liberty Spring, Mt. Carmel, Mt. Zion, Oak Grove Oakland, Suffolk, Union (South.) and Windsor.

All teachers and officers of our Sunday schools of Eastern Virginia, together with other interested people in the work of the Sunday school are urged to plan to attend these Leadership Training Schools.

A Short Course Leadership Training School will be arranged for the Wakefield-Waverly Area later.

Vacation Bible School Institutes are being arranged for February 24-27, as follows: February 24—Norfolk Area, Norfolk, Second Church; February 25—Suffolk Area, Suffolk; February 27—Wakefield-Waverly Area.

WM. T. SCOTT,
Superintendent.

Ministers of the Western North Carolina Conference held their regular monthly meeting at the Asheboro church on January 17. Plans for the fifth Sunday institute were completed. Discussion of possible pastorate grouping was continued, and the program of the C. M. A. considered.

THE MID-WINTER MEETING.

Nine national and international boards, conferences and affiliated committees of the Congregational Christian Churches in America are meeting in Cleveland, Ohio, February 3 thru 10 for consideration of their unified ministry to the churches of America and their world-wide parish. Their headquarters will be the Cleveland Hotel. These are working conferences bringing together some 300 executives, board members and key lay and clerical leaders of the denomination from all parts of the country.

Distinguished United Nations Member to Speak.

The Missions Council sessions, running from Monday night, February 7 to Thursday noon, February 10, begin with a Fellowship Dinner, Monday evening, at which the speaker will be Hon. Dr. Charles Malik, Ph. D., Lebanese Minister to the United States, Chief of the Lebanese Delegation to the United Nations and President of the Social and Economic Council of the United Nations. It was under Dr. Malik's leadership that the history-making Declaration of Human Rights was accepted recently by the United Nations. His subject will be, "Problems Confronting the Christian World."

The Chaplain of the Missions Council meetings will be Rev. R. Norris Wilson of New York City, Associate Minister of the Missions Council. The Presiding Officer will be Rev. Albert J. Penner, of Holyoke, Mass., Chairman of the Missions Council. The meetings are under the general direction of Dr. A. D. Stauffacher, New York City, Minister and Executive Secretary of the Missions Council.

Among the highlights of the sessions will be an American Board luncheon on Tuesday, February 8, at 12:30 at which the speaker will be Luther R. Fowle of Istanbul, Turkey, a resident of that land under three regimes and Agent and Treasurer of the American Board Near East Mission. Mr. Fowle, who is the father of Farnsworth Fowle, CBS overseas correspondent, will speak on "Issues Confronting America" in the Near and Middle East."

Another feature will be the premiere of a new sound color film entitled, "We Would Be Building," a moving picture professionally filmed on the site of a new high potential church at Silver Spring, Md. The narrator is Ernest Chappell, well known network announcer. The film

will first be shown on Tuesday evening, February 8.

A unique method of giving information and inspiration is being used at this Mid-Winter Meeting. Three "Town Meetings" have been set up in which a panel of thoroughly informed men and women will speak after which the entire Missions Council will participate in an open forum.

The first "Town Meeting" is on Tuesday, February 8, at 2:00 with the subject, "The State of the Church in Our World." Dr. Fred Field Goodsell will conduct the forum. His team of speakers will include: Herman F. Reissig, New York City, discussing the East-West situation; Miss Alice C. Reed, just back from North China, discussing Communism in China; President Hiroshi Hatanaka of Kobe College, Kobe, Japan; Dr. Henry Little, Jr., of the Philippine Islands; and Dr. Nelson C. Dreier of Los Angeles, Calif., speaking on Mexico.

The second "Town Meeting" comes Tuesday evening, February 8 on the subject, "The Relevancy of Our Message to Our World." It is under the direction of Dr. Douglas Horton, New York City, with Dr. John C. Bennett, Professor of Christian Ethics at Union Seminary, New York, making the main address. The third "Town Meeting" comes Wednesday afternoon, February 9, on the subject, "The Program of Our Churches for Our World" and will be under the direction of Dr. A. D. Stauffacher of New York.

The Biennium emphasis of the Congregational Christian Churches is Christian Stewardship and Wednesday evening, February 9 will be devoted to that subject. The speaker will be Dr. William C. Jones, President of Whittier College, Whittier, Calif., and Chairman of the General Council Stewardship Commission.

Important Pre-Session Luncheon.

The annual luncheon of the Congregational Christian Division of Church Extension and Evangelism will come Monday noon, February 7, at 12:30 in the Hotel Cleveland, with the following roster of speakers. Rev. Donald L. Benedict, minister of the "storefront" project in East Harlem, New York, speaking on, "The Church Discovering the City's Forgotten Men;" Rev. Stanley M. Sargent, of Rochester, Minn., ex-Navy Chaplain and now Congregational Chaplain related to the Mayo Clinic, subject, "The Church's Ministry to the Sick;" Rev. Joseph H. Evans, minister of Mt. Zion Church, Cleveland, Ohio, on

"The Negro and His Church in the Urban North;" Rev. Fred Hoskins of Des Moines, Iowa, on "The Urban Church and Parish Evangelism;" Rev. Kenneth E. Seim of Minneapolis, Minn., on "A Church Is Born;" and Miss Helen Kenyon of New York, Moderator of the General Council on "Seeing Is Believing."

Other Important Pre-Session Meetings.

Among other important pre-session meetings will be that of the Congregational Christian Directors of Religious Education meeting February 3 to 6 in the Hotel Cleveland. Among their leaders will be Dr. Harry Emerson Stock of Borton, Mass., General Secretary of the Congregational Christian Division of Christian Education; Rev. Virgil E. Foster of Grinnell, Iowa, Director of Religious Education for the Congregational Conference of Iowa; Rev. Oliver Powell of Chicago, Ill., National Secretary of Young People's Work; Miss Mildred Widber, Children's Work Secretary, Miss Merle Easton and Miss Grace Storm, national youth workers.

From February 3 to 7 the Congregational Christian State Superintendents from all parts of the United States will meet under the direction of Dr. Robert Bruce of New York City, to discuss policies and problems related to all phases of church work. They will meet in the Hotel Cleveland with the exception of Saturday night, February 5 when they will hold their annual dinner at 6:30 in the headquarters of the Ohio Congregational Christian Conference, 3056 Prospect Avenue, Cleveland, Ohio.

The speakers at the Superintendent's Dinner will be Dr. Frederick L. Fagley of New York City, Associate General Secretary Emeritus of the General Council of the Congregational Christian Churches, speaking on, "The Development of the Ministry in Our Churches," and Dr. Fred S. Buschmeyer of New York, newly elected Associate Minister of the General Council, who will speak on, "The Relevancy of the Ecumenical Movement to the Congregational Ministry."

The women State Presidents from coast to coast will meet from Saturday, February 5, through Monday, February 7, under the guidance of Mrs. Clarence L. Murdey of Seattle, Wash.

The women State Presidents will discuss ways of promoting the work
(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JESUS FACES OPPOSITION.

LESSON VII—FEBRUARY 13, 1949.

MEMORY SELECTION: *Do not be overcome by evil, but overcome with good.*—Romans 12:21.

LESSON: Mark 2:1-3:6.

DEVOTIONAL READING: 11:37-46.

The Servant is not Above His Master.

They criticized our Lord. Do not be surprised if they criticize you. No matter how much good you do, or how hard you try to do right, somebody will criticize you. You might as well accept that as a fact of life. And it is not all to the bad either. Some criticism is to be ignored, but much criticism can be turned to profit. Alas for the man who resents all criticism and is unwilling to profit by fair criticism, sincerely offered. The servant is not above his lord, and if people criticized Jesus they will criticize us. Today's lesson presents a series of criticisms brought against our Lord Jesus Christ.

Criticism Number One.

The Master's fame was beginning to grow and to spread. Thus it was that when He came quietly into Capernaum, it soon became known that He was in the house and a great crowd gathered to hear Him. In the midst of His discourse, there was a knocking and a scratching on the roof of the flat-topped house, a big opening appeared, and behold a man suffering with palsy or paralysis was let down on a pallet immediately in front of Jesus. Sensing a spirit of faith in the men, the four friends of the man as well as the man himself, the Master said "Son, thy sins be forgiven thee." That sent the blood pressure of the scribes and Pharisees soaring. "Who can forgive sins but God only?" they asked aghast at such blasphemy. Well after all it was God who had forgiven the sins of the man, God in the person of His Son Jesus Christ. That was one of the tragedies of the situation—He came unto His own and His own received Him not. As a token of His right and His power to forgive sins, our Lord commanded the man to take his bed, or pallet, and to walk. The inner experience was validated by an external action. How trivial and tragic

it all seems, this criticism of the scribes. Here was a man paralyzed and helpless, restored again to activity and useful and gainful trade, and here were religious leaders who should have known better, criticizing our Lord and questioning His right on earth to forgive sins. But there are many of their ilk today, who strain at a gnat and swallow a camel.

Criticism Number Two.

Jesus knew what was in man. He saw men, not only as they were, but as they could become. Thus it was that as He passed by the tax collector's place of business, He called Levi or Matthew to follow Him and to become His disciple. And Matthew rose up and followed Him. He thereupon "threw a big party" in honor of the occasion and invited many of his friends to meet the Master Who was the honored guest. But as Jesus sat down to the big dinner, the scribes and Pharisees criticized Him because He was eating with publicans and sinners. It "just wasn't the thing to do" to eat with these people who really belonged on the other side of the tracks. It was beneath the dignity of the Master and outside the pale of real religion, they thought or intimidated. With delicate irony and with deadly directness the Master calmly replied that as a matter of fact the folks who were well did not need a physician, but only the folks who were sick. At any rate these publicans and sinners had a sense of need, a sense of failure and a desire for mercy, but the self-righteous scribes and Pharisees were smug and self-satisfied. One thing is certain, you can't help a man much if you stay at arm's length from him. Missionaries and social workers must share the lives of those whom they would save.

Criticism Number Three.

Horror of horrors, here were the disciples of this unauthorized — by them of course—teacher, who evidently paid no attention to the rules of fasting of organized religion. Didn't this free-lance teacher know what was good form, what the Emily Post book of religious etiquette said about the matter of fasting? Yes, He knew. Fasting was to be the outward expression of an inner spirit. There would come a time when His disciples would

feel like putting on sackcloth and ashes and fasting as an expression of their inner mood. But now, now in the new joy that they had found in companionship with the Master, well to fast now would be like folks at a wedding fasting, putting on sackcloth and ashes and wearing a long face. It was a plea for sincerity in religion, for genuineness in religious practices. There was to be no window dressing in the religion of Jesus. Inner spirit was to mean more than outward form and ceremony.

Criticism Number Four.

The next criticism of Jesus by the scribes and Pharisees shows how far the letter can kill, as opposed to the spirit which can make alive. The Sabbath was for the Jews a sacred day, a holy day. It had been made such by the law of Moses. Had not God commanded men to keep it holy, and on it to do no work? Well the religious leaders took the thing literally. And they buttressed it with hundreds of rules and regulations, so petty and burdensome that they had made a mockery of the Sabbath. That which was meant to be a boon had become a burden, that which was meant to give wings to life had become a weight. Thus it was that on one Sabbath day as the disciples walked with the Master through a field of growing grain, they plucked some of the heads of wheat or barley, and scruffing out the grain with their hands, they ate it. (The writer of these Notes recalls how as a boy he used to eat wheat thus threshed from the heads of growing grain in the fields.) But alas, in doing this simple act, the disciples had broken the sacred law of the Sabbath, they had worked, they had threshed grain on the Sabbath Day. And again with patience that awakens amazement in many of us, the Master quietly reminded them that on at least one occasion in their history a man, not a priest, had eaten the shewbread which it was unlawful for anybody but the priest to eat, thus establishing the fact the human needs take precedence over ceremonial law and even over institutions. Then the Master added a statement that embodied an aiding principle for all time. Man was not made for the Sabbath, but the Sabbath was made for men, for the highest interest of man, physically, mentally, socially and spiritually. He further proclaimed that He was Lord also of the Sabbath Day. Even in our modern world the law recognizes works of necessity and works of mer-

(Continued on page 15.)

IN THE LIGHT OF COMITY
AGREEMENTS.

(Continued from page 5.)

merely advisory and that his denomination was perfectly free to do as it pleased with reference to the question at issue. He was quite right. Protestantism is entirely free to ruthlessly compete to waste its heritage, to impoverish the community and to discredit itself in the eyes of thoughtful men. If the gentleman in question had been more concerned for the Kingdom than he was for his career, he would have recognized that it is the difficult cases that make or break comity relations and procedure. One deserves no credit for being in favor of comity when nothing is at stake.

Since 1940 more than nine and one-third million of people have been added to the urban population. This means a vast number of new communities needing to be churchied. There are plenty of opportunities for all. The task is colossal. The need is for a comprehensive plan for every city based on carefully made surveys. Denominational nostalgia is no good reason for establishing yet another church in any community and certainly not in a community already overchurch. Furthermore, for any denomination to think that it must be represented in every region, in every community, in every neighborhood, irrespective of the representation or the extension programs of other denominations, is highly presumptuous. It is untenable on theological grounds. It is indefensible as a matter of Christian brotherhood. It is the negation of a Protestant strategy. It is high time that the major denominations stopped paying lip service to comity and begin practicing it—first, by whole-hearted cooperation in developing urban master plans that stem from all the facts, carefully gathered, analyzed and appraised; second, by accepting comity decisions, be they what they may, both in letter and in spirit.

They may be advisory, and they may hurt, but understand this, that the more they hurt, compliance there-to strengthens comity, enhances the prestige of the Council of Churches and has in it the promise that Protestantism is on the way to fulfilling its responsibility to the community.

The role of the National Boards in the current situation is of utmost importance. The Boards simply cannot plead lack of power and control in the face of comity violations. If the Boards are really sincere in the matter of comity, forthright policy

statements, which make comity clearances prerequisite to the receipt of national aid of any kind, will go a long way toward strengthening comity practices in terms of the field. The fact that a lot has been purchased without first securing comity consent for the location, on the theory that comity decisions are after all only advisory, or as a matter of ignorance of good manners in such affairs, is no justification for national aid. The fact that a cellar has been excavated and a foundation laid is no good reason for national aid to a church that has flagrantly ignored comity procedures. So long as the Boards yield to pressure and threats from the field, comity will be observed more by its breach than by its observance. The Boards can, if they are of a mind to do so, lift the matter of comity to the level of morality where it belongs.

Protestantism's basic responsibility is to adequately church every community across the nation. This can be done only by intelligent planning issuing in strong individual units. Such is the only adequate answer to non-cooperating communions. For surely the cure of a little chaos is not more of the same.

Possibly, it is in the inner-city where our atomized life is most deficient. It is one of the anomalies of traditional church experience that the response to the foreign missionary enterprise is one of great generosity while challenging missionary opportunities stand at the very doorsteps of great city churches and are met only with apathy. To be sure, a wide economic and cultural gulf frequently separates the members of a church from its neighbors. But just what is the function of a church? Is it to give one social status, or is it to relate lives, privileged and underprivileged, to the Supreme Life? A church cannot bear a valid Christian witness unless it first be Christian.

In the last analysis the problem centers in the will to cooperate. The larger denominations have the power to lead the way. Their influence can be exercised in the strengthening of the councils of churches. They can witness for sound comity procedures. They can lift comity into aggressive, positive action that has about it a moral imperative. Ultimately, the Roman Catholic Church will compel us to merge our lives and strength in order to exist. It will be wise and statesmanlike for us to cooperate wholeheartedly now for the sake of the cause we seek to serve, lest failing to do so we also lose our birthright.

If this which I have been saying has validity, the Home Missions Council might well pass a series of resolutions along the following lines:

1. RESOLVED: That the Committee for Cooperative Field Research be requested to initiate immediately a study of comity practices of the city councils throughout the nation; that where weaknesses are discovered conferences be arranged, with a view to establishing city-wide Protestant strategies, undergirded by sound comity procedures; that in situations in which any of the constituent denominations of the Home Missions Council are non-cooperative in comity matters, corrective steps be taken on the local level; if unsuccessful, then on the national level.
2. RESOLVED: That the constituent denominations of the Home Missions Council be requested to adopt the policy of making comity clearances prerequisite to the granting of national building and leadership aid; that the non-constituent Boards be invited to adopt the same policy in the interest of an effective churching of the city; that the list of the Boards taking this action be periodically published.
3. RESOLVED: That overtures be made to the Federal Council of Churches for a joint study of the feasibility of approaching the constituent denominations of the two councils with the proposal that some generic and inclusive name, such as the United Protestant Church of Christ be used by each of the denominations and their local churches, with the traditional legal name in parenthesis, with a view to creating a Protestant concern and a Protestant strategy for an adequate churching of both urban and rural life.

This third resolution will, if implemented, run into considerable, if not insurmountable, resistance. And yet it merely describes in two or three words that for which comity stands and to which we so easily subscribe in theory.

A fourth and final resolution might be the following:

4. RESOLVED: That the constituent Boards of the Home Missions Council be requested to set up the essential machinery for a fresh study of the rural church, with a view to an aggressive exchange of fields, thereby reducing the number of units in any one community, with the possibility of full-time resident ministries and enriched programs for the numerous communities which are now impoverished by a competitive denominationalism which presumes to speak in the name of Christ, but which practices not brotherhood toward those who bear His name.

Let me conclude this address by quoting two sentences from "Man's Disorder and God's Design," the Amsterdam Series of the World Council of Churches:

The fundamental problem of the church is the existence of the churches. This is not an abstract, theological proposition; it is our admission of a fact of life.

The Orphanage
CHAS. D. JOHNSTON, Supt.

DEAR FRIENDS:

We have had lots of rain in this section since the first of December. We have been waiting all this time to catch a few sunshiny days so the ground would get dry enough to break our corn and bean land. We always like to break our land in December so it will freeze out and get mellow during the Winter months. It works so much better in the spring and summer months. My father gave me that idea on farming when I was a small lad.

The weather here this Winter so far has been very mild. We have been going about without overcoats and have been comfortable. The weather has been so mild that it has been hard to get two or three days to kill hogs.

We have killed this season more than seven thousand pounds of pork. The children have had a good time eating good old sausage and pork chops. We cut the backbone into pork chops and they enjoy them very much.

Our poultry farm is doing very nicely now. We have 175 hens in one lot that are now laying more than one hundred eggs per day. They would not lay an egg when eggs were eighty and ninety cents a dozen. But since eggs have declined in price, they are all trying to lay. In the fall they gave me fits buying high-priced feed and not laying at all. The children are enjoying an egg a day at least. I have heard it said that "an apple a day will keep the doctor away." We do not have the apples, but are using eggs instead and it is working fine.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 3, 1949.

Amount brought forward	\$ 597.81
Eastern N. C. Conference:	
Catawba Springs	10.25
Eastern Va. Conference:	
Mt. Carmel S. S.	\$ 12.79
Union (South.)	19.50
	32.29
Western N. C. Conference:	
Ether S. S.	\$ 8.48
Hank's Chapel S. S.	27.00
High Point, First	30.00
	65.48
Va. Valley Conference:	
Newport S. S.	15.61
Ala. Conference:	
Corinth	\$ 3.83
New Hope S. S.	3.40
Roanoke	3.00
	10.23
Total this week from churches	\$ 133.86
Total this year from churches	\$ 731.67

Special Offerings.

Amount brought forward	\$ 491.09
Mrs. Gregory, child	\$ 35.00
Mrs. Burgess, child	10.00
Philathea Class, Reidsville	
Church for C. Williams	25.00
Sale of material	273.94
J. Spencer Love, Thanks-	
giving	250.00
	593.94
County:	
Alamance	396.88
Total this week from	
Special Offerings	\$ 990.82
Total this year from	
Special Offerings	\$ 1,481.91
Grand total for the week ..	\$ 1,124.68
Grand total for the year ...	\$ 2,213.58

CHURCH WOMEN AT WORK.
(Continued from page 9.)

Cypress Chapel	2.00
Dendron	1.45
Eure	1.00
Franklin	7.50
Holland	4.00
Holy Neck	5.00
Liberty Spring	6.85
Mt. Carmel	5.00
Newport News	5.00
Norfolk:	
Bay View	1.25
Christian Temple	9.50
Little Creek	2.00
Rosemont	7.50
Rosemont (Primary De-	
partment)	5.00
Oakland	1.25
Portsmouth, First	1.00
Richmond, First	.50
South Norfolk	15.00
Suffolk	10.00
Windsor	8.77
	108.82
Cradle Roll.	
Cypress Chapel	\$.50
Dendron	3.30
Eure	1.00
Franklin	2.00
Liberty Spring	10.00
Norfolk, Little Creek	1.00
Oakland	5.00
Richmond, First	.50

Thank Offering.

Antioch	\$ 20.33
Begonia, Disputanta	19.00
Bethlehem	35.00
Bethlehem (Y. P.)	20.00
Bethlehem (Jrs.)	7.00
Burton's Grove (Y. P.) .	6.50
Cypress Chapel	27.38
Dendron	17.60
Franklin	90.20
Holland	42.45
Holland (Y. P.)	5.00
Holy Neck	68.00
Holy Neck (Y. P.)	10.00
Isle of Wight	18.00
Johnson's Grove	15.00
Liberty Spring	61.00
Liberty Spring (Y. P.) .	15.00
Liberty Spring (Jrs.) ...	5.00
Liberty Spring (Cradle	
Roll)	5.00
Mt. Carmel	11.00
Mt. Carmel (Y. P.)	11.00

Mt. Zion	15.00
New Lebanon	8.56
Newport News	100.00
Newport News (Y. P.) .	11.15
Norfolk:	
Bay View	17.50
Little Creek	15.00
Rosemont	32.45
Second	24.00
Oak Grove	9.00
Oakland	60.00
Portsmouth:	
First	40.00
Shelton Memorial	25.00
Richmond, First	11.60
South Norfolk	25.00
South Norfolk (Jrs.) ...	5.50
Spring Hill	18.00
Suffolk	125.00
Suffolk (Staley Society) .	62.50
Sunbury, Damascus	36.30
Union (South.)	13.00
Union (South.) (Y. P.) .	6.00
Wakefield	23.55
Windsor	12.50
Windsor (Y. P.)	12.50

1,218.57

Special Thank Offering (Shaowu).

Norfolk, Christian Temple \$	61.38
Cypress Chapel (Agnes	
Brittle Circle—for Sept.	
15)	25.00
Isle of Wight	10.00
Johnson's Grove	10.00
Norfolk, First (S. S.) ...	30.00

136.38

Life Memberships.

Cypress Chapel (Agnes	
Brittle Circle)	\$ 10.00
Eure	10.00
Liberty Spring	10.00
Liberty Spring (Y. P.) ..	10.00
Norfolk:	
Christian Temple	20.00
Rosemont	10.00
Waverly	10.00

Memorials.

Newport News	\$ 10.00
Norfolk, Christian Temple	20.00
Suffolk	30.00

60.00

Total

\$ 2,947.77

Grand Total for Quarter ...

\$ 3,253.27

DISBURSEMENTS.

West & Withers Renew	
Treasurer's Bond)	\$ 5.00
Gurley Press (Programs	
for Woman's Meeting) .	11.00
Virginia Council of Church	
Women	50.00
Dr. Stanley U. North,	
Speaker, Woman's Meet-	
ing	20.00
Gurley Press (Programs	
for Young People's Meet-	
ing)	10.00
Dr. W. T. Scott (Help de-	
fray expense of speakers	
at Young People's Meet-	
ing)	25.00
Mrs. W. V. Leathers, Treas-	
urer	2,947.77

3,068.77

Balance in Treasury, Jan. 7 \$ 184.50

MRS. W. B. WILLIAMS,

Treasurer.

1253 24th Street,
Newport News, Va.

ELISHA A. KING, D. D.

In the death of Dr. Elisha A. King on December 14, our fellowship in the Southeast lost one who has been one of our most distinguished and devoted ministers and leaders. He became the first minister of the Miami Beach Church which he served for 19 years, retiring in 1940 as pastor emeritus, but continuing to live in Miami.

The Miami Beach Church was organized in 1921 by the Extension Boards with the cooperation of the Building Society and Dr. King began his ministry in December of that year. This was a new city in the first flush of a great land and tourist boom. For the first years this church was the only church and was called the Community Church. To create a real church in the midst of a community bent on pleasure and quick riches involved heavy responsibilities. Dr. King came from a successful ministry in San Jose, Cal. He began his life service as a YMCA Secretary and had served churches in Ohio and Washington. For eighteen years he edited the Church Methods department of the *Expositor*, with these backgrounds he was well equipped to apply unique methods and develop a program of wide community service. How he did this he has told in his book, *Planting a Church in a National Playground*. He early cleared the church of a large debt and greatly increased the budget to enable the church to undertake an enlarging service.

An expert in the use of printer's ink and the public press he brought the church into city-wide attention. In 1926 he began the use of the radio, when radio religious service was not as common as now. He received letters of appreciation from wide areas in this country and of our island and foreign neighbors, and from light-houses and ships at sea. In 1927 he started the Easter Sunrise services at the Beach with an attendance of 10,000 the first service. It has increased to several times that number. With the use of fine music, with popular Sunday evening lectures and the use of moving and still pictures he drew large evening congregations. But with it all he was building a real church with liberal but vital spiritual preaching, and by publishing many pamphlets and booklets in his "Personal Help Library." His last book published since his retirement, was on the Book of Revelations.

Dr. King was most civic minded. For years he served on the Welfare

Boards and Civic Organizations. As the Miami *Herald* in an editorial says, after saying that the community had lost a "distinguished citizen," His life was a rare combination of religious effort with civic interest. As pastor of the church he left his imprint on the religious practice of Miami Beach.

Dr. King was indefatigable in his service to the Florida Conference and the whole denomination. He served longer as chairman of the Conference Board of Directors than any other and he was most cooperative with the Superintendent. He loved the fellowship. He organized the Congregational Ministers Club which for several years met regularly in his home.

Of him it might truthfully be said "He passed from death unto life because he loved the brethren."

EDWIN C. GILLETTE.

NOTE: Dr. Gillette, Superintendent-Emeritus of the Florida Conference, came to the state within a few months of Dr. King's arrival in Miami Beach. Throughout the years they have remained close personal friends. This makes Dr. Gillette's estimate of more than usual interest.

THE MID-WINTER MEETING

(Continued from page 11.)

of the churches and the boards among the women of the Congregational Christian Churches; their Woman's Gift, a sum given annually by the women over and above regular apportionment gifts and last year amounting to \$78,127, and elect a president for the next biennium. The President's Dinner comes Sunday noon, February 6, at Schauffler College.

The Central Committee of the National Council of the Pilgrim Fellowship (youth organization) will meet February 5 and 6 at the Cleveland Hotel. They will discuss youth plans and programs for the year and means for reaching of their goal of \$500,000 adopted as their share in the Congregational Christian World Mission. They will meet jointly on Sunday with the Youth Fellowship of the Evangelical and Reformed Church. Among those present will be: Ernest Rutter, Carleton College, Northfield, Minn.; Miss Polly Anderson, Bridgeport, Conn.; Robert Polk of Chicago, Ill.; Miss Mary Lou Pettit of Grand Rapids, Mich.; Rev. Oliver Powell of Chicago, Ill., Congregational Christian National Secretary for Young People.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

cy. But many a modern man has overlooked one of the greatest opportunities which the Sabbath brings—the opportunity to worship and to renew the life of the spirit within.

Criticism Number Five.

This criticism is closely akin to the one treated above. In this case there was a man in the synagogue with a paralyzed hand, as I recall it Luke with a physician's observing nature says it was his right hand, the man's means of making a livelihood. What would the Master do? Would He dare heal a man on the Sabbath day and thus break the sacred law of the Sabbath? Even the patience of the Master wore thin under such criticism and callousness. Looking around in righteous indignation, grieved at the hardness of their hearts, He restored the withered hand whole as the other hand. That was too much. Such a fellow as this irresponsible teacher was not fit to live. Why He would upset the whole applecart. So these pious Pharisees went forth and took counsel with the Herodians—they did not have anything in common with each other but a dislike and a fear of Jesus—how they might destroy Him. Opposition to Jesus, like politics, makes some strange bed-fellows.

MISSIONS.

(Continued from page 8.)

remain in Japan in his memory such as a school or a church or a society, but his first interest in life was to preach the gospel.

For a time he was president of the Bible Training School in Tokyo. He was a teacher of English and Bible at Azabu Middle School and of New Testament Greek at Aoyama Gakuin for the last 12 years until his retirement.

Dr. Woodworth was born on a farm in Irwin County, one of 16 children. When he was 18 he took the teacher's examination for a license and taught in a small school in Madison County for three months at \$30.00 a month. Out of the total of \$90.00 he saved \$60 to begin his courses at Oberlin College. He worked his way through college doing everything from sawing wood, waiting on table, building a barn to teaching.

Before going to Japan in 1892 Dr. Woodworth was for nine years Professor of Latin and Physiology at Union Christian College in Merom, Indiana.

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The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CL.

RICHMOND, VA., THURSDAY, FEBRUARY 10, 1949.

NUMBER 6.

Indiana Woman Becomes National President



MRS. HARLAN E. WALLEY

Mrs. Harlan E. Walley, of East Chicago, Indiana, was elected President of the National Fellowship of Congregational Christian Women and Chairman of the State Presidents at a meeting being held this week in Cleveland, Ohio, in conjunction with the Missions Council Midwinter Meeting.

In this post Mrs. Walley becomes the chosen leader of some 700,000 Congregational Christian women across the United States for the next two years. Mrs. Walley, who resides at 4237 Northcote, East Chicago, Indiana, is the wife of Harlan E. Walley, principal of the Garfield School in East Chicago.

"It is a chaotic world in which we live and human needs are great. If we are all alert to the call of our time, we find demands pressing in on us from every side. To meet these demands our greatest need is inner strength which comes with complete surrender to the knowledge that God is eternal. Today church women, in common with all Christians, must accept and cherish the imperative to be and to act as one in Christ, that Christianity may become the great vital force which will lead the peoples of the world to a destiny glorified in peace and in brotherhood," said Mrs. Walley after her election. "As Christian women we must make of our homes a place of renewal and of strengthening for all those who go out therefrom; we must make of our churches places of real study and effective action; we must reach out into our communities and into our world to help establish the holy art of human relations."

News Flashes

Rev. Johnson Griffin began his ministry at Bay View, Norfolk, last Sunday.

Be sure to read carefully the Council Resolutions appearing on page five of this issue.

Rev. Joseph E. McCauley of Waverly occupied his former pulpit in Richmond last Sunday.

Rev. Carl R. Key supplied the pulpit for Dr. Stanley C. Harrell at Durham last Sunday. Dr. Harrell was in Cleveland where he is serving on the Executive Committee of the General Council.

An error was made when *Anti-merger*, January, 1949, issue, printed the name of Rev. E. T. Cotten in the list of those on State Committees. Mr. Cotten writes: "I have always worked for the union of the followers of Christ."

Dr. Harley H. Gill of 1164 Phelan Building, San Francisco, California, Superintendent of the Congregational Christian Churches of Northern California, was elected President of the Fellowship of Congregational Christian State Superintendents meeting in Cleveland in conjunction with the Midwinter Meetings.

Miss Dorothy Cushing writes: "One of the best known figures in the field of religious journalism Miss Rachel K. McDowell, has just retired as religious news editor of the *New York Times*, a post she has filled for more than 28 years. Miss McDowell began her newspaper career on the *New Evening News* and served on the *New York Herald* before going to the *Times*. Religious leaders, and especially church public relations representatives, of all faiths have found in Miss McDowell a sympathetic friend and an accurate, thorough and conscientious journalist."

Rev. and Mrs. Loy L. Long are returning to their post under the American Board in Bombay, India. For the past three years, Mr. Long has been serving as candidate secretary for the American Board and has been instrumental in recruiting 124 new workers for Christian overseas service. He

began his India career in 1930 as a Christian social service worker in Ahmednagar, the political and social center of some 1,000,000 Marathi people. He was a spearhead in remedial work along juvenile delinquency lines, in cooperation with the local government, helped set up a Remand Home, a Children's Court and other progressive social organizations.

Dr. John Reuling, our American Board Secretary for Africa, is doing an African tour with Dr. David McKeith, the new executive vice-president of the American Board. He will be writing Travel Letters from time to time and has agreed that these should go out from Boston to friends and through them to the church groups that may be especially interested. Those who are personally interested in receiving copies of these "travel-talks" please write to Miss Sara Morse, c/o ABCFM, 14 Beacon Street, Boston 8, Mass., Dr. Reuling's secretary, giving your address or the address of someone who will make use of the material in your behalf.

LAYMEN'S FELLOWSHIP ORGANIZED.

The Men's Fellowship League of the Congregational Christian Church of Hopewell, reorganized their meeting at the home of Mr. R. B. White. Officers were elected as follows: Frank Lowe, president; John Knight Eanes, spiritual leader; R. B. White, treasurer; Frank Sodomka, secretary.

HOLY NECK REPORTS.

Holy Neck Congregational Christian Church observed Christian Family Life Day in two services on Sunday, January 16. In the morning worship service, Dr. Luther B. Grice, the pastor, preached on "The Christian Family Today." Family groups sat together in the family pews in this service. There was a large attendance.

On Sunday night the family groups of the church met at 6:00 p. m. in the church hall for a fellowship supper. This was a very fine get-together of many families. Dr. John Norfleet, Jr., of Suffolk, who was reared in Holy Neck Church, showed moving pictures of Hawaii. Following this Mrs. B. D. Jones gave an inspiring address on the Christian home and the relationship of church and home. The entire congregation felt that this had been such an inspirational day that it is possible that it will be made an annual event.

CITATIONS AWARDED BY THE GENERAL COUNCIL.

MRS. E. T. WILLSON.

Mrs. E. T. Willson of New York City, Executive Secretary of the Congregational Christian Committee for War Victims and Reconstruction from 1940-48, has been awarded a citation from the Congregational Christian Churches of U. S. A. for her "unwearied devotion to the cause of the victims of war." This citation was presented during the Missions Council in Cleveland.

The citation read: "To Hawley Wilson, whose unwearied devotion to the cause of the Victims of War has led our Fellowship to bring food to the hungry, clothing to the naked, shelter to the homeless, healing to the sick, comfort to the disconsolate, hope to the discouraged, and strength to the weak. Her unflinching vitality and large usefulness as Executive Secretary of the Congregational Christian Committee for War Victims and Reconstruction, 1940-48, has won for her our gratitude and the undying remembrance of those unnumbered ones to whom she has ministered."

—o—
DR. SAMUEL C. KINCHELOE.

Dr. Samuel C. Kincheloe, educator, sociologist and Christian minister, was awarded a Citation for Distinguished Service at the annual luncheon of the Congregational Christian Division of Church Extension and Evangelism in Cleveland, Ohio. Dr. Kincheloe is Professor of Sociology of Religion in Chicago Theological Seminary.

Described as "minister, educator, sociologist, teacher and exemplar of the Christian religion," Dr. Kincheloe was cited for his distinguished service in developing the "technique of application of the scientific method to religious institutions" and for his research which has made "invaluable contribution to the life of the churches of Chicago and to the Congregational Christian Churches of the nation." The Citation was presented by Dr. A. J. Buttrey of Montclair, New Jersey, Chairman of the Division of Church Extension and Evangelism.

The Citation also said, "We are indebted to you for a rare quality of mind and generosity of spirit, a keen sight into processes by which institutions live and die, a constant stream of carefully trained students who have carried your method, your spirit and your technique into many places of power and influence."

(Continued on page 11.)

GOOD NEWS ABOUT HUMAN RIGHTS.

By REV. WM. C. KERNAN.

It took the Social Committee of the United Nations' General Assembly two and a half years to adopt its universal Declaration of Human Rights.

From information available at this time it looks like a job well done. It has the advantage of resting on sound principles which recognize and protect the God-given rights of individual persons against the presumptuous and intolerable tyranny of the totalitarianism of both Hitler and Stalin.

Closely following our own Virginia Bill of Rights and our Declaration of Independence, the new Document insists that men are born free and equal and that they are endowed with inalienable rights which must be recognized in terms of freedom of worship, speech, assembly, self-government, and the right to own property—irrespective of race, religion, national origin, or class.

Striking at the oppressive methods of the police state to restrict the liberty of individual persons, the declaration recognizes every person's right to move from one place to another within his own country and to leave it altogether if he wants to.

Aimed at concentration camps and slave labor, which prevail under the totalitarian police state, the declaration affirms that men have freedom of choice regarding the work they do.

The New York Times (December 8) pointedly observes, "Taken as a whole the declaration contradicts and outlaws the very concept not only of the totalitarian state but also of the 'dictatorship of the proletariat' and the 'class struggle,' which are the fundamental principles of Communism and the Communist state."

It is not surprising, therefore, to learn that Communist representatives on the committee, which after so much labor completed the Declaration of Human Rights, opposed its provisions. For Communists do not believe in the rights of individual persons. In this country they make a pretense of believing in them in order to attract a following. In countries where they have power their works belie this pretense.

The new Declaration of Human Rights, which follows so closely on our own traditional principles, is the free world's answer to the slave world. All true and loyal Christians will uphold it and desire that every American—regardless of race, creed or class—enjoy that freedom which is now

recognized as belonging to all men the whole world over.

A PREACHER "SUITED."

The pastor of Long's Chapel church, Route 5, Burlington, N. C., was made happy Monday morning, January 17, when one of the members asked him to call by the garage where he worked, and to the great surprise of the pastor, the member said, "You go to a certain clothing store and select a suit, the money was given yesterday by your friends for that purpose." No one knows how happy such a surprise makes a minister, until one has the experience.

There's hoping that services rendered in the future may be such that no one will ever regret the gift that made it possible for the pastor to have the nicest suit he ever wore. Such consideration should certainly make a servant more humble. Thanks!

GUY H. VEAZEY.

ATTEND COMMUNION.

Every member of the church attend the service of the Lord's Supper. It is one of those delicate invitations, made by the Lord Jesus Himself, which under the circumstances we should give great concern to attend. According to our faith He has given His life for us, has made the forgiveness of all our sins possible, and has assured us of His constant love and mercy. He has asked us to do this one thing in memory of Him, namely, partake of the Lord's Supper.

Suppose a beloved neighbor or friend had prepared to receive us at supper, had graciously given us the invitation, we would consider it meet and right for us to be present. The Lord has graciously invited us to His Supper. Let us attend.

JOHN G. TRUITT.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

- 1. The Lord Jesus Christ is the only Head of the Church.
- 2. Christian is a sufficient name for the Church.
- 3. The Bible is a sufficient rule of faith and practice.
- 4. Christian character is a sufficient test of fellowship and Church membership.
- 5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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MERGER APPROVED AT CLEVELAND.

February 5, 1949, will be remembered as one of the landmarks in the pilgrimage of ecumenicity. A solemn hush fell upon the 929 accredited delegates at the General Council in Cleveland when Moderator Helen Kenyon declared that we had voted our readiness to proceed with union. The decisive vote was 752 for and 172 against. The Cleveland action leaves the General Council and its property rights intact for the time being, since final approval is contingent on acceptance by the Evangelical and Reformed Church of the Interpretations of the Basis of Union which were adopted at the Oberlin Council and published in this paper.

The substantial approval grew out of the conviction that church union is an issue too momentous for procrastination, that a sufficient mandate to proceed had been received from churches and people. The many testimonies for union might be summarized as follows: (1) World Conditions—Dr. Hilda Ives stressed the fact that the inescapable, world-wide problem is how to get along together with great differences. This union can demonstrate in a new way in a new day the ability to form a new fellowship in Christ. We shall be the first to do so in an agonizing world. (2) The Plight of Protestantism—Dr. Aruthur Cushman McGiffert, president of Chicago Seminary, hailed the merger as a good chance to succeed and work out a new pattern for Protestantism. Another declared that many outside our church, and many outside all churches are looking to us for leadership now. (3) The Faith, Idealism and Enthusiasm of Youth.

Yes, there was opposition as the score indicates. There are nests of opposition scattered across the country. Some feared a loss of freedom, that the anatomy of the local church would be curtailed. Some felt that a 72 per cent affirmative vote was insufficient. Others were dissatisfied with the Basis of Union and charged that it was ambiguous.

All this, it would appear, is a part of the growing pains which we must experience. In view of this situation, the following Recommendation from the Commission on Interchurch Relations and Christian Unity was passed:

"This Council solicits the widest support and adherence of all Congregational Christian Churches to the proposed United Church of Christ. And, acknowledging the varieties of religious experience and conviction within our membership, we further recognize the possibility of various types of relationship to the United Church of Christ, so that each local church, whether having approved the Basis of Union or not, may be free to maintain, or establish such relationships to its Association, Conference, and to the General Synod, as may be mutually agreeable."

The great majority of people in our Southern Convention will approve if not applaud the action of the Cleveland Council. It is in line with our historic faith and practice. Sufficient time has elapsed since our Congregational Christian union to prepare and be in readiness for another. Whatever lessons we have learned in the ecclesiastical laboratory of church union should not be forgotten. They should be remembered, utilized and implemented in furthering the union of Christian believers. Wider barriers should be transcended and more difficult problems surmounted. In the words of Dean Weigle of Yale: "If Congregational Christians cannot unite, who can?"

But union is not yet complete. The long and arduous task of implementing the union lies ahead. Wisdom and grace in large measure will be needed. We must use all acquired skills and develop new ones if this union is to result in fruition rather than frustration. Having put our hands to the plow, we dare not look backward. As the Christian Century points out, the road to union is a rocky one, but it is one we dare not bypass.

The yoke of Christ is one of union. Freedom is achieved only in union. The clarion call of the hour is for every apostle of union to come down from the balcony of life and take upon himself the yoke and harness of Christ.

RACE RELATIONS.

The editor proposes a text for Race Relations Sunday: "Study to show thyself approved unto God, a workman that need not be ashamed, rightly dividing the word of truth." Christian people must study this tough and inescapable problem of race relations in order to show themselves approved—not to the minister, nor to the editor, but unto God.

Pronouncements from the Federal Council of Churches and elsewhere should be read, not with the intentions of rebuttal, but with the purpose of amplifying one's understanding of the problem. We are not under the necessity of agreeing with any and every pronouncement on civil rights, but we as Christian Citizens are under obligation to acquaint ourselves with the findings of important bodies on this live issue. It may be helpful to remember that "The difference between a prejudice and a conviction is that you can explain a conviction without getting mad."

The Statement on Human Rights adopted at the Biennial Meeting of the Federal Council of Churches at Cincinnati, December 3, 1948, is worthy of Christian consideration. Read slowly and thoughtfully the following paragraphs from the Statement:

"All men are God's creatures and have infinite worth in His sight; they are also included in the saving work of Christ. All men, and Christians in

particular, are therefore responsible to God to love and serve Him; to live in such a way that the lives they live and the work they do shall be worthy of their capacities and gifts; and to regard other people as their neighbors whom they should love as themselves. They are also responsible at all times to obey God as the supreme Lord of conscience.

“But men have not only responsibilities toward God and their fellow men which they must discharge; they have God-given rights which society must respect and for whose realization it must make provision.

“The flagrant violation of human rights in our generation has outraged every Christian feeling and has impeded the achievement of world order. Even in those lands which profess adherence to the Christian democratic tradition there are discriminatory restrictions and exploitations. The dignity of man and the obligation of Christian brotherhood are so clearly expressed in the Gospels that our own failure to live up to their precepts is a reproach against us among non-Christian peoples. The churches cannot view this situation with unconcern.

“All of the rich gifts which God imparts to men should be available to all without distinction as to race, color, sex, birth, nationality, class, or creed. Although man’s life consists in fellowship with God and not in the abundance of things; although the Christian in privation and tribulation may be more than conqueror; yet the denial of freedom, justice, and security to others is the violation of basic rights. Opposition to such indignities is a Christians duty and it must be carried out by Christian means if it is not to defeat its purpose.

“Every right with which man is endowed by his Creator contains a corresponding responsibility to use this freedom wisely and generously, for righteous ends and with due regard for the similarly God-given rights of others. Moral obligation is at the center of the Christian concept of human rights.

“Social safeguards are necessary for the peaceful adjustment of conflicting rights and to prevent their violation or curb their misuse whether by individuals or the state. If these safeguards are not themselves to become a peril to liberty, free society must accept some risks that freedom may not be abused by those who would destroy it. The churches, the state, and individual citizens have responsibility for observance of these require-

ments of human rights. It is presumptuous for the state to assume that it can grant or deny fundamental rights. It is for the state to embody these rights in its own legal system and to ensure their observance in practice. It is for the churches to encourage the state fully to recognize these rights in law, but also, since the churches are under special obligation to obey God rather than man, they must go beyond the requirements of law and seek vigorously to realize

these principles wherever they apply within their own fellowship; to support and encourage their members in conscientious endeavor to achieve these ends in the community and nation; and to seek solutions in the spirit of Christian reconciliation. The churches are likewise bound to offer a continual challenge to the conscience of the community and to seek to influence the government in its appropriate sphere to safeguard the rights of all.”

Recommendations Voted By the Cleveland Council

WHEREAS, in June, 1942, the General Council of the Congregational Christian Churches, in its regularly convened session at Durham, New Hampshire, initially recognized the possibility of union with the Evangelical and Reformed Church, and authorized its appropriate Committee “to explore the possibilities of organic union”;

WHEREAS, in June, 1944, the General Council, in its regularly convened session at Grand Rapids, Michigan, declared that mutual acquaintance and fellowship was a prerequisite to any vote upon the subject of union, and asked “all churches, associations, conferences and national agencies to seek opportunity for fellowship with the corresponding group of the Evangelical and Reformed Church”;

WHEREAS, a Joint Committee, comprising representatives of the Congregational Christian Churches and of the Evangelical and Reformed Church prepared a first draft of a “Basis of Union” in March, 1943; and subsequently, in collaboration with and under the direction of the Commission on Interchurch Relations and Christian Unity effected various revisions thereof as a result of cooperative study and deliberation, the final draft bearing the date of January 22, 1947, being now and known and designated as “The Basis of Union”;

WHEREAS, in June, 1946, the General Council, in its regularly convened session at Grinnell, Iowa, directed that a further and more explicit definition be sought for the merged activities of the Missionary, Social Action and Pension functions of the two Com-munions, pursuant to which such additional types of agreement were negotiated by the Boards and Com-missions involved, and were incorporated in the “Basis of Union”;

WHEREAS, the final draft of the “Basis of Union” was submitted to

all voting delegates of the 1946 Council in the several states, according as State Superintendents found it possible, with the request that they vote upon the question, “Is the Basis of Union now ready for submission to all Conferences, Associations, Churches and Members?” and the resulting vote was:

Favorable—497 Opposed—99

WHEREAS, the “Basis of Union” was then submitted to all of the Congregational Christian Conferences, Associations, Churches and Members for their approval or disapproval, with the following result, as reported in June, 1948:

RESOLUTION No. 1—ON APPROVAL OF THE UNION.

Churches:	
For	2,576 (65.5%)
Against	1,352
Members:	
For	144,221 (63.3%)
Against	83,503
Conferences:	
For	32 (94.1%)
Against	2
Associations:	
For	152 (80.0%)
Against	38

RESOLUTION No. 2—ON REMAINING IN THE FELLOWSHIP IN EVENT OF UNION.

Churches:	
For	2,818 (78.3%)
Against	781
Members:	
For	147,680 (76.2%)
Against	46,108
Conferences:	
For	31 (91.2%)
Against	3
Associations:	
For	163 (94.2%)
Against	10

WHEREAS, in June, 1948, the General Council, in its regularly convened session at Oberlin, Ohio, adopted certain Interpretations of the “Basis of Union” intended to clarify its meaning and significance for the Congre-

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

Twenty-three young people, and their counsellor, Miss Louise Lilly of the high school faculty, had a buffet supper in the parsonage this Sunday night, as a part of their Youth Week celebrations. These are charming girls and boys. The church, and the country can be proud of them. They are healthy, happy, sincere church youth. They look forward to living a life of service as Christians in whatever avocation they settle upon. They are bright and easy to talk with, not shy, not boisterous, but full of whatever is on the program. To know them is to love them. To help them is to have a place in their usefulness throughout all the years of their lives. They can come again and again, for they are welcome.

At the 7:30 service they simulated on the spot reports from sections of our mission work about the world through an improvised newscast. John Truitt, Jr., presided at the microphone arranged on a table on the platform and gave first a brief resume of the work being done on the sixteen foreign mission stations, giving a few of the statistics, and highlighting the missionaries with whom our congregation was acquainted. Then telling his listeners that as it had been said a picture was worth a thousand words, he felt that an on-the-spot report was worth many printed pages, he was going to let them hear directly from some of our important fields in our mission work.

"The next voice you hear," so he said, "will be that of the Rev. Richard L. Jackson, speaking to us from Shaowu, China." From an unseen quarter a voice, gathering up some of the most interesting recent reports from Dick Jackson, was heard. Followed a brief comment from the announcer, and . . . "I am now going to bring you the Rev. Mr. Tanimoto, a Japanese citizen, and minister of a Methodist Church in Hiroshima, a man who spent four years as a theological student in America, who survived the atomic bombing of his city, who will tell us of what is happening there on the land and in the hearts of the citizens of Hiroshima." Also was brought in like manner reports from the work being done by Miss Ruth Seabury as reported by one of the girls who attended one of her confer-

ences. The Rev. Armstrong Hunter spoke from India. Mr. Fred Brownlee, of New York, reported on Puerto Rico, and much to the delight of the listeners, especially since we had heard the good news of the Rev. D. P. Barrett's proposed return there for a short visit and the Golden Anniversary of our work on the islands. The announcer brought his listeners the Rev. Harold W. Case, of Elbowoods, N. D., where the youth of our church are sending a package. As a closing feature the author of *I Heard a Child Crying from Hunger* was introduced over the radio, and a plea was made by the young people for funds for Reconstruction and Rehabilitation. And while all of this was but a simulation of a broadcasting newsroom it made a most worthwhile program, and the young people including the chorus of high school girls were the recipients of many compliments from the congregation.

JOHN G. TRUITT.

THE LANGDALE CHURCH GOES FORWARD.

Two years ago last October the Langdale Church, Langdale, Ala., accepted, with regret, the resignation of Rev. J. D. Dollar. During his nine years of ministry here the people learned to love and respect him as a real Christian servant. During his ministry with the church much progress was made. He built a spiritual foundation for the church that has proven to be firm and strong. We are sure that the church will not fail upon such a foundation. At his leaving the church was forced to look for another minister. We were able to secure a nephew of Brother Dollar, Rev. Melvin Dollar, who is a graduate of Elon College and Vanderbilt University. He has served our churches in North Carolina, Georgia and Tennessee. Since he came to us the church has continued to make progress. In the past two years we have received 210 members into the church, making a total of 412 members at the present time. As the church has increased in membership it has increased in every other way. The Young People's Department has tripled in both membership and attendance. The Sunday school has doubled and the church attendance for the morning church service is beyond seating capacity. Extra chairs

are used every Sunday to accommodate the congregation. The Sunday evening congregation runs around 200. The youth choirs, of which there are three, present the music for this service.

The church is sponsoring an active recreation program for the young people. They meet in three different groups during the week. At these meetings they play games, sing songs, go on picnics, and numerous other things. This is headed by an adult recreation committee. This has proven a great help to the church.

A Men's Christian Service Club has been organized, and they are doing a great job. This group has 40 active members. Their function is to serve the community and church. At Christmas time they gave 106 fruit baskets to old people of the community. They also gave \$155.00 in cash to needy families. Another purpose for the club is to promote fellowship among the men of the church.

During the past two years the church has added a \$15,000.00 religious education department, and has spent \$2,500.00 on the parsonage, either for furniture, or improvements on the building. All this is done and paid for. The church has voted to buy an organ as its 1949 project. This is to be installed and paid for by October the first. The church is out of debt, and the spirit of the membership is at its best.

NORA LEE HOLLIS.

INGRAM SUNDAY SCHOOL INSTALLS OFFICERS.

An installation service of the Sunday school officers and teachers was held at Ingram Congregational Christian Church, Ingram, Va., on January 9, 1949. Rev. R. T. Woodruff, pastor, was in charge of the ceremony.

Mr. J. K. Landrum, Sunday school superintendent for twenty-six years was installed with Mr. Benny Whitlow as his assistant. Mr. G. I. Satterfield and Mrs. Herbert Dunn were installed as secretary and treasurer, respectively.

The teachers who were installed are as follows: Mrs. Paul Farthing, Mrs. Clarence Landrum, Mrs. H. B. Satterfield, Mrs. G. I. Satterfield, Mrs. L. E. Carlton, Mr. W. W. Hankins, Jr., and Mrs. Fletcher Whitlow.

Their assistants are as follows: Miss Mattie Henderson, Mrs. W. W. Hankins, Jr., Mrs. J. K. Landrum, Miss Elsie Satterfield, Mrs. Joe Dunn, Mr. Herbert Dunn, and Mrs. LeRoy Adams.

LESLIE SATTERFIELD.

News of Elon College

By PRESIDENT L. E. SMITH

THE CHRISTIAN WORKERS CONFERENCE.

Who can hope to measure accurately the influence of an outstanding meeting of church leaders such as we had at the Elon College campus January 23-27? Suffice it to say that the Christian Workers Conference was not just another meeting. It was a major event in the life of the college and the Convention. Students, faculty members, ministers and laymen are still discussing some of the issues that were raised and giving evidence of being deeply impressed. Without any doubt many of the impressions that were made, ideas that were formulated, and inspirations that were shared will continue to produce fruit. Those who did not find it possible to attend were severely deprived.

The outstanding thing about the conference can be summed up in two words, personality and experience. Those who spoke and conducted the discussions were all men of exceptional personal power. Zeal for God and His Kingdom was mingled with every word. No one who attended the sessions could have any doubt as to what dynamic Christian personality is. Further, the leaders were men of long and varied experience in the work of the church. Their counsels and discussions were, therefore, down to earth yet they reached toward the throne of heaven with all the urgency of Christian idealism. It is a rare occasion indeed when such a group of effective leaders can be gathered for a program of study.

Dr. Allen S. Meek, President of the Theological Seminary (of the Evangelical and Reformed Church), Lancaster, Pennsylvania, was a successful pastor for thirty-six years. His work on committees and commissions for the Evangelical and Reformed Churches has been widely recognized. The six addresses that he delivered upon the subject of Evangelism and the conference periods over which he presided were characterized by expert knowledge, a wealth of experience, and contagious enthusiasm. Carefully and clearly he unfolded a usable program for reaching those who are not committed to the Christian cause. To quote the words that he used with reference to other addresses of the

conference, what he brought to those in attendance was "a spiritual tonic."

With the vigor, imagination and enthusiasm of a young man what Dr. Rockwell Harmon Potter said was backed up by more than half a century of experience as minister of the historic First Church in Hartford, Connecticut, and as Dean of Hartford Seminary Foundation. At the chapel service each morning at 10:00, he asked a question: What is Religion? What is Christianity? What is Christian Hope? What is Christian Love? and What is the Christian Church? These discussions were clear, forceful, and convincing. The students were delighted. Visitors from near-by towns crowded the chapel to its capacity.

In a similar fashion, Dr. Howell Davies, of Chicago, Illinois, brought with his subject of Stewardship a lifetime of experience and thought. With rare imagination, ready wit, and a penetrating knowledge of human affairs, he dressed the church budget up in a tweed suit and gave it a living and vital place in the life of the community. It was pointed out that stewardship is essential in our way of life as citizens of a freedom-loving country.

Problems of church building and remodeling are crucial for almost every church in the Convention. To these problems Dr. Elbert M. Conover, Director of the International Bureau of Architecture, brought his years of experience as a missions secretary of the Methodist Church and his expert professional skill. In addition to his illustrated lectures upon the arts and techniques of church building, Dr. Conover conducted a work-shop in the music room of the college and visited some of the near-by churches whose membership sought his advice. The services that he rendered to our area will continue as his suggestions become translated into terms of the brick and mortar of our religious institutions.

Members of the conference also had the opportunity to hear the address of Dr. Norman Vincent Peale, Minister of Marble Collegiate Church, New York City, sponsored by the Burlington Chamber of Commerce.

Among those who profited greatly

from the conference not least are the 34 ministerial students and religion majors at the college. Arrangements were made so that they could be absent from their regular classes to attend the sessions of the conference and to confer with the leaders. The conference, therefore, became a significant part of their training for their chosen work as religious leaders.

FERRIS E. REYNOLDS.

APPORTIONMENT GIVING.

The college period, January and February, will soon be over. It is expected that our pastors, Sunday school and church officials have informed their Sunday schools and congregations of the advantages and needs of the college. Church people give from a sense of duty but they are enabled to allocate their gifts when they are properly informed. It has been said again and again that the college does not have an emotional appeal. This is true if you speak merely from sentiment but if the giver is properly informed as to the benefits of education and gives out of sound judgment, his contribution for the support of Christian education will be generous. Without trained leadership we would not get very far and without Christian training for our leadership, our leadership may go into the wrong direction. Elon College stands for the church for the development of Christian character and a Christian contribution to society. It appreciates your continued support.

Churches.

Previously reported	\$ 513.30
Eastern Va. Conference:	
Bethlehem (Nans.) S. S.	14.32
Isle of Wight	4.00
Liberty Spring S. S.	20.00
Mt. Carmel S. S.	14.60
Newport News S. S.	23.50
Portsmouth, First	6.93
N. C. & Va. Conference:	
Bethel S. S.	5.00
Greensboro, First	43.32
Happy Home	9.79
Union (Va.) S. S.	10.00
Western N. C. Conference:	
Albemarle	20.00
Shady Grove	1.00
Total	\$ 172.46
Grand Total	\$ 685.76

As a matter of simple economics, the liquor traffic is a burden upon every other industry, every profession and every trade. Its end effect is to curtail income, decrease output, depreciate credit, and destroy the financial independence of both drinkers and abstainers.



NURSE COMMISSIONED FOR TURKEY.

Miss Barbara Phyllis Bird, R. N., daughter of Mr. and Mrs. John Michael Bird of 317 West Street, Leominster, Mass., recently a nurse in the neuro-surgical ward of the Boston City Hospital has been appointed as a career nurse by the American Board and assigned to service in Talas, Turkey.

At Miss Bird's Commissioning Service Sunday morning, January 16 in the Pilgrim Congregational Church of Leominster, the Welcome to the Field was given by Luther R. Fowle of Istanbul, Turkey. The American Board Commission was conferred by Mark H. Ward, M. D., Medical Secretary of the American Board and former missionary in Turkey, while the sermon was preached by Dr. Fred Field Goodsell, Executive Vice-President of the American Board and former missionary in Turkey. Rev. John R. Chapman, minister of the Pilgrim Church, gave the Prayer of Dedication. Pilgrim Church is adopting Miss Bird as its missionary in the Near East.

Miss Bird will be associated in Turkey with Dr. William L. Nute who conducts a clinic in Talas, Turkey, a center of healing to which come people from hundreds of villages in that rural area.

INDUSTRIAL MISSIONARY TO AFRICA.

William S. Barker, Jr., son of Mr. and Mrs. William S. Barker of 39 Fairview Drive, Wethersfield, Conn., has been appointed as a career industrial missionary in Africa by the American Board.

An ex-service man who served in the U. S. Navy during World War II as Assistant Engineer on a destroyer with the Seventh Fleet in the China Seas, Mr. Barker worked with the General Electric in Pittsfield, Mass., as a test engineer following release from the Navy.

"I believe that teaching is the best way I can devote my life to the serv-

ice of Christ and that as a teacher of industrial arts I can help the African people. Jesus was a carpenter and through the centuries Christians have been workers. In learning to take pride in a job well done men also learn to build a good life and to find satisfaction in it," says Mr. Barker.

A second strong pull toward Africa is the fact that when he reaches there he will marry Miss Marie Bushong, R. N., daughter of Rev. and Mrs. Eugene Bushong, Long Meadow, Mass., a young American Board nurse who is right now finishing a course in midwifery at the McCord Zulu Hospital, Durban, South Africa. Mr. Barker and Miss Bushong will be married in the mission and be assigned to work at Mt. Silinda, Southern Rhodesia, Africa.

LONG MISSIONARY CAREER ENDS.

When in 1890 young Jessie Rebecca Hoppin, then in her early twenties, set sail for the exotic South Seas she began a 43-year career that has made her a beloved and almost legendary figure among the people of Micronesia.

Her death at the age of 85 on January 14 in Ashland, Wisconsin, has just been reported to the American Board, under which she served. It removes a dauntless spirit to whom William K. Vanderbilt paid tribute in his book narrating his adventures on board the *Ara*, his private yacht.

When Mr. Vanderbilt was cruising in the South Seas about 15 years ago he met Miss Hoppin at Jaluit in the Marshalls. He watched her at work and on the eve before he sailed away he invited her to dinner on board his yacht, a red letter event for an isolated American. She could not come. A native boy whom she was nursing through a serious illness had reached a crisis. In expressing her regret Miss Hoppin said, wistfully, "Please fly Old Glory as you leave port."

Michigan-born, Miss Hoppin was a graduate of Oberlin College, Class of 1888. Prior to going to the South Seas she taught school for two years in Honolulu. During her 43 years in those magic islands of Micronesia she

came home to the U. S. A. only three times.

Miss Hoppin arrived in the South Sea Islands on *Morning Star IV*, one of six small white missionary sailing ships sent out by the American Board since 1856. *Morning Star VI*, now at work in the islands, sailed from Boston Harbor, July 27, 1947.

During her period of service, Miss Hoppin learned at least three of the native tongues and since retirement to Wisconsin in 1938 has been working on a translation of the Bible into the Kusaian tongue.

Among other things Miss Hoppin headed up a School for Girls on Kusaie, Caroline Islands. Early in her career a devastating tropical hurricane swept the island for three days and three nights. The school and Miss Hoppin's home were threatened. Somehow she kept the panic-stricken girls under control and on the second day, with windows shattered, walls swaying and water pouring down through the broken roof, she gathered them into a dry corner for family prayers.

Her quiet confidence in God reassured the girls and they went to bed. The house was spared and no one injured. "Mother Hoppin is not afraid of anything!" said her girls from then on.

Religion and a sense of humor were well blended in Jessie Hoppin. When, again, in 1905 another terrific hurricane swept over her island it left the people literally homeless. The school building was destroyed along with the rest. The frightened pupils crowded into a hollow on the hillside with their teacher. Not a shred of Miss Hoppin's personal possessions were left. Her beloved library lay strewn about the hill in sodden piles of papery pulp. It was then she gathered the girls around her and laughingly said:

"What a good advertisement we could put in the *Missionary Herald*. It ought to bring results. We could say, 'The girls' school at Kusaie—running water in every room and a circulating library on the hill!'"

In World War I during a period when Germany controlled the Marshalls, Miss Hoppin was stranded on Jaluit. She found a miserably neglected leper colony herded there by the German government. Indignant, she turned the full force of her wrath on the German officials and gained permission to visit, teach and help the lepers. She brought about improved sanitary condition and provided means of diversion. When the Japa-

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

WORLD DAY OF PRAYER—1949.

Friday, March 4, 1949, has been set aside as the World Day of Prayer, when we are invited to join with all peoples in a fellowship of prayer.

It seems especially significant that China should make her contribution on this year's program. The theme for this year's service—Psalm 121:5, "The Lord Is Thy Keeper"—was given us by Dr. Doris Hsu, acting president of Hwa Nan College of Foochow, China. The Call to Worship was selected by Mrs. C. C. Chen, Dean of Women, Shanghai University, and the Prayer (on page 5 of the program) was written by Mrs. Henry H. Lin, president of the National YWCA in China. Of course, the final arrangement was made by our World Day of Prayer Committee, of which Mrs. Welthy Honsinger Fisher is chairman. It is an inspiring service of worship and one that should be enjoyed by more women than ever before. The program in 1948 was mailed to seventy-four countries around the world.

The leader's packet, as usual, contains all material for a well-planned service, in fact, one copy of the service. In addition there is a Children's Service, as well as "Helpful Hints" for committees. The price of the packet is 35c and it may be secured from United Council of Church Women, 156 Fifth Avenue, New York 10, N. Y. Additional programs for adults and young people are 5c each, or \$5 for 100. The children's programs, 5c each, or \$4 for 100. Delivery of orders received after February 18 cannot be assured. Be sure, if you have not already done so, to order your material immediately. There is also available a new film strip on World Day of Prayer projects. "The March of Missions" includes pictures of work in India, migrant camps in the United States, the Navajo, boys and girls in Turkey, showing the mission work our church women do together. The film strip with accompanying commentary may be purchased for two dollars from the office of the Home Missions Council, 297 Fourth Avenue, New York 10, N. Y.

Is it too much to hope that every church in our Southern Convention

might have its women either conducting a service on this day, or uniting whenever possible with women of other denominations, offering our petitions to God, for our world in her great need?

It has been suggested that fine ways to undergird the World Day of Prayer are that each woman spend at least fifteen minutes each day in prayer, Bible study and meditation; that we talk to our friends about prayer and what it means to us; that we get people to thinking about prayer, in a new way; that we organize or join a small prayer group which will meet regularly, thus joining with other small groups around the world, meeting for prayer and fellowship.

Your Interdenominational Cooperation Chairman would appreciate any reports of the way in which your society spent its World Day of Prayer.

We kneel how weak;

We rise how full of power.

MRS. ROBT. A. WHITTEN, *Ch'm'n.*
Interdenominational Cooperation.

WORKSHOP FOR LEADERS OF CHILDREN.

Mrs. Carl R. Key, our Children's Superintendent for the North Carolina Woman's Conference, has recently sent out this announcement to children's leaders in North Carolina:

Interdenominational Workshop for Leaders of Children.

Place—First Presbyterian Church, 305 E. Main St., Durham, N. C.

Time—Friday, February 25, 10:00 a. m., Saturday, 26th, 12:30 p. m.

Purpose—To provide practical training and experience in methods of creative teaching of children and to give opportunity for sharing ideas across denominational lines.

Program—

Friday—Morning Session.

10:00 Opening Worship.

10:30 Three Workshop Groups—each delegate choosing one: Pre-School, Primary, Junior.

12:30 Lunch.

Friday—Afternoon Session.

2:00 Workshop Groups continued.

4:00 Session on Recreation for all three Workshop Groups.

5:30 Dinner.

Friday—Evening Session.

6:45 Visual Aid Previews and Book Exhibit.

8:00 Address: "The Church and the Home Teaching Together."

Saturday—Morning Session.

9:00 Workshop Groups continued.

12:00 Closing Worship.

Leadership—

Workshop Groups.

Pre-School and Beginner—Miss Margaret Thompson, Director of Week-day Kindergarten, Myers Park Presbyterian Church, Charlotte, N. C.

Primary—Miss Rosalie Wilson, Director of Religious Education, St. Paul's Episcopal Church, Winston-Salem, N. C.

Junior—Mrs. Joseph C. Mason, Director of Children's Work in the Winston-Salem District of the Western N. C. Methodist Conference, Supt. of Junior Department, Centenary Methodist Church, Winston-Salem, N. C.

Special Leaders.

Music—Miss Winifred Bodie, a leader in the field of church music with children, United Lutheran, Troy, N. C.

Recreation—Rev. Leonard Detwiler, Evangelical and Reformed minister of Lenoir, N. C.

Address: "The Home and the Church Teaching Together"—Dr. George Heaton, pastor of Myers Park Baptist Church, Charlotte, N. C.

Registration—All those who work or would like to work with children in church schools are invited to attend. Please register by February 15, if possible. Registration fee, \$3. Send it to Miss Frances C. Query, College Station, Durham, N. C. The conference has been arranged on an interracial basis, and there will be no segregation in the sessions. Requests for reservations at hotels and tourist homes should be sent directly to the place of choice.

JOHNSON'S GROVE (IVOR, VA.).

Our Missionary Society at Johnson's Grove as we closed the year, have had a program at each meeting with a good attendance and each taking much interest in the work. We have visited, sent cards, flowers and trays to the sick and shut-ins and clothes and three boxes for the needy in our county. We sent \$35.00 for Shaowu, \$10.00 for Convention, and \$10.00 for Life Membership.

(Continued on page 13.)

FOR THE CHILDREN

Mrs. R. L. House, Editor

A doctor has found a way to help people who have the worst of all sicknesses, that of the mind. "Crazy" we sometimes call them. This doctor puts the sick people to work. He makes them keep so busy that they forget to be sick or to worry about themselves.

Lots and lots of people worry about being "so busy" and "worn out." A lot of the "bawlings out" you get from your mother or teacher being "so tired" and therefore cross with you. Now I'll say a word of defense for mother. I do find it trying when five children are in my house all yelling at once, but that doesn't happen too often, usually they yell one or two at the time.

It seems to me that a good way to learn to keep busy is now. If you have decided what you want to do or be, you can work hard at that while in school, have extra school activities, your church school interests and a hobby.

May I recommend art? One need not be greatly talented. Have you heard of the great, long word, decoupage? Sounds awful, doesn't it? It just means, "the art of cutting." This kind of work was started in Europe. The French people are masters of it and the Portuguese make it the most interesting. You can do it, too. Collect pictures, usually colored, but some like black and white, and cut them out carefully. Decide what you want to use for a background—a tray, box, chest and place your pictures until they make a lovely scene. Then paste them carefully using wallpaper paste or rubber cement. After it has dried well, varnish with a clear, thin lacquer or varnish. It is an art and there is more to it than cutting and pasting. Practice makes beautiful scenes.

Montage is the word used to describe pressing flowers to put in a tray, or a glove, fan or an old valentine. Helen Hayes likes to collect these and so did Queen Victoria.

If you have any talent for drawing or painting it will give you life-long pleasure. Even the copyists have great fun.

Children brought up in Sunday school are seldom brought up in court.
—Basil Miller.

GETTING USED TO HARRY'S TEASING.

By JANETTE STEVENSON MURRAY.
(American Mother for 1947.)

Issued by the National Kindergarten Association.

Mrs. Wood rolled out the piecrust hurriedly; in an hour the men would be in from the fields. Just then four-year-old Martha ran in crying, "Buddy says he's going to cut off my doll's curls!"

"He's only joking. Don't bother me; run away, that's a dear!" Mrs. Wood gave Martha a gentle push and turned to her cousin, Ada. "Buddy's such a tease. Martie will just have to learn to pay no attention to him."

Ada, who worked in an insurance office, was spending her vacation here at the farm, helping her cousin. That night, after their work was done, the two women rested on the porch.

"Oh, those katydid!" Ada exclaimed. "I never liked them."

"Why, the rhythm of their music rests me. Katydid—she did—she did. Katydid—she did—she did."

"Perhaps it's because I connect them with the darkness. I dislike the darkness very much."

"I've always known that and wondered why."

"It's because of my brother Harry's teasing. I thought of that today when Martie ran in to you."

"Tell me about it. Your experience may help me to deal more wisely with Buddy's teasing."

"Yes, I'd like to tell you. After I was three years old, it was Mother's custom to send my brother and me upstairs to get into our own beds alone. Harry was just a year and a half older than I. Mother had far too much to do, but it would have been wiser to have left some of the housework undone, in order to have taken the time to see us into our beds. Harry was always teasing me. He was hardly more than a baby himself when he began, and, of course, he didn't realize how cruelly I suffered. One of his favorite habits was to slip upstairs ahead of me and then, as I neared the top of the dark enclosed stairway, to jump out at me with a loud 'boo!' It never ceased to be terrifying."

"Didn't your mother hear you scream?"

PEN PORTRAITS OF THE DISCIPLES OF CHRIST.

By SAMUEL LAWRENCE JOHNSON,
Pastor, Park Manor Church,
Chicago, Illinois.

III. JAMES.

Jesus called James and John "Sons of Thunder" obviously because of their inherited characteristics of ambition, ardor, intensity, vehemence and warm affection.

The brothers were either partners in the same fishing business, as Peter and Andrew, or were their very close friends. One day as they were fishing near the shore Jesus called to them, "Follow me and I will make you fishers of men." They left their boat to their father and the hired servants and followed the Master.

James and John had probably known Jesus for some time as their mother Salome was Mary's sister thus making the brothers first cousins of our Lord. The family, it would seem, was quite well off for they had considerable intimacy with Caiaphas, the High Priest.

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"Oh yes, but sometimes she was down in the cellar, and besides, I suppose she became used to my crying. Perhaps she thought I needed to learn to regard Harry's teasing as a joke."

"Well, didn't you get used to it in time?"

"No, it was never a joke to me; it was repeated torment. I suffered terribly. It not only gave me a fear of the dark but also developed the obsession that somebody would jump out at me from the darkness. I remember always being afraid of this. At first it was when I had to go out into the dark yard for my little wagon. But it came to be connected with all darkness. I could scarcely bring myself to open the door of an unlighted room for fear someone would pounce upon me. I had the same feeling about the cellar, the closets, the space under the bed. Even now I suffer from this fear whenever I am on the streets after dark. I never go alone if I can help it. When I do, if I am obliged to pass dark alleys or shadowy clumps of bushes, I instinctively hold my breath and quicken my steps, for I am still apprehensive that someone may jump out at me."

"But Aunt Ella is such an intelligent woman," interposed Mrs. Wood.

"I know, but this just shows how even an intelligent, loving mother can make the mistake of allowing one child to persist in teasing another."

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Associates*.

YOUTH WORK—"THE FRONT LINE IN THE BATTLE OF THE CENTURY."

By D. ELTON TRUEBLOOD.*

The American nation is today marked by a great hope, shadowed by a great fear. The hope is that we may be able to keep our promise of what a free and just life in the modern world might be; the fear is that we may become so bogged down by our own complacency, our self-righteousness, and our moral confusion that the promise cannot be kept. The tragedy of an America in which we have magnificent resources and opportunities but in which the whole enterprise is undermined by inner human failure, is a tragedy of almost inconceivable proportions. The problem of our time is the problem of whether we shall be able to develop resources before it is too late. This is a problem for our youth more than for anyone else, because it is they who might best be caught by a great and flaming faith that would change both them and their world. I see no way in which this faith can become a fact except by a recovery of basic Christianity. Anyone, therefore, who gives his nights and days to the spiritual undergirding of American youth is struggling on the battlefield of the century.

YOUTH NEEDS TRIUMPHANT FAITH.

By EDWARD F. CRANE, *Editor*,
The Free Press Burlington, Vt.

[This statement was written at the request of the United Christian Youth Movement, Chicago, endorsing National Youth Week, January 30-February 6, 1949, in the United States and Canada.]

Probably no generation in the history of the world has faced a greater responsibility than the generation of American youth now in the schools of the nation. They will be the leaders in world affairs during the last half of the twentieth century. For the nations of the world are looking to America for leadership in science, in commerce, in finance and—most important of all—in a way of life which

will give hope for the future of mankind.

Unless the youth of America have been imbued, through the home, the church and the school, with a faith which rises above every temporal defeat, which will triumph over every obstacle of this world, they will be unable to cope with the problems which will face them. Nowhere is such a faith available except in the teachings of Jesus Christ, whose power to save men and to inspire them to save others was demonstrated on this earth nearly 2,000 years ago. That power is still working in the world today. It is the hope—the only hope of struggling and bewildered mankind.

CITES DANGER TO NATION'S YOUTH.

By LUTHER W. YOUNGDAHL,
Governor, State of Minnesota.

[This statement was written at the request of the United Christian Youth Movement, Chicago, endorsing National Youth Week, January 30-February 6, 1949, in the United States and Canada.]

To our children, we recognize numerous obligations. We readily assume that they are entitled to a home, to food and clothing, and education, the opportunity to live in a free nation. All this is true and necessary. But it is not enough. We must also provide them with the example and guidance that will enable them to grow spiritually. It is in this crucial matter that too many modern parents fail their children. Fifty per cent of the children of America receive no religious training.

The longer I live the more I am convinced that the most precious gift we can give to our children is the knowledge and acceptance of God, a true Christian philosophy of life—as a real source of strength with which to meet the tragedies and disappointments that will surely come. If we give our children all else and neglect to nurture their spiritual resources, then I say we have failed them miserably. And that is exactly what too many American parents are doing today! That is the greatest danger to the youth of our nation. The solution lies in religious influence in the home and a return to church membership and participation.

SUFFOLK YOUTH FELLOWSHIP.

The Christian Youth Fellowship of the Suffolk Christian Church is preparing a directory of the church which will include a complete membership roll with addresses, the organizations of the church and a number of pictures of organizations and interior and exterior views of the building. This active group of young people hold regular meetings every Sunday evening conducted by themselves and on themes they themselves desire to discuss. Their officers are: John G. Truitt, Jr., president; Miss Margaret Taylor, vice-president; Miss Nancy Speight, secretary; Charles Johnson, treasurer; Miss Florence King, pianist; and their adult sponsors are Miss Louise Lilly and Mrs. John G. Truitt.

They have been celebrating Youth Week with special committee meetings on their church directory and their special programs for the regular evening service of the church on Sunday night. They took over at the regular 7:30 service with the Girls' Chorus singing the special music and with other young people simulating an international news broadcast of the activities of Christian youth throughout the world. Members of the Christian Youth Fellowship were invited to the parsonage at 6:30 for a social hour with refreshments, on Sunday night as a part of their Youth Week program.

The young people of the Suffolk Christian Church take an active part in the Young People's Missionary Conference of the Eastern Virginia Conference of Congregational Christian Churches, and also the Youth Fellowship of Eastern Virginia. They are to be found in almost every activity of the local church, and their total gifts in money would be a sizable sum.

JOHN G. TRUITT.

CITATIONS AWARDED.

(Continued from page 2.)

A great traveler, Dr. Kincheloe's journeys have included areas where the work of the Board of Home Missions is being carried on.

Dr. Kincheloe is an expert on the analysis of the relationship of churches to their communities and constituents. He has a basic interest in the broader field of sociology of religion in which he seeks to see the relationship of religious institutions to the other aspects of society. He also applies to religious institutions themselves the methods of analysis of social sciences.

*Mr. Trueblood is a Professor at Earlham College, Richmond, Indiana, and is the author of "Alternative to Futility," "Foundations for Reconstruction" and "Predicament of Modern Man."

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JESUS CHOOSES THE TWELVE.

LESSON VIII—FEBRUARY 20, 1949.

MEMORY SELECTION: *You did not choose me, but I chose you and appointed you that you should go and bear fruit.*—John 15:16.

LESSON: Matthew 4:18-22; Mark 1:16-20; 3:13-19; Luke 6:12-16.

DEVOTIONAL READING: Luke 5:1-11.

Their Master's Voice.

One of the greatest tributes to the Master's manhood is the fact that when He called the first disciples, Peter and Andrew, James and John, fishermen, they left all and followed Him. There was a note of authority in His voice that found a response deep within them. They knew then that He was Master. They saw in Him a man's Man. They knew that He spoke with authority. And they rose up and followed Him. And what they sensed then, the centuries have confirmed. Jesus Christ was no weak, pale, effeminate, sissy, spineless, dreamy-eyed idealist, but a Man, the world's finest type of manhood, the Master of Men.

The Master Called Men.

If there were any real he-men, rough, rugged, hard-boiled men anywhere in Palestine in Jesus' day, they were fishermen. The very nature of their trade called for out-of-door, red-blooded men. They had hair on their chests. There was nothing soft about them. This was true of the other disciples. Matthew or Levi was a tax collector and that was a man's job. Simon, the Zealot was a fiery revolutionist. Judas Iscariot evidently was a shrewd business man—the disciples elected him treasurer of the group—and so on down the line. There are some people who think that it is on the sissy side to be religious, that there is nothing in following Jesus that has any appeal to a young man, or a real man. Let him read the New Testament. Let him read history. And he will find that some of the hardest, hard-bitten souls, and many of the greatest men have been faithful and devoted followers of Jesus, men who delighted to yield to Him the highest allegiance and the most consistent obedience.

The Master Called Men of Varied Temperament.

These men were not poured in a mold and all made alike. Even though there were Twelve in the inner group, there were the "fifty-seven varieties" of disposition and temperament among them. Some of them were aggressive, temperamental, impulsive, bold, impetuous. Like Peter, and like James and John whom Jesus himself nicknamed "the sons of Thunder." Others were quiet and thoughtful, some even inclined to be skeptical, others of a very practical mind. One of them was a revolutionist, Simon the Zealot. Some were idealist, others quite practical. Some were leaders and executives, others were run-of-mine folks. All were Galileans except Judas. The point is that, now as then, Jesus calls and can use all types and temperaments of men and women. There is a place for all in His kingdom.

The Master Called Men to a Way of Life.

He said unto them "Follow me." Nothing about a creed. Nothing about some fine point of doctrine. Nothing about some interpretation of Scripture. Nothing about some ceremony or form of service. They have a place of course, but they are not the most important things. Jesus simply asked these men to follow Him, to come after Him, to go with Him. He called them to a way of life. It was so in the beginning, is now, and evermore shall be, world without end. Christianity is primarily and essentially a way of life. Being a Christian means being Christ's man, living Christ's way of life.

The Master Called Men to a Better Way of Life.

"Come ye after me and I will make you to become fishers of men." They were already fishers, at least four of them were. But He said He would make them to become "fishers of men." Here as everywhere and always the Master gave new dignity and meaning and glory to the commonplace ways of life. Fishers . . . fishers of men. How we need to see our tasks in the light of their larger meanings and possibilities. And Christ can do just that. Life with Him has new

meaning and direction and dignity and beauty and power.

The Master Called Men to a Way of Becoming.

"I will make you to become. . . ." Character like heaven is not reached by a single bound. They had not arrived suddenly and they would not arrive for a long time. But they were to become, to become, to become. "Thou art Simon . . . thou shalt be Peter." Those who think that getting into the church or the kingdom is the thing, the only thing that counts, need to catch again the meaning of Jesus' words about becoming. It is supremely important that men be born into the kingdom of God. But it is just as important that they grow in grace. Souls do not grow without attention any more than bodies grow without food and attention. Man cannot live by bread alone. Perhaps a man can be just as good without going to church as the man who goes to church. He can, but the chances are that he won't. These men were to keep their faces to the light and their hearts open to the truth, so that they might become, that increasingly they should move closer to the stature of the fulness of Christ.

The Master Called Men to a Fellowship.

First of all to a fellowship of spirit. Matthew says that He chose the Twelve that they might be with Him. He wanted them to be with Him, both for their sakes and for His sake. He wanted them to catch His spirit as well as to understand His plans. He wanted to put the imprint of His gracious spirit upon their lives so that they might reproduce His character and express His spirit. He wanted to train them and thus to multiply His own impacts upon the world. But He also wanted them to be with Him for His own sake. He was the Son of God but He was also the Son of Man. He liked folks. He wanted to be with folks. And He wanted folks to be with Him. He needed them even as they needed Him. There was value in this fellowship of spirit. There is value in it now. Too many of us are so busy doing things for the Master, that like Martha we spend all too little time in being with the Master. The world is too much with us.

He also wanted them to be with Him so that "He might send them forth to preach and to heal." Religion is not to be locked up in the safe. Christians are not to save the world by withdrawing from the world. Wor-

ship is to issue in service. I like the motto engraved on the plate at the door of our sanctuary, "Enter to Worship, Depart to Serve."

Jesus did not tell these men that if they followed Him He would take them to heaven, or that they would go to heaven. That is involved in discipleship of course. But He called men to service in this world. He called them to the fellowship in the task of the Kingdom. They were to be with Him, to catch His spirit, to share His secrets, and then they were to go out to help and to heal the people of the world. And again, it was thus in the beginning, is now, and evermore shall be world without end.

*Jesus calls us; by thy mercies,
Saviour may we hear thy call,
Give our hearts to thine obedience,
Serve and love thee best of all.*

RECOMMENDATIONS VOTED BY CLEVELAND COUNCIL.

(Continued from page 5.)

gational Christian Churches; and then finally approved the "Basis of Union";

WHEREAS, the General Council, in June, 1948, further directed that the "Basis of Union," with the Interpretations, be again submitted to the churches: in consequence of which the percentage of all the churches voting, which have registered approval of the "Basis of Union," as of the date of January 1, 1949, was 72.2 per cent; since when such favorable percentage has been increased to 72.77 per cent;

WHEREAS, the General Council in accordance with a plan of procedure voted by it in June, 1948, is now summoned into Special Session in Cleveland on February 4, 1949, "to determine in accordance with the vote of the General Council on June 22, 1948, whether the percentage of the churches voting approval of the 'Basis of Union' with the Evangelical and Reformed Church, and of the Interpretations of the 'Basis of Union' adopted by the General Council on June 22, 1948, is sufficient to warrant the consummation of the union; if the percentage be found sufficient, to take the steps necessary to consummate the union; and to consider and act upon such other business as may properly be brought before it";

Now, THEREFORE, the Commission on Interchurch Relations and Christian Unity, meeting at Cleveland, Ohio, this third day of February, 1949, and reviewing all pertinent data

available to it, hereby recommends to the General Council:

1. That the General Council makes a finding and determination that the percentage of Congregational Christian Churches approving the Basis of Union with its Interpretations warrants the consummation of the Union in accordance with the Basis of Union and the Interpretations.

2. That such consummation be contingent, however, upon the approval, by the General Synod of the Evangelical and Reformed Church and by its constituent Synods, of the Interpretations to the "Basis of Union" hereinabove referred to, in order that both parties may be united in their understanding and acceptance of the same instruments.

3. That the General Council instruct its Executive Committee to assign to the several Conferences quotas which together shall provide approximately three hundred of its members as delegates and authorize such delegates, subject to the foregoing conditions, to represent the General Council at a joint meeting, called in accordance with the provisions of Article X-A of the "Basis of Union," which meeting shall constitute the first meeting of the General Synod of the United Church; empowering the said delegates to take such actions as shall be in conformity with the principles and provisions of the "Basis of Union," the said Interpretations, and the votes of the General Council pertaining to this union.

4. That the General Council, at a subsequent meeting to be called at the discretion of the Executive Committee of the General Council, make such disposition of its capital funds and property rights of all types and designations, as shall be in accordance with the instruments under which such funds and property rights may now be held by the General Council, and as shall be further consistent with the provisions of the "Basis of Union" and the Interpretations.

5. That the Moderator of the General Council appoint a Commission of lawyers to study and, if necessary, draft such instruments as will facilitate its continued operation subsequent to the Union.

6. That the Executive Committee be authorized to take such other and further action, from time to time, as shall be necessary and advisable to execute the foregoing recommendations, if adopted by the General Council, and as shall be directed toward the consummation of the Union.

MISSIONARY CAREER ENDS.

(Continued from page 8.)

nese took over she was interned for the duration.

When World War II came, Miss Hoppin had retired to the U.S.A. where she was a great help as a resource person to the U. S. Army and Navy authorities because of her wide knowledge of the Marshall and Caroline Islands and their people.

And so has passed an American woman who over a period of 43 years in the South Seas witnessed there the coming of the German Armada and later the assembling of the Japanese Fleet; who cast her first vote for a President of the United States when she was home on a rare furlough in 1932, and who died, as she lived, working for her "children," the lovable, grateful people of the Marshall and Caroline Islands.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

I wish we could have shared our guest speakers with you. At our March meeting we had Mrs. Lucy Stewart, Superintendent of Public Welfare of our county, who gave us an inspiring message. In April, Mrs. W. T. Harrell, our District Superintendent, gave us an instructive and most enjoyable address at our church.

Mr. Kimball, our pastor, used the slide, "Philippine Horizon," at our June meeting. Seeing these pictures, we realized the condition under which our missionaries live and work.

At our August meeting we had at church with Harry Wellon, a missionary friend, who spent several years in Jamaica. He told of the Island, its people, and the work he had done with them.

In September, Mrs. Robert Kimball reviewed our mission book, *Committed Unto Us*, which was very instructive and enjoyed by all.

What could be more fitting to end our year's work than a party in honor of Lewis Byers Jackson. We were invited into the dining room, where a birthday party had been prepared by the committee. The table on which were lighted candles, plates of ice cream, cakes and mints had a centerpiece with a lovely cake in pink and white with a "Happy Birthday Baby Jackson" and a bank in which we dropped our offering for Lewis' Life Membership. The cake, a gift to the society by our president, was presented to our pastor and his wife at the close of the party.

MARY E. WILLIAMS.

The Orphanage

CHAS. D. JOHNSTON, Supt.

DEAR FRIENDS:

The Christian Orphanage year runs with the calendar year; that is, from January 1 to December 31. So if I mention *this* year any time in my letter I mean the year, 1949, inclusive.

Since the Orphanage has been in existence it has largely depended on monthly Sunday school offerings to pay its bills at the end of each month. Up to last year, the churches and Sunday schools have sent in their offerings monthly, which has been a wonderful help in paying our bills. While it may be a little more trouble to the Sunday school secretary-treasurer, to do this way, it will help your orphanage superintendent so much. We have had the reputation for the last thirty years of paying the orphanage bills at the first of each month. We want to keep up that record.

Last year, 1948, quite a number of our churches did not send us an offering until the end of the year. It made it very hard to meet our bills through the year. We run on a monthly basis, and everyone here expects their salary on the first of each month. The farm help want their pay weekly. In order to help us hold our good reputation as to paying our bills, we hope you will send in your offerings monthly, or at least quarterly.

The children's health has been remarkably good up to this time so far this winter. The time has been when they had to walk through the rain to school and get their clothes wet. At that time the public school had a poor heating system, and the children sat in their damp clothes and developed colds, and sometimes pneumonia. But we are happy to say we now have a modern heating system in our public school, and the orphanage has a large truck with a heavy waterproof cover, and when it is raining we back the truck up to the steps and load them in and haul them to school. Then we go back after them in the afternoon when it is raining. Since making this arrangement we have had but very few colds and not a case of pneumonia in a number of years. I have heard it said that "an ounce of care is worth a pound of cure." We have learned that in our long experience in this work.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 10, 1949.

Sunday School Monthly Offerings.

Amount brought forward	\$ 731.67
Eastern N. C. Conference:	
Oak Level	2.00
Eastern Va. Conference:	
Bethlehem (Nans.) S. S.	\$ 20.05
Liberty Spring S. S.	7.00

N. C. & Va. Conference:	
Bethel S. S.	\$ 3.30
Greensboro, First	95.35
Happy Home	9.00
Hines Chapel S. S.	6.00

Western N. C. Conference:	
Albemarle	\$ 20.00
Shady Grove	1.00

Ga. Conference:	
Bethany (Olive Pearson M. S.) .	2.50

Total this week from churches \$ 166.20

Total this year from churches \$ 897.87

Special Offerings.

Amount brought forward	\$1,481.91
Mr. Hairfield, children ...	\$ 20.00
Mr. Russell, for Kaye ...	100.00
Mrs. Black, children	20.00
Mrs. Kinch, children	15.00
Suffolk Welfare Dept.	30.00
Sale of eggs	2.40
Cash, Jesse Patrick	5.00
J. B. Taylor, rent	50.00
Mable Haith, rent	1.50
Miss Gertrude Herring ..	5.00
A Friend	5.00

Alamance County:	
Doris Ward	20.00

Total this week from
Special Offerings

Total this year from
Special Offerings

Grand total for the week ...

Grand total for the year ...

A PEN PORTRAIT. (Continued from page 10.)

James was perhaps the older and is usually named first whenever they are mentioned. His name is originally the same as Jacob meaning "supplanter." We hear little or nothing of him until about fourteen years after the Crucifixion when he was put to death, the first of the twelve to die.

Herod Agrippa was the grandson of Herod the Great. Herodias, who was the cause of the beheading of John the Baptist, was his sister. He reigned with great splendour over a kingdom larger than his grandfather, and was quite popular. He tried to increase that popularity still further by putting down the rising Christian heresy. And in 44 A. D. shortly after the Passover he had James, the bold and uncompromising, put to death, and Peter thrown in prison.

The legend of Saint Iago (James) indicates that he carried the gospel story to Spain. He returned again to visit Jerusalem where he met his death. Afterward his body was placed on board a ship and taken to Spain where it is supposed to rest in Compostella.

Benedict Arnold once asked a loyal captain what the Americans would do with him if they caught him. He replied, "I believe they would first cut off your lame leg, which was wounded in the cause of freedom and virtue at Quebec, and bury it with the honours of war, and afterwards hang the remainder of your body on a gibbet."—E. Foster.

STANDAART ORGAN CO., Inc.

BUILDERS OF FINE CHURCH PIPE ORGANS

Suffolk, Virginia

P. O. Box 696

We gladly submit estimates and drawings for a new "Standaart" organ without any obligation on your part.

When building a new church, we will be only too glad to cooperate with your architects in designing the organ chambers, without any charge to you.

All our instruments are custom-built and guaranteed for a period of twenty years.

Contact our service department for a yearly maintenance contract for/or restoration of your present organ.

Builders of the four-manual Cathedral Organ in Main Street Methodist Church, Suffolk, Virginia.

In Memoriam

JONES.

In loving memory of Mrs. Daisy Ballard Jones, we, the members of the Franklin Congregational Christian Church, desire to honor her memory and express our appreciation for all of her faithful and consecrated services.

Although a shut-in for a number of years which prevented her from attending services, we felt she was always present in prayer, and while on September 5, 1948, heaven became richer for her going, we mourn her loss. May we ever strive to imitate her good example by being more faithful in our duties to God's cause.

We bow in humble submission to God's will and extend to her loved ones our deepest sympathy and recommend that a copy of these resolutions be sent to The Christian Sun for publication, a copy to her family, and a copy recorded in the minutes of our church.

Mrs. E. R. BRYANT, JR.,
Mrs. B. V. HARGRAVE,
Mrs. E. P. JONES,

Committee.

MATTHEWS.

On October 20, 1948, our heavenly Father in his infinite wisdom called home Mrs. George M. Matthews who was a faithful member of the Woman's Home and Foreign Missionary Society of the Suffolk Christian Church.

We, the members of the society, offer the following resolutions:

1. That in her death we have lost a faithful member whose smile was always an inspiration to us.
2. That we bow in humble submission to the divine will of our heavenly Father.
3. That we extend our sympathy to the bereaved family.
4. That a copy of these resolutions be sent to the family, a copy be entered on the records of our society, and a copy be sent to The Christian Sun for publication.

Mrs. GEORGE E. ROGERS,
Mrs. HARRY P. TAYLOR,
Mrs. W. H. YATES,

Committee.

BLYTHE.

We, the members of Union (Southampton) Christian Church were saddened May 22, 1948, by the passing of our beloved friend and member, Mrs. Nettie Joyner Blythe. She will be greatly missed by her many friends and neighbors and most of all in her home where she faithfully served as a devoted wife and mother.

To pay tribute and desiring to express love and respect from our church, it is therefore resolved:

1. That we shall miss her in the sweet fellowship of our work together. We shall always cherish the memory of her friendship.
2. That we are grateful for such a true friend and member, one who possessed a strong Christian character and lovable personality.
3. That we extend to her bereaved family our heartfelt sympathy and commend them to the Comforter whose grace is sufficient for every need.

4. That a copy of these resolutions be sent to her family, one to The Christian Sun and one kept for the records of Union Christian Church.

NELLIE SCOTT,
Mrs. S. M. JOYNER,

Committee.

WARRINGTON.

We, the members of First Congregational Christian Church, Norfolk, wish to pay tribute to the memory of our beloved deacon, William V. Warrington, with the following resolutions:

1. That the church has lost an able officer and diligent worker.
2. That the Barrett Bible Class has lost a capable teacher and friend.
3. That we extend to his bereaved family our profound sympathy and pray God's watchful care may sustain them.
4. That a copy of these resolutions be sent to the family, a copy be sent to The Christian Sun, and a copy spread on our church record.

W. J. THOMAS, Chairman,
Board of Deacons.

BLYTHE.

On December 29, 1947, our Heavenly Father, who doeth all things well, saw fit to call from our midst Miss Margaret Etta Blythe, who was a devoted member of Union (Southampton) Christian Church. She was devoted to her family and to her home and was characterized by a kind and friendly personality. Therefore, be it resolved:

1. That we bow in humble submission to our Father's will.
2. That to the family and loved ones we extend deepest sympathy and earnest prayers that God's promises may give them comfort and consolation in their sorrow.
3. That a copy of these resolutions be sent to the family and to The Christian Sun for publication, and another copy be placed on the records of Union Christian Church.

NELLIE SCOTT,
Mrs. S. M. JOYNER,

Committee.

BAILEY.

We, the members of the Ladies' Aid Society of the Windsor Christian Church, wish to pay loving tribute to the memory of our dear member and co-worker, Leafy Wills Bailey, who died on December 14, 1948.

Therefore, be it resolved:

1. That we bow in humble submission to God who doeth all things well.
2. That while we miss her in the fellowship of our church, we will always cherish the memory of her fellowship and faithful service.
3. That we extend our heartfelt sympathy to the members of her family, and pray God's blessings upon them.
4. That a copy of these resolutions be sent to the family, a copy sent to The Christian Sun, and a copy be entered upon the records of our Ladies' Aid Society.

Mrs. SHIRLEY T. HOLLAND,
Mrs. J. C. ROBERTS,

Committee.

WILKERSON.

Mrs. Roxie Ella Wilkerson, widow of the late Dave Y. Wilkerson, died at the South Boston (Va.) Hospital on December 30,

1948. Funeral services were conducted at Union Congregational Christian Church, Virgilina, Va., by the pastor. Burial was in the town cemetery. She had been a member of the Christian Church over 35 years.

She is survived by three sons, Walter W. Satterfield of South Boston, Va.; Ed. O. and C. F. Satterfield of Virgilina; by 33 grandchildren and a number of great-grandchildren.

Mrs. Wilkerson was blind for a number of years and in ill health for a long period of time. Death released her from these maladies.

May the Father God bless those who mourn.

M. W. ANDES.

THE TEACHER'S RESPONSIBILITY.

No one but the school teacher is in so favorable a position to give the truthful story about alcohol. The job belongs to the men and women of the school classrooms, and when they have done what the laws of many States have specifically required of them, the most ingenious and specious of commercial advertising will make but little impression on youth.

The teaching about alcohol should give the facts upon which children can form their own opinions by "thinking through" the relation of their choices of food and drink to their health and way of life.

It has been shown by a series of experimental observations that young children, if having access to various wholesome foods known to contain suitable ingredients for their healthy growth, and if left to their own preferences, select and ingest the elements of a healthy diet.

When faced, however, with other people's choices with the influence of tradition, social custom, the effects of advertising, economic pressure, storage of foods out of season, and lacking free access to a wide range of natural food products, the child of today—like its parents—finds the choice of what it can, or must use as food or beverage, an increasingly difficult problem.

Those of us who are the trustees and interpreters of the assembled facts of our predecessors and of the sciences of today should make sure that no honest fact concerning any hazard and handicap to life, such as alcohol, is withheld or forgotten in the teaching of the school children.

The effect sought and found from the use of alcoholic beverages of any strength is due to ethyl alcohol. Ethyl alcohol is a narcotic drug which removes inhibitions by depressing the functions of the brain. Its use has not been found to improve any of the bodily functions of a healthy person. —Dr. Haven Emerson.

Message for Race Relations Sunday February 13, 1949

Approved by the Executive Committee
of the

Federal Council of the Churches of Christ in America

"Be kindly affectioned one to another with brotherly love; in honor preferring one another."—Romans 12:10.

Divine Love makes Christian brotherhood different from every other kind of human association. This love requires for every person justice and full opportunity because of his dignity and worth as God's creature and the object of His redemptive love. To profess to love God and to give offense to our brother because of racial difference is to sin. The love of God and the love of our fellowman go together.

Christians, therefore, face the task of making love a reality in their own lives by the practice of brotherhood. There are persons, known and unknown, who in spite of difficulties live lives of real Christian brotherhood with those of other races. Some individuals, however, fear the loss of personal status and community influence which they assume the practice of Christian brotherhood in race relations would bring. In practice they allow such fear to outweigh the belief that the brotherhood of love under the fatherhood of God is the highest goal of life. They do not apply Jesus' words: "... seek ye first the Kingdom of God ..."

The practice of Christian love calls for continuous examination of human motive, for courageous and intelligent facing of worldly pressures from without and emotional pressures from within, for complete and daily dedication to Christ.

The Christian Church can point to experiences within its own life which are examples of brotherhood. An impressive illustration of this was found in the Christian fellowship achieved by representatives of many races in the first Assembly of the World Council of Churches at Amsterdam, Holland, in the summer of 1948. There is also a challenge in its statement:

"... the Church has failed most lamentably, where it has reflected and, by its practices, then sanctified the racial prejudice that is rampant in the world. And yet it is here today that its guidance concerning what God wills for it is especially clear. It knows that it must call society away from

prejudices based upon race and color and from the practices of discrimination and segregation as denials of justice and human dignity, but it cannot say a convincing word to society unless it takes steps to eliminate these from the Christian community because they contradict all that it believes about God's love for all His children."

The churches must recognize in our own nation the unrighteousness of segregation and such racial injustices as denial of the right to vote; the actual inequality of the so-called "separate but equal" opportunities in education, health, public services; racial discrimination in employment; racial restrictions in housing, and sometimes the use of law and mob violence to enforce these practices. To their hopes and prayers for peace the churches must add evidence of Christian power to uproot seeds of racial conflict in the community.

The warning is clear and grows swiftly clearer that judgment awaits us if we fail to practice love. In the words of John's Epistle: "He who hateth his brother . . . walketh in darkness and knoweth not whither he goeth." The failure to heed the warning has resulted in the sharp racial division of our own nation. It is essentially the cause for the fear and hatred that hover over all the nations of the earth.

How can we Christians expect the nations to settle their problems on grounds of justice if we continue to withhold justice from brothers of another color? What can we say to the non-Christian peoples of the world? How can our nation take effective leadership in developing an international bill of rights if we do not live up to our own Bill of Rights?

We must face this responsibility not only on Race Relations Sunday but every day. We must break away from every unchristian racial relationship now. Individually and in the fellowship of the Church, Christians must take the lead in correcting racial injustices and in strengthening the spirit of brotherhood. In the brotherhood that Christ has revealed as the will of God, there is healing for the nations and a solid foundation for lasting peace.

1844 - Over a Century of Service to the Denomination - 1949

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CI.

RICHMOND, VA., THURSDAY, FEBRUARY 17, 1949.

NUMBER 7.

WIN THEM BACK

By REV. ROBERT A. WHITTEN, Chairman
Committee on Evangelism and Spiritual Life of
The Southern Convention

What about those members of your church who seldom, if ever, come to church any more? Once they believed enough in the church to unite with its fellowship. Perhaps if you could persuade them to return they would become not only regular attendants but loyal workers in Kingdom service. Have you let them know your concern for them, your sorrow for their absence, your joy in the prospect of having them back in fellowship? Don't give them up. Think how God has kept on forgiving you, giving you another chance to love and serve Him. You and your church need these members who are temporarily out of circulation. What an example they are before the world, bearing witness of the failure of the church to make them Christian! What an influence and help they might become, enlisted with you for Christ! Two Christians, fully consecrated to God, could win them (most of them at least) back to the church, back into service for others, back into the peace they once knew, back into the joy of communion with God.

Preparation for the Task.—Before we go to win them we need that preparation of mind and heart that can come only by feeding daily upon God's word and heart searching prayer. Reading the Bible daily will be the means of deepening one's spiritual life. From its pages God will speak and feed the soul with hidden manna. The little booklet, "Daily Devotions," is inexpensive and will prove helpful to any one who ponders its pages. As the physical body requires food so must the spiritual be sustained by daily meditation and prayer. Keep the altar burning until the Holy Spirit sets your heart aflame and sends you out to seek some soul for Christ's sake.

Your God-Given Souls.—Among your friends are those who have not met Christ. It is your privilege to introduce them to your Saviour. Tell them what He has meant to you. Ask them to believe Him, to trust Him, to accept Him, to yield to Him. Tell them God is waiting for them only to claim His promise of salvation. You dare not fail to seek them. You will rejoice when you have won them.

News Flashes

The Mission Board of the Southern Convention is meeting on Thursday of this week at Henderson. Dr. F. C. Lester is president.

Dr. Stanley U. North will preach at Bayview, Norfolk on Sunday evening and will speak at the Eastern Virginia Ministers' Association in Suffolk on Monday.

Mrs. M. T. Garren of First Church, Greensboro, was the speaker at the meeting of the Winston-Salem Council of Church Women on Wednesday, February 9.

THE CHRISTIAN SUN salutes those churches that have erected new parsonages recently. The list, although not complete, would include: Burlington, Shallow Ford, Winchester, and the Convention Home at Elon.

Hank's Chapel Church, near Pittsboro, Rev. Mack V. Welch, pastor, is experiencing a gain in membership in Sunday school attendance and the church attendance is increasing notably.

LAYMEN'S LEAGUE.

"The Men of the Church Club" of Haw River Congregational Christian Church, held their regular monthly dinner meeting January 22, 1949, in the basement of the church. Mr. Frank Bain's Sunday School Class served the men a most delicious dinner.

The speaker of the evening was Mrs. John Archie Long, Sr., a former Sunday school teacher of the Men's Class. Mrs. Long led a most interesting discussion on Biblical characters, including Christ, Moses and David. She also conducted a Biblical quiz.

The Club elected the following officers for the year: Lester James, president; E. D. Abernathy, vice-president, and Thomas Terrell, secretary and treasurer.

The church is proud of the work "The Men of the Church Club" has done and is doing now. They sowed grass seed on the parsonage lawn, assisted in weather-stripping and screening the parsonage. They have donated both work and money toward the building of the parsonage garage which is now under construction.

MRS. J. C. WILKINS,
Publicity Chairman.

SEEING IS BELIEVING.

[Extracts from address by Miss Helen Kenyon, Moderator of the General Council, at the Church Extension and Evangelism Division Luncheon, Monday noon, February 7, in the Hotel Cleveland.]

Fifty-six per cent of the population of our United States have changed their homes since 1940. In Silver Spring, a suburb of Washington, D. C., the population in the last four years has increased from 46,000 to 80,000. Here a Silver Spring church is being built for a community of 10,000 souls. We are on the job in Silver Spring. You must see the new film about this church: "We would Be Building."

All over the country you find churches like that in these new communities. I've seen new churches overcrowded before they're finished. In California I saw a fine little church. The young minister said, "What are we going to do about the church school when it rains? Half of those children are now meeting on this open lot!" Six months later when I returned I asked: "What *are* they doing? What *did* they do in the rain?" The answer, with a grin, was: "It hasn't rained yet!" You remember the drought! But now it has rained, and what are they doing? The law there does not permit church school classes in private homes. So they've *had* to tell them to go ahead and build an addition to that church, though our Board of Home Missions' treasury is empty to help churches like that and so is the treasury of the Southern California Conference.

I've been in Northern California at the Orinda Church, just outside the San Francisco Bay area. I thought I saw a carpenter as we approached. A man with a carpenter's cap and a carpenter's apron; and lo and behold, it was the minister! "What are *you* doing?" we said. "I am working on flooring for two tents we've been able to get so that when it rains our church school will have a place to meet."

A survey of an area near Seattle showed that 88 per cent of the people in that peninsula were not connected with any religious institution, whither Catholic, Protestant or Jewish. . . . You can see why we say we have to put money in to start a church. We have to get the people to want a church. In the *early* times, a group of people started a church. But *now* they don't know that they need a church until we start one.

But let me end up with Paradise Hills, out side of San Diego, because
(Continued on page 11.)

HISTORIC ORGAN COMPANY COMES TO SUFFOLK, VA.

The first Standaart Organ was built in 1628 by Adrianus Standaert van den Haspel in Cathedral of Dordrecht, Holland. The Standaart firm was incorporated in 1904 in Holland. In 1926 a second factory was opened in Antwerp, Belgium, a third one in 1928 in Paris, France, and a fourth one in 1929 in Thornton Heath, near London, England. The Standaart Organ Company in Holland usually employs about 120 people.

In 1947 Dr. Adrian Standaart came to this country and started a factory at Fork Union, Virginia. Due to the very rapid increase of business the plant in Fork Union became too small and after long negotiations and not for a small part due to energetic cooperation of Mr. Richard Hinman, secretary of the Suffolk Chamber of Commerce, and of Mr. Leon A. Familant, chairman of the Industrial Committee of this Chamber, the Standaart Organ Company obtained a suitable building and lots on East Pinner Street.

The "Standaart" Organ is not mass produced, but every instrument is custom-built to suit the particular acoustical and other requirements of the building where it is to be installed.

The type of labor used to build a "Standaart" Organ is highly skilled. Cabinet makers, carpenters, electricians, sheet metal workers, organ mechanics, pipe makers, tuners, voicers and office staff are employed.

Lumber and materials used are of the highest quality. In contradiction with the customary working methods, the windchests of the "Standaart" Organ are constructed completely out of the highest grade mahogany, whereas the generous use of silver for electric contacts, the very specialized types of electrical relays and action enable the Standaart Organ Company to guarantee its instruments unconditionally for a period of twenty (20) years.

The President of the Standaart Organ Company has worked out a scheme to employ on a large scale disabled War Veterans; in doing this the management trusts to do its share in solving the employment problems for these people.

The Company solicits applications for skilled labor in the above-mentioned trades in care of Suffolk Chamber of Commerce, or Post Office Box 696, Suffolk, Virginia.

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

ATTEND MIDWINTER MEETINGS.

The following persons from the Southern Convention were in attendance at the General Council of the Congregational Christian Churches in Cleveland, Ohio, February 4-5: Miss Pattie Lee Coghill, Rev. Roy D. Coulter, Dr. Jesse H. Dollar, Rev. W. Walter Hall, Dr. Stanley C. Harrell, Rev. Robert Lee House, Rev. Clyde O. Koon, Rev. J. Everette Neese, Mrs. O. H. Paris, Mr. Clayton A. Pugh, Mr. Cyrus Shoffner, Rev. W. W. Stevens, Dr. William E. Wisseman, Rev. Robert A. Whitten and Superintendent Wm. T. Scott.

Mrs. O. H. Paris, president of the Woman's Convention of the Southern Convention attended the meeting of the State Presidents of the Congregational Christian Women. Stanley C. Harrell is a member of the Executive Committee of the General Council. Mrs. Wm. E. Wisseman is a member of the Board of Directors of the Board of Home Missions, and Superintendent Scott attended the Superintendent's Conference in connection with the Midwinter Meetings held in Cleveland following the Special Session of the General Council.

LEADERSHIP CONFERENCE.

The Leadership Training Conference for the Norfolk-Portsmouth area was held at Rosemont Church February 13-16. The attendance was good and the interest in church work was greatly improved as a result of this conference. The conference for the Suffolk area for Sunday school teachers and officers will be held at the Suffolk Christian Church February 20-23. Faculty members serving on the faculty of these schools are: Dr. F. E. Reynolds and Dr. W. W. Sloan of the Elon College Department of Religion; Rev. B. V. Munger, Chapel Hill; Miss Leila Anderson of the Division of Christian Education of the Board of Home Missions.

BIBLE INSTITUTES TO BE HELD.

A series of Vacation Bible Institutes will be held February 24-March 3 for leaders in the Vacation Bible Schools for the coming summer:

February 24—Norfolk area, Second Church, Rev. J. E. Neese, minister.
February 25—Suffolk area, Suffolk

Christian Church, Dr. John G. Truitt, minister.

February 27 — Waverly - Wakefield area, Waverly Church, Rev. J. E. McCauley, minister.

March 1—Henderson area, Henderson Church, Rev. J. F. Apple, minister.

March 2—Greensboro Church, Greensboro area, Rev. W. E. Wisseman, minister.

March 3—Asheboro, Asheboro Church, Dr. F. C. Lester, minister.

These institutes will be held at 7:30 on the dates given and all leaders and prospective leaders are urged to attend. These institutes are being sponsored by the Christian Education Board of the Southern Convention through its Children's Division headed by Mrs. Carey (W. J.) Andes, Chairman, and leaders of the Convention will be Miss Leila Anderson and Miss Pattie Lee Coghill and they will be ably assisted by the leaders of the women's work in the Convention.

SEMINAR TO BE HELD AT RALEIGH, N. C.

A Seminar for Ministers, Religious Education Directors, Social Workers, Y.M.C.A. and Y.W.C.A. Secretaries on Pastoral Counselling and Ministering to the Sick, under the auspices of the North Carolina Council of Churches, with Dr. Russell L. Dicks of Duke University as the Resource Leader, will be held on Monday, March 7, in the United Church of Raleigh, corner of Hillsboro and Dawson. (Continued on page 14.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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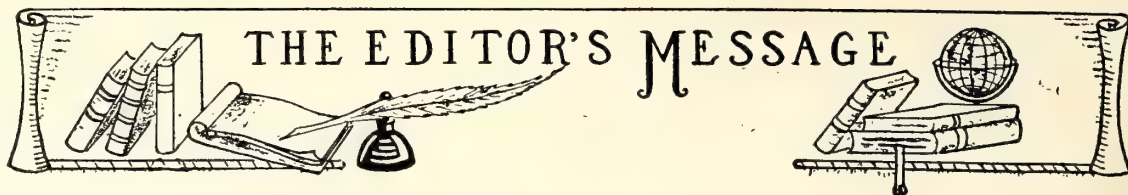
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Rationalize Our Divisions or Realize the Kingdom

Numbers of people have expressed surprise and made inquiries concerning opposition to the Merger which manifested itself at Cleveland. It should be stated at the outset that members of the opposition have rendered a service by drawing attention to important points which otherwise might have been overlooked. They have insisted on a realistic appraisal of the Basis of Union. The Interpretations were drawn up and approved to cover certain ambiguities and safeguard essential rights. Admittedly there are difficulties incident to this union. In all probability some have been over-emphasized while others have been overlooked. However much we may be perplexed at certain points, we are not cast down. To admit that we are unequal to the exigencies of Christian union, however complicated or difficult, would be a sad commentary on twentieth century churchmanship.

Much of the opposition could be summarized under the heading, "Ode to Freedom." The autonomy of the local church is defended at great length, as if it were the **summum bonum** of the Christian life. There is fear that this autonomy is jeopardized by the Basis of Union. Strange, is it not, that Christ had so little to say about freedom. On the contrary, we find him saying: "He that saveth his life shall lose it and he that loseth his life for my sake shall find it"—"Except a corn of wheat fall into the ground and die, it abideth alone." Undue emphasis on freedom may become an exceedingly selfish thing. Beneath the Cross the testimony of freedom concerning cooperation is ever this: "He must increase and I must decrease." Discipleship, rather than free-

dom, is the pearl of great price.

One speaker made the charge that many ministers present who favored union had members in their church who were not in favor of union. Granting the truth of this accusation, what does it prove? The same ministers in all probability have members who are not enthusiastic about temperance, missions, stewardship and race relations. But that fact does not invalidate the rightness of these causes. Since when has the ministry been supposed to take its cue from the attitude of the laity? It has a higher Cue.

Of course, the crux of the matter is this: some few claim that this Merger is not the will of God. They claim that the prayer recorded by St. John, "That they all may be one," has no reference or relationship to this union. Now it is one thing to admit that Jesus might not and probably was not thinking of our present denominational divisions, but it is quite a different thing to maintain that the prayer of Jesus has no relevance or application to our divided Protestantism. This is an arbitrary interpretation of the deepest supplication of our Lord. It limits the atoning work of our Savior. It places a premium on the **Status Quo**, and gives divine sanction to those who shirk in the face of a difficult task. Union, Christian union, must be more than unctious and irresponsible fellowship. It must bear the yoke of Christ.

"Repent," said the Master, "the Kingdom of God is at hand." It is at hand, thank God, now. Let us repent, cease rationalizing our divisions, and enter the Kingdom!

Blue Book Digest

The textbook for the Midwinter Meetings was a mimeographed copy bound in blue, bearing the title: "Dockets, Reports and Other Data in Preparation for the Congregational Christian Midwinter Meetings of The Missions Council, the Directors of the Board of Home Missions, the Prudential Committee of the American Boards, and the Council for Social Action." A perusal of this Blue Book gives a glimpse of our denominational work on many fronts, demonstrates the calibre of our denominational leadership, and reveals something of the magnitude of our total enterprise.

Since this document was prepared as a workbook and not for general circulation, perhaps it is advisable to lift a few significant items from its pages for your information. For instance, some of the major donations of the Congregational Christian Service Committee have been: 1,200 gallons of cane treacle from the Alabama Council of Church Women for Great Britain; 3,000

cases of grape juice to France; case of vitamins to Naples, Italy; boxes of candy, toys and school supplies for distribution in Germany. Plans are now being made for a service and rehabilitation work camp project in Puerto Rico this summer. Rev. Anthony Caliandro is carrying on a family rehabilitation program in Naples. Rev. Harold Schomer is the missionary representative in France. Professor Harold C. Harlow, Jr., represents the Committee in and around Athens, Greece; while Miss Ruth Nichols administers the program of the Committee in the area of Salonica in northern Greece. Four representatives are engaged in a strategic program of youth work in Germany.

One example of the many services of the Board of Home Missions is the following given by Philip M. Wid-
enhouse: "For some time the denomination has been concerned with the problem of churches 'marginal' in character but with signs of promise. A strong com-

mittee consisting of two superintendents, Alden and Collins; two seminary men, Obenhaus and Woodward; and two board representatives, Tripp and Widenhouse, are at work on this problem of helping the churches develop their full potential strength." Mr. William K. Newman reports that the Christian World Mission Program provides \$318,000 toward the con-

struction of new churches and \$126,886 for older churches during the year.

The American Board outlines what you and I, our four hundred missionaries and their 8,000 national co-workers can do to help save the world. Truly this is a great program—to home and abroad—to which we are unitedly committed!

What About China Today? A Statement from the American Board

The American Board is not closing down its work, nor is it being closed out. Much—the Foochow and Shaowu Missions—continues only indirectly affected by the upheavals in the North. Important service is being rendered by all our missionaries, whether still located where they were or transferred to quieter areas. Of the 41 missionaries in the North China Mission three months ago, 29 decided to stand by. Only six left China. Two were on the edge of retirement, and three are now at work in the Philippines. The Foochow Mission has been strengthened by the transfer of two families from North China and the arrival of a new family from the United States.

Is This Determination to Stand By Justified?

Most certainly, on at least four counts:

1. *Chinese leaders requested it.*—Mr. S. C. Leung said: "Purely as a Chinese I would speak emotionally. This is a civil war in China. All the trouble has been created by ourselves. We have no right to expect our foreign friends to stay on and suffer with us. As a Christian, however, I must speak rationally. Whether from the standpoint of idealism or from the standpoint of realism it is better to have our foreign colleagues to remain with us wherever this is possible. Ideally speaking the church is international in character and world-wide in scope. Its object is to serve the people. So long as there are people to serve it is our duty to stay."

2. *Our own closest Chinese comrades in the North re-enforced the request.*—What David Stowe wrote from Tientsin when he and Virginia made their decision to stay—barely three weeks before the birth of their second child—is eloquent: "Why should we shatter the solidarity and morale which which has been achieved through generations of missionary endeavor since our arrival in Tientsin?"

3. *Our missionaries who have stayed on felt they could do no otherwise.*—There has been not a word of criticism of those who for sound reasons accepted the offer of the Board that they withdraw. But Stowe spoke for all who decided to stay when he said, "We have been preaching faith, courage, the utter dependability of God, to people in America and in China now for years. Was it not time to try translating those great ideas from words into action! If the church is to meet and overcome the world-wide challenge of Communism, somewhere it has to stop running and start digging in. This looks like a place to dig." Our faith and witness as well as theirs, is strengthened by words like that.

4. *Our experience in North China to date buttresses this position.* Fengyang (formerly called Fenchow) and Taiku were captured by the Communists in July. They found four American women there: Mary Dewar, Louise Meebold, Emma Noreen, and Gladys Williams. Word has seeped out under the curtain several times. It has been uniformly good.

What of the Future?

The prospects are not too bright. We know that the present liberality of treatment by the Communists is more likely to be tactical and temporary than evidence of change in fundamental policy. Yet their position in the country is shifting from that of rebels against the established order to that of rulers responsible for establishing a new order. They must, it would seem, begin to abandon practices which have been largely destructive, and begin to promote constructive efforts of many kinds. They are undertaking an enormous task, even if their control stops at the Yangtze—which seems unlikely. They must now fulfill at least a few of the promises they have made. They will need all the help they can get, and if wise they will antagonize as few as

possible of those who might help the people. Our schools, hospitals and rural reconstruction programs are too highly prized by the people to be wantonly destroyed.

Yet it requires faith almost to the point of credulity to believe that anything less than hard times are ahead for the Church in China. Such times began in North China for Lintsing and Tehsien in Shantung three years ago, and for Taiku and Fenyang last July; they are beginning right now for Tientsin, Paoting, Peiping and Tungchow. We have no assurance that trouble does not await the Foochow and Shaowu Missions. The essential loyalty of Chinese Communist leaders to Moscow is a matter of record, oft reaffirmed over the years and recently reiterated in print, and over the radio.

Life will be hard for our work and our workers, for our missionary friends and our Chinese colleagues. Living conditions will be austere beyond anything our people have known. There will be long periods when communications with us will be slow, difficult, and perhaps impossible. There may be interdicts against foreign subsidies even for the strictly humanitarian parts of our program. There may be gradual but steady tightening of the screws—anti-religious and anti-foreign agitation, and repudiation of some of what we regard as the essential freedoms of life.

The Past Three Years Have Been Invaluable.

During this breathing space, between two struggles for survival, Chinese Christians have renewed their strength for whatever may lie ahead. They have received convincing evidence that Christians in this country—in a profound sense the spiritual parents of their churches, and under God the source of much of their religious nurture—have cared for them, do care for them, and will continue to care for them.

Who can estimate what it has meant that:

Much property has been repaired and restored to active and continual use.

Relief of many kinds has been made available to meet desperate human needs.

Refresher courses have been possible for some of the more experienced pastors and teachers.

A select few have even had the chance for a year of study and refreshment in America.

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

It was only \$3.81. But when you consider the circumstances it seems like a goodly sum. The young mother who handed it over to me told me that she wanted me to take it for the Lord. "It is the Lord's money," she said. She was sick, poor, had two small children, and her husband made only a small wage. I brought it to the church, put it in an envelope and sealed it up, and labelled it "The Lord's money."

Seeing the surroundings I didn't want to take it. But I had no choice in the matter, when she told me that it was a tithe from her egg money. "The hens have laid right well," she said, "and there has been enough to eat and some to sell, and I have strictly kept the tenth for the Lord."

She is in the hospital tonight. I hope she lives because the little two-year-old son of hers, and that little four-year-old girl, will have a good mother if she lives. Her little tiny home was clean and although there had been adversity she believed in God, and the Church. She had faith in prayer, or rather, I should be using the present tense, because she is still living. She is kind to her husband. He told me so himself, although sometimes he fails her. She will make a good man out of him if she lives, and there will be better days ahead.

It was a real blessing to me to hear her talk. And it meant something to see the gratitude in her face as she thanked me for the prayer which I offered in her behalf. Funny how one often feels one should be praying for oneself in a place like that. Perhaps it was the prayer that I prayed for myself which the Lord heard. I said if the Lord spares me to go into my pulpit again I shall speak out for Him.

And what is more I shall try to be a better steward, and not feel that what I give is too much, but only try to give more, and serve Him better. There are those who could really do things with a tithe. Their tithe would mean so much. Hers was only \$3.81. Who knows, maybe the Lord will use it yet to cause someone else to consider his stewardship, and do a bit better for God. At any rate her tithe has caused me to take an interest in her husband, and the two little children, and it may all turn out that God will

multiply her tithe and in His own good time repay her manifold in the grace He shows toward her family.

Perhaps I shall add 19c to it and send it to CARE for one of those twenty-eight-different-kinds-of-seed packages for some poor family in Europe where her name would fit right in — *Spenyovics*. The name sounds awfully strange to me, but maybe our kind heavenly Father knows other people by that name and maybe it doesn't sound at all strange to him.

JOHN G. TRUITT.

CHRISTIANITY FACES COMMUNISM.

[A talk by Miss Alice C. Reed, just back from Peiping, North China, Congregational Christian Educational missionary, before the Missions Council of Congregational Christian Churches in Cleveland.]

On February 1 the last of the seven stations of the North China Mission of the American Board of Foreign Missions, Congregational, passed into the hands of the Communists. The long months during which the "creeping terror" drew closer and closer, and the hordes of refugees crowded into temples living a miserable existence grew greater and greater, have come to an end.

During the nearly three years since I returned to Peiping following a year and a half teaching in refugee schools in West China, people continued to hope for the defeat of the Communists. The disillusionment was great when following the defeat of Japan the Chinese learned that instead of the peace for which they hoped they were in the midst of a civil war.

As one of our Chinese Christian leaders said, "This has destroyed the sympathy many people felt toward the Communists." As far as I was able to find out from careful questioning, not more than a tenth of the common people have been pleased when their homes passed into the control of the Communists. One of our thoughtful pastors remarked two months after his city changed hands, "People dislike them so much that they don't even like the good things they do."

Only a trickle of students have gone to Communist territory while thousands of the common people have fled at the approach of the Communist armies or escaped after their

homes were taken. North China has not gone Communist because the common man has been converted to Communism but because the National Government was weak and ineffective while the Communists had a highly efficient organization both in its army and in its propaganda department. They knew what they wanted and have gone ahead ruthlessly to gain their end willing to sacrifice not only their own comfort but the lives of any number of the common people.

Some things in their program appeal strongly to the idealism of youth and seem not too different from our Christian teaching. Mr. G, whom I first knew as a teacher at Techow 30 years ago, told me last summer, "When the Communists first came to our village and told what they were going to do I thought 'This sounds good; it sounds like the things the church teaches.'" But, he added sadly, "When they began to put their theories into practice it was a different matter." Some things in their program appeal only to the lowest elements of society.

I have been asked why I am opposed to Communism. My answer has three parts: (a) Communists in China have encouraged personal vengeance—one of the things human society has been struggling to overcome for thousands of years. (b) They believe that the end justifies the means and use any means however cruel to gain their end. (c) There is a totalitarian system where the common man has no value or importance except as he is of benefit to the system.

The Communists know what they want. They have a plan. Students who take their course in propaganda are taught that Christianity is their last but greatest enemy. But in the meantime Christianity is being given a further chance. Our two mission stations in Shansi fell to the Communists the eleventh day of last July. Our missionaries had planned to leave fearing that it would be impossible to carry on any work. But the rapid advance of the Communists cut off their chance to escape, and we in Peiping waited anxiously for word. This came before long and at intervals more word has come. The Communists immediately posted notices that the missionaries and mission property were not to be disturbed. Schools, hospitals and churches were allowed to carry on though the textbooks in the schools had to be approved by the Communists. This was all in great contrast to the situation in Shantung,

(Continued on page 11.)

News of Elon College

By PRESIDENT L. E. SMITH

INTRODUCTION TO PRESIDENT SMITH'S REPORT TO BOARD OF TRUSTEES.

Freedom of mind, of action, and of purpose are essential to the normal development of human personality. Freedom in the processes of education, the selection of faculty, the building of the curriculum, and classroom procedures, is necessary for broad, accurate information, and the effective training of the individual. The individual is the product of his training, whether that training be in the home, classroom, office, shop, field or factory. His training must bear the mark of freedom if he is to bear the fruitage of freedom in present-day society.

In America, we have been accustomed to freedom in its truest sense—freedom of speech, freedom of expression, freedom of enterprise—freedom within the law. Only in recent years have we felt the hand of restraint. This restraint has been necessary because of unusual disturbances occasioned by the war. Now that the war is over, the cause of freedom is fresh on our minds and we grow impatient under restraints and are asking for a return to the privilege of freedom purchased by our forefathers at great cost. We must preserve our freedom. We owe as much to posterity.

Freedom in education is the key to freedom in society. (Free schools and free colleges are essential to the continuance of free education.) Freedom from political restraints is necessary if our schools and colleges are to continue as free institutions. In America we have a dual system of education—a system of tax- or state-supported schools and colleges and a system of privately endowed and church related schools and colleges. Under our present systems neither system will brook any outside interference or domination of any kind. Each school must remain free to do its own job. All is good and well so long as freedom in cultural centers is tolerated. Non-cultural forces, however, are becoming impatient. They would find their way into our systems of education and have something to do with their support and something to say as to their conduct. Flattered

with the idea of financial aid we close our eyes to the evils of control. When once political intrigue puts its hand of control on our system of education, it will be next to impossible to break such a control.

In America at this critical moment we should refresh our minds as to the history of education and of educational institutions outside of this country. It is possible, at times, I am sure to learn valuable lessons from what has happened to other people and countries. One hundred to one hundred and twenty years ago, Germany, France and Italy had a dual system of education comparable to what we have in this country—state supported and privately endowed church-related schools and colleges. The state began to increase its support and to tighten its control accordingly. The private schools closed and disappeared. In the case of Germany, the state seized complete control of its system of education and the state said where the schools should be, what should be taught, who should teach, and who should be taught. We do not need to be told the results. They are painfully evident.

In our country we are scenting the trail of education in European countries and are beginning to follow in their footsteps—federal aid to education. Federal control, limited or unlimited, will follow. Ultimately unscrupulous politicians will have something to say about this whole business of education. This would be tragic. The only way to prevent such conditions is to retain our privately endowed and church-related schools and colleges. The only way to retain them is to make them stronger, financially and otherwise. The only way to make them stronger is to substantially increase our financial contributions to them. It should not be necessary to remind ourselves that state appropriations to our tax-supported schools have trebled and quadrupled in the past ten years but that our support to our school, Elon College, has remained about the same. As a Board of Trustees, a church, and alumni, we now face a serious alternative to substantially increase the financial support of our college or prepare ourselves to watch it grow weaker, less

important, and ultimately disappear from the field of higher education.

APPORTIONMENT GIVING.

Contributions from our churches and Sunday schools for the college have been coming in very well. In comparing amounts received a year ago as of this date it is found that we are approximately one-third behind that of 1948. Weather conditions in 1948 were extremely unfavorable for church attendance in rural sections. This year unpaved roads have been difficult for traveling, otherwise, the weather has been quite favorable. Even though weather conditions have been more favorable, contributions from Sunday schools and churches have not been as large. It is hoped that this is not prophetic for the entire year. The college has its commitments and extensive financial demands are being made every week. If we are to keep the college in favorable financial condition, our churches, Sunday schools and friends must be considerate and generous. Amounts received from the students for tuition and fees are not sufficient to meet the current financial demands.

In this particular, Elon College is not alone. All schools must receive outside support if they are to continue their program and remain out of the red. In the light of existing conditions and the current needs of the college we are trusting that our churches and Sunday schools will be punctual in meeting their apportionments for the college. The college is always grateful for any cooperation and help given.

Churches.

Previously reported	\$ 685.76
Eastern Va. Conference:	
Rosemont	75.00
N. C. & Va. Conference:	
Ingram S. S.	16.22
Liberty S. S.	18.40
Western N. C. Conference:	
Ether	6.06
Pleasant Ridge	65.00
Va. Valley Conference:	
Mt. Lebanon S. S.	15.00
Winchester	25.00
Total	\$ 220.68
Grand total	\$ 906.44

A Wurlitzer organ has been installed in our Lynchburg Church and was used in the service of worship last Sunday for the first time. Rev. James B. Allen, pastor, is serving this year as vice-president and program chairman of the Lynchburg Ministers' Association.



SHAOWU LETTERS.

The hospital carries on just about as usual. Out of our twenty-five beds we keep fifteen busy. Most of the cases at present seem to be malaria, typhoid, and amoebic dysentery. The out-patient clinic sees twenty to thirty patients a day. Like every other hospital in China we are having a terrible time keeping our noses out of the water. With this terrible inflation, our American currency has suddenly become worthless. Also our American backing has dropped considerably. The local fees don't bring in enough to buy medicines for the hospital work. This month we had just enough money to pay the servants' salaries. As yet the Christian doctors and nurses have had no pay. In this sort of situation, it makes free care almost impossible.

This month we opened a free Well Baby Clinic at East Gate, after struggling with carpenters and repair men for over a month. This time it was Ed that went through all the battles trying to get the work done. One of the church ladies is donating free time to help keep the big Chinese stoves running and help with the actual washing of the babies. We run these baby baths along with the weighing and measuring of the children because the mothers' homes are so cold that the kids go all winter unwashed unless we provide a place. They bring clean clothes and we provide a warm place, soap and warm water. The soap, towels, powder and even money for fuel has been given by American churches. It does one good to see this united work of America and China. Mrs. Lee will do the washing because children at an early age learn to be afraid of this white face of mine. They let me weigh and measure them with great howling and kicking on the babies' part. You can imagine how scared the baby would be if a white monster took his clothes away and started to wash him. So it pays for me to stay away and act as big boss. The kids are so cute, I surely hate my role.

This clinic is also being used by the Chinese doctors in our hospital to be-

gin work for the blind. All kinds of eye diseases will be brought to the clinic. The money for this work was donated by an American woman.

Another use for the clinic will be to take care of the school nursing of Han Mei (our church school) which is very close. So you see Ed's efforts were not in vain.

FRANCES RIGGS.

* * *

The immediate future looks dark here as it does all over China. As a matter of fact, our troubles are merely a reflection of the afflictions the whole country is passing through. We are hundreds of miles from the Civil War and the Communist danger, and the local population is not faced with famine because of crop failure or despoiling armies. But the inflation, which I reported in my last letter as having apparently been licked by the issuance of new currency, went wild again; and whenever that happens, of course, everyone suffers except for a few speculators, but most of all those on fixed cash incomes such as employees of institutions like ours. And unfortunately, as with China as a whole, there is a deplorable tendency here to blame America for the hospital's plight, the boys saying that all their difficulties arise from the fact that *we* didn't come through with enough money in time.

However, like the rest of China, the people here show that baffling but admirable trait of not knowing how to get completely discouraged and give up. They have no clear idea of how they are going to hang on, and their efficiency and standards may be down to zero, and they may simply muddle along and hope, without basis, for some sort of lucky break just ahead. But at least they never completely surrender and stop trying, either in the war or adversity, like so many other nations and groups all over the world. They have done a lot of muddling through the past, but at least China has a 4,000-year history of unbroken existence just because of this quality. Recently I have been digging up my yard to plant a vegetable garden, and noticed that every-

where I dug I struck old fragments of brick, tile and pottery. Dick Jackson, excavating a six-foot hole in his yard to put in a septic tank, found the same sort of rubble all the way to the bottom. We were then told that it is the same all over Shaowu, at least within the city walls; the whole present city is literally built on the rubble of Shaowu's of the past, which have been razed, or gone to decay, time after time, as China's perpetual wars and famines and other disturbances rolled around; and yet Shaowu has always been a *living city*. You can see the heritage of the past in the habits of the common people, their apparent selfishness and miserliness coming from their age-old intense struggle for survival, but also their patient and uncomplaining acceptance of adversity, and their cheerful plodding along at their tasks, no matter what the prospects for the future. I notice also that when things get tough, the people here do not go insane or commit suicide or have nervous breakdowns or get high blood pressure or heart attacks or stomach ulcers or any of the other diseases that plague us when the strain of living becomes too great for us. It is a reaction to adversity that bears study, and the good features of which we would do well to preserve. It is easy for us greenhorns here to get discouraged when the outlook for the future seems so dim, but I think I can understand a bit of the spirit of our colleagues in North China, most of whom have turned down the Consul-General's recommendation to leave the country, saying that they prefer to stick it out, along with their Chinese friends and their work, and see what develops.

Of course when we elect to stick it out here we are not really sharing the experiences of our Chinese fellow-workers in the true sense of the word. The salary of any one of us foreigners would be enough to support the entire hospital staff, and we can depend on it through the days ahead, unless the foreign exchange rate fails us, or some disturbance makes it impossible for funds to be transmitted here from the coast. We have an adequate, even luxurious, diet, an iron stove in our house to take away the winter chill, and all the clothes we need. And if worst comes to worst we have the security of knowing that we are under the protection of a strong and permanent government—we don't really know what it means to be on the losing side, the way Japan and

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

NEWS FROM LOCAL SOCIETIES.

BURLINGTON.

In the January 20 issue of THE CHRISTIAN SUN mention was made of a news bulletin published each month by the Burlington Auxiliary. Mrs. W. W. Sellars is the editor of the bulletin and it is called "This and That." Since it does tell something of our work, let us take a peep at the back issues and do a little reviewing.

From the September issue we find mention of the beautiful installation service prepared by Mrs. Russell Clem. The theme was "The Beauty of Holiness." As each officer was installed, a lovely nosegay was presented her. Holding this thing of beauty in her hand, she made her pledge of dedication.

October found us listening with much interest to Mrs. W. T. Scott as she presented the literature for the year. With much enthusiasm each circle took up the study of the selected material. Attractive year books were made and presented to each circle member by Mrs. W. W. Sellars, program chairman.

In November the Auxiliary had as their guest Mrs. Henry C. Sprinkle of Greensboro, who had just returned from a trip to Europe. She with her husband attended the Amsterdam Conference of the World Council of Churches. She spoke of the suffering and great need now existing in Europe and urged our aid. It was with thankful hearts that we who had so much could give an offering through our Committee for War Victims and Reconstruction for this very thing. This month the Auxiliary also shared with other city churches in the observance of World Community Day and the "Pack a Towel for the Teen Ager" project.

As we turn our pages to December we remember again the very beautiful Christmas program held in the church auditorium. A devotional on the Birth of Jesus, Christmas Carols, and special Christmas music by Mrs. J. R. Kernodle and Mrs. R. W. Brannock including "He shall Feed His Flock" from Handel's *Messiah*, made us realize that "The Lord is in His Holy Temple." The circles this month took needy families for their "Friend-

ly Service." Plans also were made to assist in furnishing the Annex for the young people.

Now here we are at January. We see the name of Miss Pattie Lee Coghill, and recall what a wonderful time we had listening to Pattie review *Twilight or Dawn*. Pattie puts China in your hearts. Since the January meeting the Auxiliary has supervised a "spring cleaning" of the church.

The Auxiliary studies *The Gospel Unlimited* under the leadership of our pastor, Rev. W. Millard Stevens. This study is an important part of our spiritual growth.

We have not reached February in our "This and That," but its pages will hold much that will be of interest. More and more we would promote missions in our church, especially among our young people. To bring before them the need of missions would place in their hearts the seed that eventually bring forth the harvest.

May the blessings of God rest upon each Auxiliary and the work which is being done.

MRS. M. Z. RHODES,

President.

* * *

WINCHESTER.

The Winchester women are very happy in their missionary society and its work. As soon as we secured the Plan Book, our president met with her committee and appointed leaders for the year. It has been good to see how the women planned their programs and how interestingly they were presented. We have asked our pastor to present the study in Galatians at the Wednesday evening services and are looking forward to these studies in the near future. It is planned to have our study books reviewed at a covered dish supper to which we will invite any who will share with us. There will be two suppers—one perhaps in February and one in April. One book will be given by Mrs. Orville Hoover and one by Mrs. Whitten.

Our Society raises its finances by dues, and once a quarter, a special free-will offering is received. At each meeting the plate is passed to receive the money with which we buy Life

Membership and Memorial certificates. We have averaged two a year for the past few years, I think. We have heretofore joined with others in sending clothing overseas. In fact, three of our women have established very sweet friendships with families in Germany, exchanged pictures, sent food, clothing, Christmas gifts wrapped as to a very close friend. The letters of gratitude that have come have been shared with the society and we have certainly enjoyed them. Our world seems larger for the experience.

This year, as just a small Friendly Service gesture, we mailed a little remembrance to Timothy Chang and another to Martha Huber, the daughter of missionary friends in Africa. Martha is in Florida, studying now, having recently left her parents in Africa to come to this country. As a new Friendly Service project it is planned that each woman will bring to next month's meeting, some little garment which she herself has made, or some contribution for little layettes for Indian babies, to be sent to Rev. Harold Case, to be used in his work with the Indians in North Dakota.

It was decided this year, that instead of sending clothing overseas, we would hold a "Rummage Sale" here at home, selling clothing in very good condition at very low prices. We secured a store on the main street of the town on Friday, which was the only day available. The rain poured, but we decided they were "showers of blessing" for our sale brought \$88. There were several articles we thought would sell better at a later time than at a rummage sale, such as a lovely crocheted center piece, crocheted bed room slippers, a hanky with tatting around it, and even a white fruit cake, baked the day of our meeting. These were sold at auction at the December meeting. Of course, last year we had the "Unseen Guest" program, so we had to find another plan this year. Mrs. Clayton Pugh was chairman of the committee on arrangements for a supper meeting. She and her committee did a grand job and the meeting was largely attended.

At first, in order that our people might appreciate how their friends across the seas had suffered, we had a "soup line," serving only crackers and potato soup. There was a program on "War Victims" and how we might help. An offering was taken, amounting to \$53.12. Then followed a real fellowship supper, when the committee served good old creamed

(Continued on page 14.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

DEAR BOYS AND GIRLS:

Do you like parades? Richmond had a wonderful one last Monday (February 7) when the French Merci Train arrived. It was a wonderful occasion. Last winter the people of America sent boxcars filled with food and grain to the people of France, especially the children, and the Merci Train was their thank you. *Merci* means thanks in French.

There were cars for several states. One of them went to North Carolina. It was taken to Raleigh from Richmond. So the boys and girls of both states can be happy over this remembrance. A lady in Paris, the Countess de Fels, thought of doing this and the school children and their parents brought all kinds of gifts to the train. When they were unpacked there were handmade handkerchiefs, antique fans, dolls, doll clothes, vases, a wedding gown, a coach (like Cinderella's) and many other beautiful gifts.

The parade began when the Governor of Virginia's aide met the people at the train and began taking the box car to the State Capital. Thousands of school children stood on Broad Street to see the little gray box car with its medallions on the side. Shaped like shields these medallions, bore the seals (or signs) of the province from which they came. So warm was the feeling for the people who sent the gifts that many people cried. There was a girl dressed like the French girl, Joan of Arc, riding a big white horse. The Richmond Light Infantry Blues were in the parade, too. This is a very military group and they are famous for their uniforms and precision in marching. Just a few weeks before they were in the inaugural parade for the President. Their blue dress uniforms are very wonderful and one really hasn't seen a parade until one has seen the "Blues" as they are called.

After the parade was over, the gifts were unpacked and placed on display. Thousands of people have gone to see the lovely things. There were notes pinned to the gifts. Some of them said, "Thank you for the milk and bread. Here is my best loved doll." It makes me a little sad to think they sent us so much when we have so much food and sent them so little.

I am glad that we live in America where we can have parades and gath-

er in the streets together without being afraid. It is good that we have enough to eat, too. I hope you will be seeing a parade soon.

Are some of you sick? So many boys and girls have the measles or chicken pox now. Sunday schools and schools have rooms empty because of it. I heard of one class of twenty-five with four present last Sunday. Special greetings to two little boys, away from home and sick with the measles. Hello and get well soon to Tommy and Jonathan! I hope all of you will soon be well and back at school and play!

THE CHILD WHO GIVES.

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

"Does Aunt Loretha smoke, Mommie?" five-year-old Bobby asked, as he cut out and pasted pictures in the scrapbook he was making for a Christmas gift. Then, answering his own questions, he said, "I know she does, Mommie; I saw her smoking one day. So I'll paste a pipe in her book."

When relating this amusing incident, Bobby's mother told us that she had encouraged Bobby to make, or to buy at the ten-cent store, gifts for his near relatives and many of his friends.

Little children should not only receive remembrances at Christmas time; they should also be helped to enter into the spirit of giving them.

An intimate talk about the different members of the family and close friends—the activities in which they like to engage and the kind of things they like to have near them or to use—is a good introduction to the child's consideration of *what* to give. It is wise to be as helpfully suggestive along these lines as the parent can, but when it comes time for the child to choose a gift, only such assistance should be offered as is quite certain the child desires—no more.

A friend of mine was worried because her small daughter seemed to be growing selfish. "I'm going to start preparing inexpensive presents for Vicki to give to her father and me and to her playmates," she said. "I shall help her to wrap up all of them, except the one for me; her father will help her with that one. So far she

has been the recipient of most of the gaily-tied boxes. She needs to learn the joy of preparing them for others. When she is older I shall teach her to make simple gifts."

When boys and girls do make the gifts that they give away, the whole procedure should be treated with the seriousness and interest that all children's plans deserve.

I have never forgotten a gift that I made for my father when I was seven. It was a beribboned whisk-broom holder—for his dignified law office.

"Now, Mother," I remember saying, "this is to be a *real* surprise! Don't tell Daddy about it!"

One day, however, a slight suspicion having been aroused, I asked, Mother, you didn't tell Daddy about his surprise did you?"

Being ever-truthful, Mother admitted she *had* told him. I was overwhelmed with disappointment. All the joy in the gift vanished.

It is often difficult for parents to understand and appreciate the growing child's emotional reactions. For this reason adults frequently cause hurts and deep disappointments over things which to them seem trivial but which to the child are of tremendous import.

So, Mother, or Dad, when a present is made or has been bought, and you are taken into the secret and told it is to be a great and important surprise, do remember *it is important*, for your child may be testing the satisfaction that comes from carefully considered giving. Even if poor judgment has been shown, be sure that the child awakens to this only gradually and naturally and that in the meantime he experiences the full joy his unselfish effort deserves.

MARRIED

SHOEMAKER-SHOWALTER.

A wedding of interest to their many friends was solemnized at the parsonage of the Winchester Church by the pastor of that church on Friday afternoon, February 11, at 3:30 p. m., when Mrs. Elizabeth Schock Shoemaker was married to Earnest Floyd Showalter. The bride, a daughter of Aaron and Bessie Cling Siegrist, was born in Lancaster County, Pennsylvania, more lately a resident of Rockingham County, Virginia, near Linville. The groom is a well-known farmer, prominent churchman of Antioch Church, active in civic affairs and highly respected throughout our church.

Following a wedding trip to Baltimore and points north they will be at home to their friends at Harrisonburg, Route 4, Virginia. We wish for them much happiness.

ROBERT. A. WHITTEN.

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Associates*.

TO EASTERN VIRGINIA PILGRIM FELLOWSHIPERS.

The Executive Committee of the Eastern Virginia Pilgrim Fellowship met Thursday night, January 20 for the purpose of deciding where and when to have our Spring Rally. We decided to meet at Liberty Spring Christian Church, Sunday, March 27, from 2:00 until 5:00 p. m. We are planning a very interesting program, which we will tell you more about at a later date. We hope you will begin planning now to have a large attendance at this very important meeting.

It was brought to our attention at this meeting that the Pilgrim Fellowship is behind in paying their apportionment to the Southern Convention and we would like very much to have this paid.

It was suggested that we ask each Young People's group in Eastern Virginia to have a public program during Youth Week and take up a Special Offering for the Pilgrim Fellowship. If this is not possible, surely there is an appropriate place in one of your services or programs to take up this offering. Again, if you cannot do this, we would like you to make whatever contribution you can to this cause. We would like to say, that the projects of the Pilgrim Fellowship have been supported in the past by contributions from the various Young People's groups in the Southern Convention.

We will appreciate your cooperation in helping to raise this money and by your attendance making our Spring Rally a most successful one.

JACK BYRD, *President*.

CLAIRE B. TUCKER,
Publicity Chairman.

P. S.: Send all contributions for the Pilgrim Fellowship to John Truitt, Jr., P. O. Box 364, Suffolk, Va.

FORSYTH FELLOWSHIP MEETS.

Seventy-five young people from our county churches and First Church, Greensboro, gathered at Winston-Salem on Sunday evening, January 30. Forsyth County Youth Fellowship officers are as follows: Bobby Jean Kimball, president; Lura Neal (Be-

lews Creek), vice-president; Jo Ann Johnson (Salem Chapel), secretary-treasurer; Mr. & Mrs. Raymond Binkley and Mr. & Mrs. Watson Flynt, adult counsellors.

SEEING IS BELIEVING.

(Continued from page 2.)

I was at the dedication of that church! I saw 102 certificates of appreciation given to men and the boys who had worked as volunteers to build that church. And I was surprised that we had loaned them and granted them so little. And when I asked about, I was told it was because they came into being late, and the treasures were stripped. There was nothing that we could do to help that church! But that group of people because they were artisans, organized themselves, found a foreman, and in the end the foreman was a volunteer as well as the rest of them and he and the minister went around San Diego getting the corporations to help with gifts of materials. I told them about the little old church in Connecticut where I go in the summer with a plaque on the front wall, "In memory of those who built this house to the glory of God," and I told them, "Perhaps some day there will be a plaque like that in this church for you."

Do you know every time I'm in a new church I realize that church extension means evangelism too. Built for the Glory of God! We who know what our churches mean to us can well realize what the need is of churches all over the country in these new communities. I have been told that perhaps 200 churches might be the fair share of what we should be building right now in these changing times and changing communities. But do you know we have only 33 under way! Because we have no further gifts through the Post-War Emergency Program, or through apportionment, and now in our Christian World Mission they have assigned to us \$318,000 for new churches. Still far from adequate! Oh, how important that our Christian World Mission be a success. It will mean life for our denomination if we can get \$318,000 for new *high potential churches* within this year and again next year."

CHRISTIANITY FACES COMMUNISM.

(Continued from page 6.)

where, since the region was taken over in 1946 no regular church services have been allowed, two of our pastors have been imprisoned. Christians have not dared visit each other, or their pastors, and it has been dangerous to have a hymnal or Bible in sight.

Since Tunghsien and Yenching located to the east and west of Peiping were "liberated" some weeks ago, word has come through that as in Shansi religious freedom and protection of mission property and activities are promised. So as I said above, Christianity is being given a further chance—to see what it can do.

Most of our missionaries and most of the Chinese Christian leaders are still in North China, though they are few in number in comparison with the extensive propaganda department of the Communists. We may say as did the disciples of old of the few loaves and fishes, "What are these among many?" But with Christ's blessing the little became much. We pray that it will be so again. What a responsibility rests on the shoulders of these Christian leaders and missionaries.

But let us remember that the task is not just theirs, it is ours; it is the task of the Christians in America.

No one knows how long this chance we have will last. While it lasts, are those in China going to be hindered by lack of funds or lack of personnel? That is the question the Christians in America must answer.

Christianity is Communism's greatest and last enemy. Communism is Christianity's greatest challenge.

A splendid steamer was launched on Lake Champlain. She made her way safely across the lake and started back when a storm came upon her, the engines were disabled and she drifted to the rocks. "Out with the anchor!" said the captain, and the command was obeyed, but still she drifted, and, although the anchor was down, she crashed against the rocks with an awful force, and all because the anchor chain was three feet too short. Your morality, so far as it goes, may be a good thing, but it does not reach the standard of God, nor can it until you are safely united to Christ; and if you have put him out of your life and stand alone in the midst of the rising floods, then how wilt thou do in the swelling of Jordan.—J. W. Chapman.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE STANDARDS OF THE KINGDOM.

LESSON IX—FEBRUARY 27, 1949.

MEMORY SELECTION: *Seek first his kingdom and his righteousness.*—Matthew 6:33.

LESSON: Matthew 5-7.

DEVOTIONAL READING: Matthew 13: 44-53.

Help! S. O. S! Help! Three whole chapters of the Master's teachings, the very essence and heart of all He said, in one Sunday School Lesson!!!! How will one go about teaching this lesson? It is quite clear that he cannot take up three chapters, verse by verse—he could spend a whole quarter or even a whole year on today's lesson if he did that. He could of course simply take a few verses, or one section, and use that as the background of his teaching. But that would not give anywhere near what the Lesson Committee had in mind for this lesson. Perhaps the best thing he can do is to analyze this Sermon on the Mount and present the main divisions of it, or the topics treated by it, in a condensed form. That ought to be done and it can be done. In fact your scribe is going to try to do that even in the brief space of these Notes.

The Character of the Citizens of the Kingdom.

The Beatitudes present in a striking way the character of the citizens of the Kingdom of God. Certain qualities of mind and heart, humility, the capacity to be sorry for sin as well as to sympathize with others, meekness, an eagerness to learn and to grow, the spirit of mercy, sincerity and purity of motive, the desire for and dedication to the cause of peace, the willingness to endure even persecution for the sake of righteousness and the capacity to suffer for Christ's sake—these at least are some of the qualities of mind and heart that characterize the citizens of the Kingdom. It should be noted, too, that these qualities are the source of happiness or blessedness in human life. Happiness does not come from without, it comes from within.

The Function of the Citizens of the Kingdom.

In two brief—very brief—paragraphs, Jesus states the mission of the

members of the Kingdom. They are to be as salt in the world, a seasoning, saving element or factor. They are to be as light, a cheering, guiding, cleansing, healing, life-giving force in human society.

The Citizens of the Kingdom and Law.

Their righteousness is to be beyond the righteousness of the scribes and Pharisees. That was formal, legal, external, cold, lifeless, hypocritical. In contrast the righteousness of members of the kingdom was to be inner, gracious, vital, redemptive, real. The motive, not the act was the ultimate thing that counted. The law said that worship was first, Christ said that right spirit in the heart was first. The law said that a man must not kill; Jesus said that a man must not harbor even hard thoughts in his heart. The law said that a man must not commit adultery; Jesus said a man must not stand on a street corner and think unclean thoughts as a woman passed by. The law said that a man could divorce his wife for the most trivial thing; Jesus said that only adultery was sufficient grounds for divorce. The law said that a man's words were made good by an oath in the sense of taking an oath; Jesus said that a man's words ought to be good even though he was not under oath. The law said that a man should love his neighbor but hate his enemy; but Jesus said a man should love his enemies and even pray for those who spitefully used him. The citizens of the Kingdom were to go the second mile, they were to take as their ideal perfection itself, they were to strive to be like God their Father, himself. Their lives were to be different from the lives of those not citizens of the kingdom.

The Citizens of the Kingdom and Religious Acts.

Sincerity, genuineness, reality was to be the distinguishing mark of the citizens of the kingdom in their religious acts and practices. Take for instance, the matter of giving alms, of administering charity. It was to be done not to be seen of men, but to help men, and to be seen of God. Its motive was concern for others, compassion, love, not a desire to get on the front pages of the newspaper. Or

again the matter of prayer. Men were to pray not to be seen of men but to be heard of God. Prayer was not a matter of showing off, but of sharing the life of God. When men prayed they were to be sincere. Their prayer-were to be marked by brevity, simple language, a sense of need, a regard for others, and by resignation to the Father's will. A willingness to forgive others was absolutely essential to forgiveness for one's self. Fasting was likewise a matter of inner spirit, rather than of outward forms. Men were to fast unto God and not before men. In the giving of alms, in prayer, in fasting, and in everything else men were to be sincere, simple, submissive.

The Citizens of the Kingdom and Material Things.

The Master had something to say about material things. He did not condemn them. But He did subordinate them to other things. They were means to an end, not an end in themselves. They were temporal in nature. And the love of them was dangerous and deadly. They were to be put beneath the Kingdom—men were to seek first the Kingdom of God and his righteousness. But those who did thus seek the Kingdom first would be assured to a sufficient supply of material things. Faith in God was an antidote against restlessness and anxiety and worry about material things. The attempt to serve both God and gold was impossible. But one could serve God with gold.

The Citizen of the Kingdom and Others.

There are sundry rules concerning our attitude and conduct toward others. There is for instance the matter of judging others. It is both unfair, unscientific and unsafe. There is too a matter of personal integrity in some things—men are not to cast their pearls before swine. And even the citizens of the kingdom are not to be gullible and to let folks get by with everything. They are to be on their guard against wolves in sheep's clothing. They are to judge men, not so much by profession as by performance. "By their fruits shall ye know them," said the Master. Mere saying was not enough. It was those who do the Father's will who would enter into the kingdom. It was all summed up in what we call the Golden Rule. How shall we treat others? With a stroke of spiritual genius Jesus summed it all up in a few words, timeless and universal in their application. "Put yourself in the other

(Continued on page 13.)

PEN PORTRAITS OF THE DISCIPLES
OF CHRIST.

IV. JOHN.

By SAMUEL LAWRENCE JOHNSON,
Pastor, Park Manor Church,
Chicago, Illinois.

John ("the disciple whom the Lord loved"), was the only one of the Twelve to be present at time of the Crucifixion. He was drawn to the Master in those last moments by an ardent affection and he remained at the foot of the cross despite personal danger. Perhaps, too, he relied to no little extent upon his family connections with the High Priest. There at the cross Jesus placed his mother into John's care.

That this apostle was very close to Jesus is indicated by the fact that he, with Peter and James, witnessed the raising of Jarius' daughter; were nearest to the Lord during the agony; and were present at the transfiguration. Also it was John and Peter who were sent to prepare the passover.

Some time after the resurrection John left Jerusalem and took up residence in Ephesus. He remained for some time in Asia after which he visited Rome. In Rome he is supposed to have been arrested for his preaching and placed in a cauldron of boiling oil, but miraculously was saved from death. Afterward during the reign of Domitian he was banished from Rome and exiled to the Island of Patmos where he wrote his Revelation.

Clement of Alexandria, Polycrates, Tertullian and other ancient writers tell many stories of John's work in Asia. Two stories of his old age are preserved for us, one told by Cassian of how John used to play with a tame partridge, and when censured for his foolishness by one of his disciples answered, "The bow cannot be always bent." The other by Jerome describes him when he was too old to speak at length and contented himself with repeating "Little children, love one another."

There are adequate reasons for accepting John's authorship of the writings ascribed to him, namely: the Gospel, the Revelation and his three letters. Although John was "just a fisherman" his writings suggest he was well educated and an able scholar. We may reasonably assume that he died a natural death.

The price of power is responsibility for the public good.—*Winthrop W. Aldrich.*

WHAT ABOUT CHINA TODAY?

(Continued from page 5.)

Old American friends have again been among them, serving in familiar ways, or bringing new and fresh ideas, methods, and material equipment to replenish depleted and outworn stores.

At least a few new missionaries, young, vigorous, ardent, have become known to them, an earnest and pledge that the international comradeship of the Body of Christ shall not be broken by the inevitable attrition of the years.

*We Must Not Abandon Our Work
in China Now.*

The American Board, in continual consultation with other boards as to the wisest and most effective methods, will maintain, serve and strengthen in every way possible those who are bearing the Christian witness amidst the shadows that envelop China. Our concerns are primarily with the people of China, and their needs abide, regardless of political changes. It would be cowardly to withdraw our help to Christian schools and Christian hospitals and the bearers of the Christian evangel until forced to do so by circumstances beyond our control. That time has not yet come—it may never come. Our relations are primarily with a part of the *Christian community of China*—our brothers and sisters in Christ, a part of the Body of Christ, the organism through which his spirit finds expression in society. We should suffer no less than they if we voluntarily cut ourselves off from them. May God help us to be as faithful as they will be!

EARLE H. BALLOU,
FRED FIELD GOODSELL.

LETTERS FROM SHAOWU.

(Continued from page 8.)

Germany were at the close of the war and China seems to be now, and see our society and everything we had faith in crumbling about us, with no place to flee to. With this feeling of security which we have, the financial success or failure of the hospital does not matter so much to us, and we can go ahead and plan other outlets for work, such as Fran's community health education projects with mothers and babies and in the schools, which are now going full tilt. But it is no cinch for the Chinese staff, in the position they are in, to plan and carry on worthwhile side projects which have no relation to their immediate livelihood. But Dr. Chu has just opened a prevention of blindness

clinic at our East Gate branch, at which no fees are to be accepted. And when the Catholic Mission here, who are expecting a new electric generator to arrive from Shanghai sometime soon, offered to let us use the current to run our X-ray machine in a co-operative venture with their hospital, our business manager - X-ray technician immediately began spending all his spare time brushing up on the techniques of his new job.

The Jacksons, with their new baby, are now back from Foochow, and Miss Burr is back from America; so our mission circle is larger again; and the fellowship we get from our weekly hike in the country followed by supper and evening meeting, and such affairs as our Thanksgiving dinner together and our occasional evening of "Rook," is giving our spirits a good boost. And I am now finding that our married life, already six months old, is wearing better all the time, and that our cozy new home, finally completed and furnished, is awfully comforting and relaxing. I don't have any more country trips or excursions to report this time, but life goes on with never a dull moment and always full of interest.

ED RIGGS.

SUNDAY SCHOOL LESSON

(Continued from page 12.)

fellow's place and then treat him as you would want him to treat you." It is to be worked at all times in all places by all men. In the light of it every sensible man cries out, "Who is sufficient for these things?" and every sensible man knows that his sufficiency for this high moral code is from God alone.

Hearing and Doing.

The wise man obeys the truth that commends itself to his conscience. When he does this he builds on a rock, his life has a good foundation against the stresses and strains and storms of human experience from within and without. The foolish man who fails to do this ultimately goes down in wreck and ruin.

A Note of Authority.

The words carried their own vindication. When even the common people heard the Master, they knew He spoke with authority. We will do well to hear and to heed His words.

We are apt to say that money talks, but it speaks a broken and poverty-stricken language. Hearts talk better, clearer and with wider intelligence.—*William Allen White.*

The Orphanage

CHAS. D. JOHNSTON, Supt.

DEAR FRIENDS:

It takes faith to run an Orphanage. It takes faith in God. It takes faith in our church people. If I had not had that faith I would never have accepted the work in the beginning. Faith has been with me all these years. After I was elected Superintendent of the Orphanage I went to the Lord in prayer and promised Him I would accept the work if He would stand by my side and bless me in this work. All the thirty-two years I have been in this work I have always felt that He is very near and that I could reach out my hand and touch the hem of His garment when discouragements stood before me and I needed His help. Many have been the times when our financial needs were more than we could meet, and many have been the times when offerings would come in from some unexpected source to take care of the need. I often think of a story Dr. George M. Muller told in his book. He was Superintendent of a large orphanage in Bristol, England. He was a man of faith and prayer. He said he gave his large group of children all the food he had for supper one night and went to his room, got down on his knees and told the Lord that he gave the children in his care all the food he had for supper and he would expect Him to supply food for breakfast. Sometime during the night someone filled the front porch with food, and the children had breakfast.

My father taught me a lesson in faith when I was a very small boy, three or four years old. He and a carpenter were laying a floor in an upper room, which was an addition to our home, and when they were nearly through they missed a little plane they had been using. They finally saw it between the ceiling and the flooring about half way across the room. The only way they saw to get to it was for me to crawl between the joist and get it and back out. I was afraid to do it. I remember Father said to me: "I will hold this candle over at this end so you can see from your end." I said, "Suppose I get fastened and cannot get back?" And Father said, "I will tear the floor up and take you out." I had faith to believe he would do it; so I crawled in there, got the plan and

backed out. I knew Father would do what he said, and to this day I often think of that little instant in my young life.

Faith in God. Faith in our church people.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 17, 1949.

Sunday School Monthly Offerings.

Amount brought forward \$ 897.87

Eastern N. C. Conference:

Beulah	\$ 3.30	
Catawba Springs	36.00	
Hope Mills	5.43	
Wake Chapel S. S.	41.41	86.14

Eastern Va. Conference:

Rosemont (Simmons children)	\$ 25.00	
Rosemont S. S.	50.00	75.00

N. C. & Va. Conference:

Ingram		15.21
Western N. C. Conference:		
Pleasant Union S. S.	\$ 11.83	
Ramseur S. S.	30.57	42.40

Va. Valley Conference:

Winchester		50.00
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Total this week from churches \$ 268.75

Total this year from churches \$1,166.62

Special Offerings.

Amount brought forward	\$1,755.81
Mr. Cooke, children	\$ 10.00
Mr. Rowland, children ..	20.00
Mrs. Leigh, children	38.99
Mrs. Simmons, children ..	25.00
Raymond Love	20.00
Big Oak S. S.	8.05
Mr. C. H. Darden	50.00
Mr. A. R. Flowers	1.00
Sale of eggs	1.25
	174.29

County:

Vance (Proctor children) ..	\$120.00
Guilford (Ridge children) ..	60.00
	180.00

Total this week from
Special Offerings \$ 354.29

Total this year from
Special Offerings \$2,110.10

Grand total for the week .. \$ 623.04

Grand total for the year .. \$3,276.72

SEMINAR TO BE HELD.

(Continued from page 3.)

son Street, beginning at 10:30 a. m. Luncheon will be served at 12:45 at a cost of \$1.25 per plate. Luncheon reservations should be made by March 1 to Dean William R. Strassner, Shaw University, Raleigh, N. C.

FREDERICK B. EUTSLER.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

chicken on hot biscuits with all the dressings. It was a happy evening, and incidentally, the first meeting of its kind to be held in the social hall of our new parsonage.

We plan to unite with other church women of our city in the World-Day of Prayer.

It is nice to feel yourself part of a group that is part of a world group and to know that as we study, work, serve, pray and give together the circle widens, for truly there are "Horizons Unlimited."

MRS. GROVER DAUGHERTY,
Secretary.

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In Memoriam

CARR.

In loving memory of Mr. J. W. Carr who departed this life after several months of declining health. It can be said he was faithful in his home and to his family. His companion preceded him several months.

Therefore, be it resolved:

1. That we bow in humble submission to God's will.

2. That we express our sincere sympathy to his two children.

3. That a copy of these resolutions be sent to the family, one recorded on the records of Mt. Carmel Church and one to be published in The Christian Sun.

Mrs. W. T. COX,

Mrs. JULIAN CARR,

Mrs. OTIS V. JOYNER,

Committee.

DUCK.

Our Heavenly Father, Who doeth all things well has recently seen fit to remove from our midst one who has gone in and out among us for a number of years, our friend and sister, Mrs. Mary R. J. Duck. She was one of the oldest members of Mt. Carmel Church.

Therefore, be it resolved:

1. That we bow in humble submission to the will of our Heavenly Father who doeth all things well.

2. That we extend our warmest sympathy and earnest prayers to her children that God's promises may fall soothingly upon their hearts and when life's work is done they may form an unbroken circle around His throne.

3. That a copy of these resolutions be sent to the family, one placed on our church records and one published in The Christian Sun.

Mrs. W. T. COX,

Mrs. JULIAN CARR,

Mrs. OTIS V. JOYNER,

Committee.

HOWERTON.

On September 23, 1948, God in His infinite wisdom saw fit to call from our midst Mrs. Cora Howerton. Mrs. Howerton was a faithful member of Hines Chapel Church and was regular in attendance until failing health prevented. She was a good neighbor, a devoted mother, a loving grandmother and always untiring in her efforts to serve those she loved.

Therefore, be it resolved:

1. That we are grateful for what her life has meant to us as individuals and also for what it has meant to those whom she loved and served.

2. That we realize God doeth all things well and we bow in humble submission to His will.

3. That we extend to her loved ones our sincere and heartfelt sympathy and pray God's blessings may rest upon them.

4. That a copy of these resolutions be sent to The Christian Sun for publication, one sent to the family and a copy be entered on the church records.

Respectfully submitted,

Mrs. R. W. ISELEY,

Mrs. J. W. ISELEY,

Mr. MONROE MARTIN,

Committee.

GERRINGER.

On August 11, 1948, God called from her labors Mrs. A. D. Gerringer, a member of Hines Chapel Congregational Christian Church. In her life we saw a good expression of true Christian character. She was quiet, unassuming, humble, yet firm and steadfast in her devotion to Christian principles and practices. The very last place she went before she passed away was to her church. The problems of her church were her problems and she was ever ready to help in any way she could in building up God's Kingdom.

Therefore, be it resolved:

1. That in her death we have lost a faithful member. Her life and devotion will be a sacred memory.

2. That the members tender their sincere sympathy to the family in the passing of their mother.

3. That while we shall miss her presence we will be consoled by the thought that our loss is her eternal gain.

4. That a copy of these resolutions be sent to the family, a copy to The Christian Sun for publication and a copy placed on the church records.

Respectfully submitted,

Mrs. R. W. ISELEY,

Mrs. J. W. ISELEY,

Mr. MONROE MARTIN,

Committee.

PHILLIPS.

On October 10, 1948, God in His infinite wisdom and great love saw fit to call from her earthly labors and bodily suffering Mrs. Noah Phillips. She was in ill health for a great part of her life, and bore her suffering in a quietness and meekness that was characteristic of her. The light of Jesus shone on her countenance. To know her was to love her. Her place in the Hines Chapel Church and Community is vacant and our hearts are saddened.

In recognition of her faithful and short life, we offer the following resolutions of respect:

1. That the Sunday school and church wish to express their deep sense of loss and gratitude for a beautiful life lived in our midst.

2. That we extend our heartfelt sympathy to her devoted family who ministered to her so faithfully during her illness, and commend them to our Heavenly Father for comfort and peace, realizing that His grace is sufficient for all our needs.

3. That a copy of these resolutions be sent to her bereaved family, a copy to The Christian Sun for publication and a copy be entered on the church records of the church.

Respectfully submitted,

Mrs. R. W. ISELEY,

Mrs. J. W. ISELEY,

Mr. MONROE MARTIN,

Committee.

APPLE.

"Blessed are the dead that die in the Lord." Such is the end of the Christian's earthly existence; such, we believe, marked the end of the earthly life of a noble mother, and a devoted wife, Mrs. G. P. Apple, a member of our church for many years, who passed away January 22, 1949. She always wore a pleasant smile which was an indication of her cheerful spirit. Mrs. Apple was in ill health for several years. She bore her pain with Christian fortitude, was pa-

tient in her suffering and had a calm resignation, which reflected a firm faith.

Therefore, be it resolved:

1. That we rejoice in the triumph of her release from the burden of pain, to enter into the life more abundant, to be forever with the Lord.

2. That we share the sorrow of her loved ones, but comfort them with the hope which we have in Christ of meeting loved ones again in the land where flowers never fade and where sorrow and separation never come.

3. That while we shall miss her presence, we will be consoled by the thought that our loss is her eternal gain.

4. That a copy of these resolutions be sent to The Christian Sun for publication, a copy sent to the family and a copy be entered on our church record.

Respectfully submitted,

Mrs. R. W. ISELEY,

Mrs. J. W. ISELEY,

Mr. MONROE MARTIN,

Committee.

ROTHGEB.

Mrs. Keyser (Marguerite Daffan) Rothgeb was born in Culpeper County, Va., July 15, 1895, and was translated from this life, January 5, 1949. A daughter of William Pierce and Lizzie Pemberton Daffan, graduate of the Morrisville High School, a graduate of the Fredericksburg State Teachers College and a teacher in the Faquier and Page Counties for seventeen years.

The deceased was married to Keyser T. Rothgeb, September 22, 1934, and with her husband had made her home since their marriage at Leaksville. Mrs. Rothgeb was a member of the Leaksville Church and active in the work of the church. At the time of her death she was employed by the Leggett's Department Store in Luray. As a token of appreciation and respect, the store was closed for two hours during the time of her funeral. One of the officials of the company together with all the employees attended the services.

For a large store to close on a busy Saturday afternoon for one of its employees, is in itself, a real tribute of praise to the one thus honored. The Page News Courier gave the following in the account of her passings: "She was a woman of fine Christian character, a sweet and generous nature, liked by people in every walk of life and made friends with all whom she came in contact with."

A large congregation that overflowed the church gathered to pay a final tribute of love and respect to her untimely passing and to comfort the heart of her loyal and faithful husband in his hour of bereavement. Her pastor, Rev. R. E. Newton, conducted the services, being assisted by the writer. Burial was in the church cemetery at Leaksville.

In submission to the will of Him who doeth all things well and knowing that our loss is her eternal gain we give thanks for her beautiful life which enriched the hearts of all who knew her.

"Sweet was the soul, and brave the lips
That quivering uttered no complaints.
We give thee to our Father's heart,
Thou Christian saint."

ROBERT A. WHITTEN.

Report From Fort Berthold Indian Mission Elbowoods, North Dakota

By HAROLD W. CASE

I have always bragged about our winters here, being moderate and enjoyable, but it seems that this year Old Man Winter has surely made up for his previous leniency. Snow, snow and more snow with one blizzard following another, and roads impassable for much of the time. And even now the wind is raising again so that it is futile to try and shovel out. It has driven me to the saddle again. Emergencies must be met in some way, which we are always endeavoring to do. Winter has been severe and is not over with yet. There will be considerable loss of stock this winter for the snow is so deep even in the timber where our cattle usually winter.

With the building of the Garrison Dam going on and the coming evacuation of the Indian people officially set for 1953, though we do hope for an extension of that time, the special church gatherings are becoming more and more meaningful. The people are going to be moved in so many different directions that our churches when moved or rebuilt in other locations will be made up of entirely different people. Whereas, now the Three Tribes are mainly in settled districts, when the evacuation takes place they will be shuffled considerably according to the location of their land holdings and will live in the five segments which constitute the remaining acreage of their reservation, and these five segments will be separated by this huge body of water, which is spoken of as the largest man-created lake in the world.

It is expected that probably one hundred families of our three hundred and fifty will leave the reservation. Here we have the task of moulding the thought of the white people in the towns they will move to, that they may be accepted as neighbors and into the fellowship of worshippers and followers. At home on the field we must keep very close to the people as they give up their homelands of generations with heartache and sorrow. There are many hardships and difficult adjustments to be

made. They have lost confidence pretty much in Government administration, that only the Church remains as their source of security. They have that deep-down feeling that the Christian Church will not let them down, and we musn't. It is up to the Church to inspire these people to try to make something good out of their tragedy. It is up to the Church to lead in economic and spiritual stability. It is up to the Church to lend every aid to them in the acculturation process before them.

We have a new find in an Indian lad whose name is Fox. Already, he has some training and a gift of explaining the Gospel in both his own tongue as well as English. We hope some means will be available to keep him in his daily bread, for he has a family of four children, while he serves his people as a minister.

The task ahead is challenging. The opportunity is unusual. We need your prayers for such a time as this and we rejoice that we can carry on as your representatives. I shall always cherish the month I spent among you, the friendships renewed and new friends made, and I know that each one will always have room in his heart

for the American Indian, whose land we have taken from him.

* * * * *

Legislation for settlement of our people's claim will be introduced in this 81st Session of Congress. No bill has been drawn as of this date. In addition to the five million dollars, they ask for nearly seven million more. All of which is only just compensation for satisfactory rehabilitation of the people. It means much acreage will have to be purchased back from the white people if their economic status is to be maintained. You can help by writing the Chairman of the Indian Affairs Subcommittee of the House, as well as your own representatives. Urge them to bring an end to the "Century of Dishonor" of our Nation's dealings with the Indian. Mr. Case urges that you do this at once.



REV. HAROLD W. CASE

Southern Historical Society, 1956.
Southern Convention of Congregational Churches, 1956.
1844 - Over a Century of Service to the Denomination - 1949

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

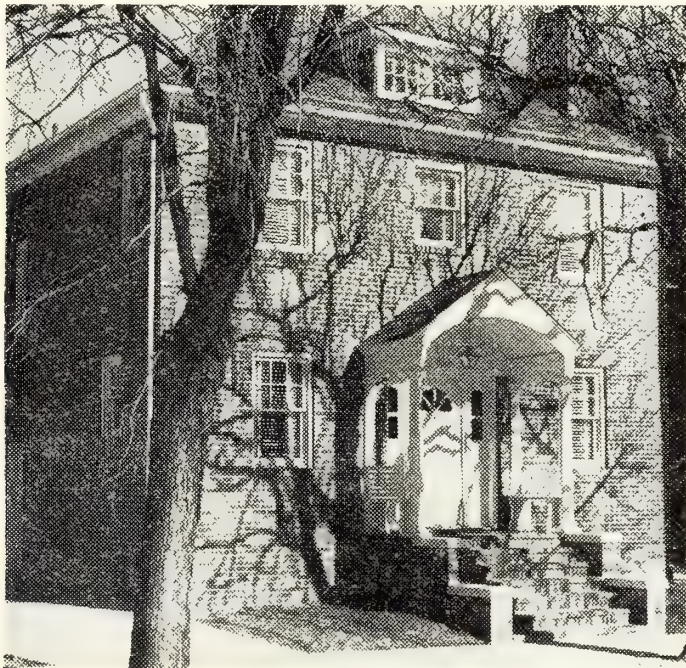
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CL.

RICHMOND, VA., THURSDAY, FEBRUARY 24, 1949.

NUMBER 8.

New Parsonage at Winchester, Virginia



Cut Courtesy of Winchester Evening Star

HOME OF REV. R. A. WHITTEN AND FAMILY

Conservative estimates of the cost of the new Winchester Parsonage at 108 West Clifford Street range up to \$30,000. Clayton A. Pugh, who personally supervised the construction, made a valuable contribution to the church in the selection of materials and the cost of having the work done. Thus the actual expenditure to the church was less than \$25,000.

This new building, in addition to providing a lovely home for the minister and his family, has also a spacious social hall in the basement with complete kitchen, making it possible for group meetings and meals served if desired.

This house is considered a monument to the loyal support and sacrificial giving of members and friends who made it possible.

News Flashes

Dr. Stanley U. North of New York City preached last Sunday morning at our Lynchburg Church.

Our sympathy to Rev. J. Frank Morgan of Windsor who was stricken with an illness last Sunday.

Dr. Thomas Anderson completed five full years of service as minister of Central Church of Atlanta last Sunday.

Dr. Ferris E. Reynolds of the Elon College faculty preached at the Suffolk Christian Church last Sunday morning.

Rev. George V. Gardner who has served the Congregational Church of Claridon, Ohio, until recently, is now living at 2127 Park Avenue, Richmond, Virginia, and is available for pulpit supply on Sundays.

Rev. I. Stuart McElroy, District Secretary of the American Bible Society with headquarters in Richmond, Virginia, spoke to the Piedmont Ministers' Association at Elon College on Monday, February 14.

Recent visitors to the Pfafftown Church near Winston-Salem were Mr. and Mrs. Worth Utt of our Elks Spur Church, Fancy Gap, Virginia. Visitors at the Winston-Salem Church included Dr. N. G. Newman of Raleigh, Mr. and Mrs. G. W. Seearce, Jr., of Greensboro and Happy Home Church.

Displaced persons, arriving ten thousand per month on our shores, are receiving immediate help through Church World Service in getting transported to their places of residence, having friendly assistance with their questions and necessary arrangements. Mrs. Jennie Pratt, our representative on Ellis Island, has daily opportunity to lend a helping hand and voice to scores of them.

From Angola, Africa, Henry McDowell reports that a missionary society is being formed in Elende, to carry the good news to contract laborers in the fisheries and plantations. This is a most significant step: our work has become indigenous when our missions become themselves mission-

ary agencies. The chain reaction of Christianity has begun to release its power in Angola. It is "each one teach one" on a tremendous scale.

Executive Vice-President Elect of the American Board, David McKeith, Jr., began a six-month visit to our fields in Africa and the Near East on January 3. During the African leg of the trip is accompanied by John Reuling, Africa secretary of the American Board, whose administrative duties coincidentally demand a trip to our three Africa missions at this time. They are taking sound recording and photographic equipment, to collect materials for use by several newspapers and denominational agencies.

Rev. M. T. Sorrell, Superintendent of Faith Home, Danville, Virginia, reports the completion of the new dining hall, kitchen and chapel at the Home at a cost of \$20,000.00. As pastor of the New Lebanon Church, Brother Sorrell reports progress on the new building at New Lebanon Church, and he reports that by March 1 or 15 it is hoped that the new building at the Third Avenue Church, Danville, will be completed. This new building project includes 32 Sunday school classrooms and three auditoriums. Congratulations to Brother Sorrell in his work.

TIMELY FILM STRIP.

On the theory a picture is worth a thousand words, the Home Missions Council in cooperation with the Foreign Missions Conference has prepared a thirty-minute documentary film strip dramatizing "World Day of Prayer" projects around the globe.

Entitled "March of Missions," the film strip contains pictures gathered from the best available sources, and selected by experts intimately familiar with mission projects.

The documentary features mission-on-wheels in India, where Vellore Christian Medical College operates a mobile ambulance van to remote rural areas, and pictures of missions-on-wheels in migrant camps here, where a fleet of "Harvesters" travel to give migrants a sense of Christian community.

Illiterate Navajos learning to read their own language; boys and girls of Turkey welcoming church school papers in their own new Romanized alphabet; foreign students in America sharing impressions and experiences, and the southern rural Negro learn-

ing to build a better home and a better church march across the screen, transforming "World Day of Prayer" offerings in living realities.

Accompanying the documentary is a lively, carefully timed commentary, designed to show the global sweep of prayer day projects, and their value in terms of Christian action.

Communities aiming to insure a record attendance at their "World Day of Prayer" observances should welcome "March of Missions" as an invaluable aid. The film strip is available for two dollars from the office of the Home Missions Council, 297 Fourth Avenue, New York 10, New York.

PEN PORTRAITS OF THE DISCIPLES OF CHRIST.

V. PHILIP.

By SAMUEL LAWRENCE JOHNSON,
Pastor, Park Manor Church,
Chicago, Illinois.

When the Twelve were chosen, Philip was the first of the second quartet and, like the other four who had already accepted the call, was a native of Bethsaida, and also had been a convert to the teachings of John the Baptist.

Philip's name was probably given him in honor of Philip, the tetrarch, which may account for the "Greeks who came to worship at the feast" (John 12:21) choosing him to introduce them to Jesus. They approached the right man, for Philip was convinced that any who would "come and see" would believe.

Philip's philosophy of "the way" was that a "believer" must be tried, proven, and instructed before he is fit to go forth as a teacher of Christ. While, on the other hand, he was also convinced that one who had incomplete insight still could be possessed of a spirit through which he could advance the Kingdom of God.

He had three daughters. Two of them traveled with him and were later buried alongside their father in Hierapolis in Asia. The third married and remained in Ephesus.

Most of the Apostle's work was done in Hierapolis but he also preached in Ephesus, Phrygia, Lydia, and other places in Asia. There are conflicting traditions as to the manner of his death. He appears to have lived to ripe old age with some sources claiming he died of a natural disease at the age of eighty-seven. Whereas other ancient authorities scribe martyrdom either under Domitian or Trajan.

COUNCIL OF RELIGIOUS EDUCATION MEETS IN COLUMBUS.

Since the Southern Convention had no reporter at the 27th annual meeting of the International Council of Religious Education in Columbus, Ohio, excerpts from the report of Public Relations Director Lemuel Petersen follow:

Closing six days (Feb. 6-12) of discussion of the place of religion in community and world life, the International Council voted to establish a new educational department in the field of religion and public education. Dean Luther A. Weigle, of Yale University Divinity School, was chairman of the committee that recommended the new department. His report also provided for a permanent education committee on religion and public education, at least one-third of the members to be public school leaders. Cooperating in these measures are 40 Protestant denominations of the United States and Canada.

Weekday Church Schools
Continue.

Interest in religion and public education was heightened by discussions on the Supreme Court ruling on weekday church schools made last year in the Champaign case. Dr. Roy G. Ross, general secretary of the International Council, reported that approximately 90 per cent of the nation's weekday church school classes had been able to continue, with some adjustments.

Nothing in American laws, court decisions, or traditions prevents "the school, within its own program, from making adequate provision for the religious interpretation of life," commented the committee headed by Dean Weigle. This committee called on public schools to expose pupils to the "belief in God as the Source of all spiritual values and material goods, the Determiner of the destinies of nations, and the loving Father of mankind."

In the same vein Dr. Samuel P. Franklin, dean of the School of Education of the University of Pittsburgh, said, "School leaders should study their school programs to see if they are doing justice to children's appreciation of their common religious heritage. Then the church must give public education the green light by removing the feelings of fear and threat over the separation of church and state issue."

Religion and Individual Problems.

The relation of religion to an individual's personal and civic life was the subject of several speeches and

discussion periods. Dr. Roy A. Burkhardt, pastor of the First Community Church of Columbus and trustee of the Council, warned that churches cannot redeem the world unless they become more concerned about the individual problems and mental health of their members than they are about the size of their buildings and their prestige as institutions.

"Christian teaching can never be complete unless it includes the development of a deep, informed and wise sense of political responsibility," declared Jerry Voorhis, Chicago, executive secretary of the Cooperative League of U.S.A.

Carrying the community idea to its world outreach, Dr. Forrest L. Knapp, general secretary of the World Council of Christian Education, appealed for the day when "an American church will be willing to support a missionary who is not an American."

World Convention in 1950.

Dr. Knapp also outlined plans for the World Council's Convention on Christian Education, to be held in Toronto August 10-16, 1950. As the American-Canadian unit of the World Council, the International Council of Religious Education voted to participate with about 50 other branches. The 22nd Quadrennial International Sunday School Convention was also planned to be held during the 1950 World Convention.

A project that will relate American Sunday school children to other Sunday school pupils around the world was launched by the children's workers of the International Council. During 1949 Sunday school groups may order through their denominations special sets of colored Bible pictures at \$1.00 per set, to be sent to overseas boys and girls.

(Continued on page 11.)

The Christian Sun

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A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.
Our Principles.

- 1. The Lord Jesus Christ is the only Head of the Church.
- 2. Christian is a sufficient name for the Church.
- 3. The Bible is a sufficient rule of faith and practice.
- 4. Christian character is a sufficient test of fellowship and Church membership.
- 5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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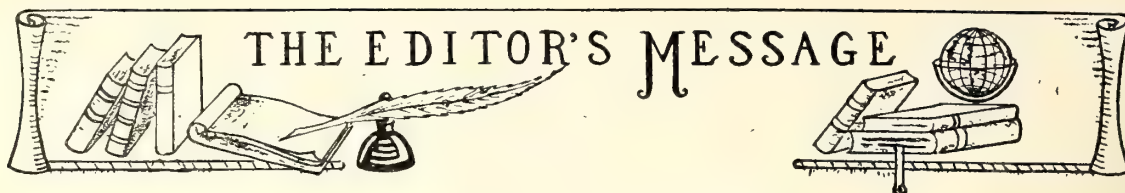
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CONCERNING THE PARSONAGE.

The traditional church parsonage has been the butt of many jokes. It is one thing to joke about a grotesque, antiquated building called a parsonage; it is quite another thing to live in it. Many heartaches are bound up with faulty plumbing (or lack of plumbing), inadequate heating facilities, ancient furnishings, leaking roofs and streaked walls characteristic of the typical parsonage.

Even today the parsonage with modern fixtures is the exception rather than the rule. Some ministers must draw heavily upon their reserves of grace and patience in order to cope with the limitations and deficiencies of their ecclesiastical domiciles.

The church with a modern, adequate parsonage is fortunate. It evidences a healthy concern for its pastor and family. It has an additional advantage when it is on the market for a new minister. No alibi or apology is necessary.

For maximum efficiency in his parish, the minister needs adequate living quarters and the usual labor-saving devices for the home. The church is to be commended which makes an honest effort to provide these. Happily, the number is increasing.

Churches contemplating building or remodeling their parsonages may receive helpful suggestion by writing to Mr. William Kincaid Newman, 287 Fourth Avenue, New York, N. Y.

"THEIR FINEST HOUR"

History contains few utterances more dramatic than that of Prime Minister Winston Churchill before the British House of Commons, June, 1940: "The whole fury and might of the enemy must very soon be turned on us in this Island or lose the war. If we can stand up to him, all Europe may be free and the life of the whole world may move forward into broad, sunlit uplands. But if we fail, then the whole world, including the United States, including all that we have known or cared for, will sink into the abyss of a new Dark Age, made more sinister, and perhaps more protracted, by the lights of perverted science. Let us therefore brace ourselves to our duties, and so bear ourselves that, if the British Empire and its Commonwealth last for a thousand years, men will still say, 'This was their finest hour.'" It was!

Christians have an unparalleled opportunity in our generation to distinguish themselves in the cause of Christian unity. Great effort will be required to give momentum to the movement. Indifference and opposition must be surmounted. But we have come at long last to the hour when a consideration of Church union is no longer academic. Each may strengthen or advance the cause in his own sphere of influence. Union must

be promoted from the top down and from the bottom up. Some seed of Christian union may fall on stony ground, but others will fall into fertile soil and bring forth an abundant harvest. Therefore let us not be idle. We are privileged to reap where other apostles of Christian union have sown.

A few churchmen remarked at Cleveland that they would not hinder, neither would they promote the E. and R. Merger. What a pity! Of course, neutrality does not involve one in the possible consequences of opposition to that which may be the definite will of God. But a very considerable portion of our Lord's teaching emphasizes the truth that to neglect an opportunity to do good is to do evil.

It is entirely possible that a decade hence those who are now indifferent or opposed to our current Merger will remember it as their major blunder in churchmanship. Christian union must become a major objective in our thinking, praying, studying and planning. Concerted effort to this end may enable future historians to say, "This was our finest hour."

MRS. B. D. JONES.

Holy Neck Church lost a valuable member in the death of Mrs. Brock D. Jones. She had given many years of uninterrupted service in that church. Her husband and children found their places of usefulness in the same church.

But her influence was limited by no measure to her local church. Her strength was relatively unabated with the passing of the years, thus enabling her to take an active interest in the work of her church on conference, convention and national levels. Yet, she never paraded in denominational work to the neglect of her church and home. Sons and daughters perpetuate her name, spirit and work.

In Mrs. Jones we found an increasingly rare phenomenon of our day: the mother of a large, influential, church-going family. The home and church offer major opportunities for the development of womanhood at its best. Mrs. Jones found life's fulfilment in these two important spheres.

All my life people have been coming to me with plans to make over society and its institutions. Many of these plans have seemed to me good. Some have been excellent. All of them have had one fatal defect. They have assumed that human nature would behave in a certain way. If it would behave in that way these plans would work, but if human nature would behave in that way these plans would not be necessary, for in that case society and its institutions would reform themselves.—Elihu Root.

Our Christian World Task*

By PRESIDENT HENRY P. VAN DUSEN
Union Theological Seminary, New York City

I.

On the one hand, it is possible to say that there has been no previous hour in the nineteen centuries of Christian history when the churches officiated in the International Council (of Religious Education) were as aware of Christianity as a world reality; as alive to the Christian task as a world task; as ready, if not to face, in any event to be challenged to face, the titanic responsibilities of Christian education throughout the whole world. . . . Surely, no one would challenge the now threadbare truism that the most significant fact about Christianity in our period . . . is the double accomplishment . . . :

In our time, Christianity has become for the first time, a world reality; and, in so doing, has become the first truly world movement this planet has known.

In our time, the major Protestant Churches have begun to see their tasks as one task; and have begun so to face it, and to plan and work together, as though the Christian churches were One Church, truly a Body of Christ.

Of the second of those facts, the Council is one of the most significant manifestations. Of both facts, last summer's General Assembly of the World Council of Churches was both proof and symbol.

. . . no event so momentous as the Amsterdam Assembly happens by chance. It is the fruit of the vision and dreams, the plans and labors, of many men over many years; and it is possible only because of them. It is not an exaggeration to suggest: The hopes of two millenia, the prayers of centuries, the labors of decades, the intensive planning of years found fulfillment at Amsterdam.

More particularly, Amsterdam marked the confluence of two great developments within Christendom which have flowed down the past century.

One has been the effort to carry the Christian Gospel to the ends of the earth, to establish the church in every land—so that Christianity might become in fact what it has always been in ideal—and had never been in fact—a world religion.

The other has been the effort to

draw together the many, diverse, separated bodies which all claim the name of Christ—to think, speak, and act unitedly—so that the Christian church might become in truth what it had always been in profession, and had never been in reality—a single living organism, the "Body of Christ" . . .

Christianity has, at long last, become a world religion.

Thus Christianity has become, potentially, a universal faith. For, to be universal, it is not necessary that a faith shall have established itself as the religion of all men. It is necessary that it have demonstrated its power to win the spontaneous and convinced adherence of men and women of every type, of every race and nation and class, from every kind of cultural background, and at every stage of cultural advance. In our time, for the first time, Christianity has become such a world faith. It is the first movement of any kind so to claim the allegiance of peoples of the whole earth.

On the other hand, the Christian churches have started to become a living organism.

It has gone forward—this tidal movement of Christian unity—through many diverse channels . . . :

In towns and cities—through associations of Christian ministers and lay folk; through union services, through church federations, through manifold collaboration.

In counties and states and nations—through comity agreements for division of missionary responsibility; through national church councils; through united organizations for home missions, for foreign missions, for religious education, for Christian publications. Far more than those in the pews know, the churches are even now planning their work unitedly and executing it cooperatively.

In lands of the youngest churches—hundreds of union projects—schools and colleges, hospitals and theological seminaries; dozens of organic mergers of previously separated denominations into single churches of Christ, transcending traditional denominational divisions.

On the world scale—a whole nest of world ecumenical bodies—pointing up toward this, the latest and most important—the World Council of

Churches. One does not understand what was done at Amsterdam unless he sees the World Council as the keystone of a vast and intricate structure of Christian comity, cooperation and union. . . .

So much for the hopeful aspects of the present situation.

On the other hand, there has been no time during this modern period, not even the dark years of Fascist extension, of Nazi menace, of actual world conflict, when the actualities and the prospects of world Christianity were so threatened by uncertainties, difficulties, and ominous peril of worse things to come, as today. This year of our Lord, 1949, has dawned upon a world more gravely shadowed by apprehension than any "peace time" year within memory . . . the outlook of all mankind knows no easement from the overarching portent of World War II.

. . . The over-all picture of the Christian world mission at this moment, if we are to use the military metaphor, is less that of a triumphant advance than of a determined "holding" operation. That promises to be its predominant character in the days ahead. It is no part of Christian optimism to evade this ominous prospect; as it is no part of Christian realism to permit it to chill the temper of Christian confidence or cut the nerve of Christian effort.

III.

When we narrow our focus to North America which is, after all, your major concern and responsibility in this Council, the paradox of the world situation stands forth in vivid microcosm.

On the one hand, we are cheered by evidences of church health, of growth, of advance. We take satisfaction in statistics of increases in church memberships and church school attendances. . . .

But I trust not one of us is deceived by these surface indications of health and vitality. Not only are they shadowed by ominous portents on every horizon of the world scene. Not only are they qualified by reflections of these portents within our own lands—the progressive permeation of secularism, the complex of disturbing developments. . . . They are challenged also by the signs of stronger vitality and larger effectiveness within Christian groups and sects outside the main body of Protestantism, not represented in this Council. More important, these en-

(Continued on page 13.)

*Address delivered Sunday, February 6, at the Ecumenical Worship Service, first session of the 27th annual meetings of the International Council of Religious Education at Columbus, Ohio.

CONTRIBUTIONS

SUFFOLK LETTER.

Mrs. B. D. Jones, Sr., 70, Holland, Va., died Wednesday night (Feb. 16) in a Suffolk hospital after a brief illness. Surviving are five sons: Dr. Darden W. Jones, Franklin, Va.; Dr. Brock D. Jones, Jr., Norfolk; Elijah N. Jones, New York City; James Carlton Jones, Holland; and William Thomas Jones, Franklin; three daughters, Mrs. John G. Truitt and Mrs. Ernest H. Stephenson, both of Suffolk; and Mrs. Morris W. Pierce of Holland; one brother, Dr. Ben W. Rawles of Richmond, Va.; twelve grandchildren, and several nephews and nieces.

Mrs. Jones was a native of Nansemond County, the daughter of the late Elisha Rawles, and Mary Elizabeth Watkins awRles. She was a graduate of the Finney School in Suffolk, and was formerly a teacher in the public schools of Nansemond County. She was active in community and church affairs, having served as district superintendent of the Eastern Virginia Woman's Missionary Conference of Congregational Christian Churches, and later as president of the Conference. She was a member of the Holy Neck Congregational Christian Church and took a leading part in all its activities, served as president of the Woman's Missionary Aid Society, and was a teacher of a class in the Sunday school.

Upon the death of her husband, August 18, 1939, Mrs. Jones continued to farm and interested herself in community and rural improvements. Remaining in the old family home with her were one of her sons, James Carlton, who is connected with farming and business interests in Nansemond County and Holland; and one of her daughters, Mrs. Morris W. Pierce. They helped to make her last years happy.

The funeral was conducted appropriately at the Holy Neck Congregational Christian Church Friday afternoon at 3:00 o'clock by her pastor, the Rev. Luther B. Grice, D. D., and a former pastor, the Rev. N. G. Newman, D. D. The tribute which Dr. Newman spoke was in good taste and beautiful. The Holy Neck choir sang. Dr. Grice asked me to pronounce the benediction at the grave. The flowers were many, and from the size of the congregation and the number of

automobiles parked in all available space, it would seem that almost everyone in the community and a goodly number beyond were there. One of the remarks made by Dr. Newman sticks in my mind: "Few of the women I have known had the ability to serve as she served, and fewer still did it." May I add a line: To me she was a noblewoman equal to every occasion and circumstance that confronted her in the rearing of eight children to mature manhood and womanhood.

JOHN G. TRUITT.

THE CHURCH OF GOD'S DESIGN.

Since the Amsterdam Conference, as well as in that Conference, the term, "The Church of God's Design" is in the speech, and let us hope not just in the air—regarding the import of that meeting, and that terminology.

There are two major emphases of the Amsterdam Conference which can not be eliminated from pulpit consideration today—doctrinal preaching and teaching regarding the Christian's use of money.

As to the former the pulpit in Europe is far ahead of that of the United States. The Barthian attitude in theology of "Let God Do It" is not so bad considering what we have done. For a generation, or longer now, we have been under "Stirrer-Uppers" and evangelists "crying aloud in the streets," who claim to represent Him "whose voice was not lifted up in the street." Endeavoring to make us believe that greater physical activity, and more of our "good work"—their interpretation, of course, would bring us into the Kingdom of God and the Kingdom of God into us. God does not seem to be in a hurry! Jesus was not in a hurry. His ministry did not last over a long time. He did not seem to be nearly so anxious to "get things done" as to be doing them. For God is! And the Kingdom of God is coming. There are those to whom its coming seems imperceptible; but history does not miss recording events which prove its coming.

Another emphasis of that Conference was on the Christian's use of money. Perhaps in no act of Christian behavior have we been more re-

miss than in the just use of money. The United States has come to be fabulously and perhaps notoriously rich in money. However, this great wealth has never been justly allocated as its use and needs demand.

Persons and families of great wealth have given to colleges, set up foundations, erected hospitals and given great gifts to other worthy needs and institutions. To these donors are due real and hearty encomium. That way and means of helping mankind is commendable. Still, we face the fact that actual needs, even demands, increase more rapidly than giving increases. Witness now the call from colleges, small and great, asking for from one million to fifty millions increase in endowment, which increased demand upon college work make necessary. It is refreshing to remember now, with no discount of the work done by great State Universities, that the call comes from the colleges raised up and supported by "gifts" from Christian people. It is not to be forgot that those who then gave, and have continued to give had in mind what Bach so well expressed, "Lord, what I have is only thy gift."

Members of Christian churches whose incomes have remained in lower and middle-class brackets, have not so much become noted for increased and more liberal giving, and support of Christian institutions. One major tenet of the Christian religion is, that money used for the work of foreign missions pays in good returns, in favorable sentiment, mutual respect and in conversion to the Christian way of life. Let's exalt God and His doctrine of salvation in our pulpit work, and as well in the Christian grace of giving, "as God has prospered us."

H. RUSSELL CLEM,
Burlington, N. C.

Dr. Albert D. Stauffacher and Dr. Wofford C. Timmons, both of New York City, nationally known Congregational Christian Churchmen, sailed Monday, February 21, from Los Angeles, California, on the *S. S. Lurline* for an intensive six weeks' speaking and conference mission among the churches of the Hawaiian Islands. They will present the call of missions and evangelism. "The 'Big Three' in our world today are not atomic bombs, death germs and supersonic speed, or Stalin, Bevin and Truman, but, among the common people of the world the 'Big Three' are faith, hope and love," said Dr. Stauffacher on the eve of sailing.

News of Elon College

By PRESIDENT L. E. SMITH

APPORTIONMENT GIVING.

The financial obligations of Elon College are not very different to those of any other institution or business. That is, we have certain bills that must be paid on the first and fifteenth of each month. Faculty salaries are paid on a monthly basis. For the institution to maintain its standing and efficiency all such bills must be met promptly.

There are different sources of income from which the college may receive funds for current demands. The church has always felt an obligation to assist in the support of its college. Fortunately, it has a definite plan and a very acceptable system for lending its support. Each church and Sunday school is expected to make contributions quarterly or more frequently. The total amount to be paid for the ensuing conference year is given to each church by its conference at the beginning of the conference year. These frequent or infrequent contributions are supposed to total that amount. The amount apportioned to the churches for 1950 is approximately 20 per cent increase over last year's apportionment. Due to the comparatively small amount apportioned to the churches for the college it is sincerely hoped that all churches will accept this small increase apportioned for the college and make their payments accordingly. The church has been very faithful in its support and the college is most appreciative.

Churches.

Previously reported	\$ 906.44
Eastern N. C. Conference:	
Pope's Chapel S. S.	5.00
Eastern Va. Conference:	
Newport News	400.00
Spring Hill S. S.	2.43
N. C. & Va. Conference:	
Hines Chapel S. S.	11.10
Western N. C. Conference:	
Flint Hill S. S.	.76
Pleasant Grove	5.00
Spoon's Chapel	2.49
Va. Valley Conference:	
Antioch S. S.	10.64
Bethel S. S.	15.86
Linville	12.38
Total	\$ 465.66
Grand total	\$1,372.10

Nothing relieves and ventilates the mind like a resolutions.—*Burroughs.*

A CHURCH IS BORN.

[Extracts from speech at the Mid-Winter Meeting by Rev. Kenneth E. Seim, Minister of the Colonial Church of Edina, Minneapolis, Minnesota.]

We were overjoyed when at our first worship service, which was held in the local school on March 31, 87 worshippers were present. A week later the Sunday school was started with five pupils and three teachers. Two months later on June 9 we were organized as a church and on November 3, when we closed our charter membership rolls we had 135 members. At present our membership is just under 300 and our Sunday school has an enrollment of 153. All this growth has taken place while we are still meeting in the school. We have high hopes of being able to move into our new church next month.

If there is anything unique and different in our situation it is the way the men of the church have taken hold and made things go. We are making our own pews and chancel furniture. A wooden cross was made by a member who is Superintendent of Streets in our little village. Offering plates have been made by a young dentist and I defy anyone to tell any of these pieces from the best that Whittemore Associates or the Ameri-

can Seating Co. put out. This same young dentist made the crowing rooster which is to be placed on our church steeple. A retired school teacher made a beautiful beaten copper book holder for the official membership roll of the church, a book plate for our hymn books was cut by one of the men, etc. I could go on and name a dozen other things which we will build ourselves in the future.

Mr. Seim then gave some striking examples of the power of the Christian faith to transform lives and to bring into active participation in the church young men and women who heretofore have found no place for the church in their lives. One such young professional man was a spark plug in raising the \$20,000 needed to start building a church.

Continuing Mr. Seim said, "The work is truly needed in the area. It is a missionary field. One is surprised at the adults that have never been baptized, to say nothing of belonging to a church. I have baptized more adults on this field in three years than in all my other parishes combined! The area is growing in leaps and bounds. It is the second fastest growing area in Minneapolis and the surrounding suburbs. And that young families are moving into the area is attested to by the fact that we have 52 children on our Cradle Roll.

The Elon College Choir will appear at Newport News Friday evening of this week, at Suffolk Sunday morning and at the Norfolk Temple Sunday evening.

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Missions
The World for Christ

LETTER FROM THE JACKSONS.

American Board Mission,
Shaowu, Fukien, China,
February 3, 1949.

DEAR FRIENDS:

January has passed so rapidly I hardly know where it has gone. Over and through all, like an eagle hovering over its prey, has lingered the thought of the critical national situation. The question now seems to be "What will Communist China be like?"

Shortly after Christmas, a letter came from Yankou asking me (Dick) to come down to conduct a communion and baptismal service. Mid-winter is no time to travel on a rice boat I soon discovered. I was cold enough anyway but when I saw the boatman climb down into that icy water to move the boat off the rocks, I had a sympathetic chill. After three days and two nights, we arrived at Yankou (80 miles) to find that recently half of the city had been destroyed by fire (the business section). Rumors attributed the blaze to Communists but there was no evidence to prove it.

The service on the first Sunday morning in 1949 was a thrilling one for me. It was the first time I had baptized Chinese Christians. There were ten adults and ten babies. They had been prepared for baptism by the local preacher, Mr. Lin, who is not yet ordained. Two of the candidates, both old men, spoke a different dialect so that all had to be interpreted to them in another brand of Chinese. I had carefully prepared the service before leaving Shaowu and it was mimeographed. We followed the same service in the Pilgrim Hymnal which many of you use when you observe the Lord's Supper.

The Chinese Christians, in adopting the sacrament of Communion, have found it necessary to make some modifications. In the first place, no grape juice is available so sugar water is used (this is also used for feasts as many Christians do not drink wine). Secondly, bread is not available in the shops of the smaller towns so a type of unfrosted sponge cake is used. In

South China the staff of life is rice and I personally think something made from rice would be far more appropriate for communion but such is the custom. We all know that the important thing in the observance of the Lord's Supper is not the physical elements but the spiritual fellowship with one another and with our risen Lord.

As we shared this common meal in commemoration of the Lord's last supper with his disciples, the feeling of the Oneness of all peoples came to me. Although, at first, we were prone to notice the differences between Eastern and Western customs and habits, we now are beginning to see a bit more deeply; we can see that we have more similarities than differences and that we humans are essentially alike—in our strengths and in our weaknesses. The color of our skins, the slant of our eyes may vary but in the inward man, we are One. Most nations and peoples will give lip service to the idea of the Unity of mankind, yet men go on killing, fighting and destroying. We who are Christians must pledge ourselves anew to bring to pass this peace and understanding, this common unity which we feel so deeply as we partake of the Lord's supper.

One fact is evident to us. The common people of China, just as the common people of America, do not want war. There is hardly a prayer I have heard which does not include a petition for peace. The Chinese seldom volunteer for military service. Draftees are rounded up in the country, chained together, and marched back to town to serve in the army. One of the reasons Generalissimo Chang fell from power so quickly, I believe, is because all he promised was war which nobody wants. I feel just as sure that if we questioned the common people of Russia or Holland, the same result would be found. When will the leaders of the world give up their mistaken ideas of military supremacy and might and listen to the voices of the people which universally say, "We are One people, basically alike, and our only desire is

to live in peace with one another." As I gave the bread and the cup that cold January morning to more than one hundred of our Chinese brothers—to the farmer, his skin wrinkled by exposure and bitter toil; to the laborer who literally carries on his back the loads of mankind; to the mothers who work from dawn to dark to look after their families—my mind was consumed with these thoughts of our common unity symbolically expressed in this service.

After several days in Yankou, I went on down to Nanping where Dr. Ed and Frances Riggs were waiting with the truck. They had been down to Foochow. We made the trip back in one day (125 miles) just in time to begin preparing for Lunar New Year (January 28), the event of the year for the Chinese.

As part of the New Year celebration, I have been helping Pastor Huang with a series of evangelistic services using slides. The church has been packed full as usual when slides are shown. Several ushers have been planted in the crowds to keep the noise to a minimum and the results have been very good. I made a simple copying stand with which we are able to take pictures of Chinese characters and mottoes for use in preaching. My portable generator (purchased with some of the money given us by Southern Convention friends before we left the United States, puts out electric current (350 watts) for seven hours on a gallon of gasoline. As soon as the road to Kienning is repaired, we hope to be able to take trips into the country, using the truck, the generator and slides for our evangelistic and public health work.

Dorothy is enjoying a brief vacation from her teaching during the holidays. Lewis is growing daily and is developing a will and mind of his own. They join me in sending our love and greetings.

Cordially,
DICK JACKSON.

Twenty dollars still buys a ton of coal—delivered—to heat a mission school or hospital in China. It still pays tuition for a promising student at Union High School, Foochow. It still makes a hospital bed available for a needy patient for almost a month. It still buys enough rice to feed a pastor's family in Shaowu for three weeks. Twenty dollars—the cost of Christmas Day in most of our homes—can help bring *Our Christian World Mission* to life.

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

THE WORLD AT PRAYER.

By FLORENCE GORDON, *Editorial Ass't*
Foreign Missions Conference of
North America.

Two little Indian boys in New Mexico hurried to school in starched white shirts; this was an important day. Fourteen women braved the swollen waters of Cranks Creek, Kentucky, to get to the Community Center. Sunset Gap, Tennessee, had icy roads, but a congregation gathered to "touch hands around the rolling world." At Tucson, Arizona, there were representatives of seventeen Indian tribes, besides Spanish-speaking people and "Anglos." Among the Navajo Indians at Ganado, a speaking choir of children had practiced for three weeks to take part in the service. Up in Alaska, cottage prayer meetings went on at Sitka from six in the morning until midnight; at Haines, a former opera singer came over from Port Chilkoot to sing Malotte's "The Lord's Prayer" and a friend sent a blossoming plant.

It was the World Day of Prayer. To millions the first Friday in Lent has come to have connotations: The World Day of Prayer. Traditionally, on the first Friday in Lent, Christians the world around unite in prayer for home and foreign missions. They keep the Day in the heart of Africa, in the frozen reaches of Baffin Land, in the bustling port cities of Latin America, in isolated villages of the Orient, as well as in thousands of communities in the United States and Canada. The service for the Day of Prayer finds its way into the walls of institutions; the sick, the aged, the blind, the residents in leper camps and tuberculosis sanatoriums, all share in the observance. Children join in the chorus of praise and petition; business women set their noon hour apart for corporate worship; groups of young people meet at night to pray together. There is no barrier of language, nor of distance, of color or creed; on the World Day of Prayer all make a common approach to the Father. Begun by one denomination in 1887, the World Day of Prayer has come over the years to be perhaps the greatest single unifying force among all Christian women everywhere.

Long in advance, the Foreign Missions Conference of North America mails the program, which has been prepared by the World Day of Prayer Committee of the United Council of Church Women, a group of women of several races and nationalities, to over seventy countries around the world, to be adapted and translated there, and distributed to the people in time for the Day. The Home Missions Council of North America and the home mission boards distribute the program to their home mission fields. The program on the uniform theme, "The Lord Is My Keeper," went overseas by airmail in July, 1948, for the coming World Day of Prayer, March 4, 1949. In at least two countries, India and China, correlation and extension of the World Day of Prayer observances has been made an integral part of the work of the National Christian Councils. Other lands have special committees which distribute the programs, administer the offerings, and gather up the accounts of the local services. When these reports are relayed to the Foreign Missions Conference each year, and added to those collected by the Home Missions Council and the denominations from within the United States and its possessions, they furnish a colorful, kaleidoscopic picture of worshippers of all races and nationalities in the Christian fellowship.

Nashville, Tennessee, had a city-wide service in a downtown church, but was able to draw on students of Scarritt College for Christian Workers from some twenty overseas lands to make the world fellowship real and close.

Frances De Pauw School of Los Angeles (Methodist), which has girls of Mexican, Cuban and other Central American backgrounds, as well as Chinese and Indians, maintained a twelve hour vigil of prayer. Each girl spent ten minutes at the altar, not leaving it till another girl arrived. At the close, the girls and staff all came together and followed the special children's World Day of Prayer program.

Flandreau, South Dakota, South Indian Vocational High School runs a garment factory in which some

twenty Indian women and girls make garments for hospitals and schools throughout the whole Indian Service. Still sitting at their machines, they stopped very informally at noon-day to pray.

The World Day of Prayer was broadcast last year over the weekly chapel hour of the hospital at Tacoma Indian Mission Center, Tacoma, Washington. The ambulant patients crowded into the superintendent's office, where the broadcast originated, and the bed patients listened in with their headphones.

It is a lesson in geography, anthropology, linguistics, horticulture, as well as in the ecumenical movement, to read the reports that come in from all parts of the world. February 13 was one of the hottest days of the season, with many of the people still away at summer resorts. It was a day with two feet of snow on the ground, and absentees still away at the trapping camps. It came in the middle of the rainy season, but people would not be kept away. It came in the middle of the Chinese New Year celebration but Christians made it a part of the celebration. Flowering plum, narcissi and Chinese lilies decorated the churches in China; in Havana, "we had our Spanish service in the patio out in the shade of flamboyant trees." In Tasmania and Queensland, Australia, there were services in the cathedral; in the little red church at Jobat, South India, fifty Bhil women sat on mats on the floor while one of them led the service in Hindi. In Madras, Miss Dorothy Brockway, the principal of St. Christopher's Training College, one of the eight union colleges in the Orient which receive a share of the World Day of Prayer offerings, told the Tamil and Telugu students of the World Day of Prayer service which she addressed in 1947 in snow-bound Harrisburg, Pennsylvania.

At Tehran they said the Lord's Prayer in fourteen tongues. In Lima, Peru, a Chinese woman offered prayer who had often taken part in the services in her homeland. In Athens, the program was translated into Greek by a medical student. The stencils for mimeographing it were cut by a typist who refused any pay. A blind pastor and his wife made an Armenian translation; both Greek and Armenian versions were handed out in the churches of Athens and Piraeus the week before, so that worshippers could prepare their hearts.

Two preliminary meetings were

(Continued on page 14.)

FOR THE CHILDREN

Mrs. R. L. HOUSE, *Editor*

DEAR BOYS AND GIRLS:

Do you behave well when you are in the Sunday school building or church? I hope so. I have seen youngsters swarming down the aisles, over the pulpit, jumping over the benches and pews, banging on the piano, racing up the stairs. Have you? I know that it is very hard to be still and to be quiet, but in God's house it is the thing to do. For grownups, too. I don't think they should smoke anywhere in the church building. That doesn't mean that we can't play, have fun and enjoy ourselves.

All noise and play gets tiresome just as all quiet and sit-so-very-still does. What to do then? Walk quietly or run with light steps. Practice on the piano at home! If you don't have one, then you don't need to practice at all. Do mind the teacher when she says to sit or stand. I know that you won't feel like it sometimes but she usually has a good reason!

God made the night so we could rest ourselves and our eyes. People who have visited in the far north countries of Europe where the sun only sets for a short while each night, say that it hurts their eyes and gets them out of their sleeping habits. So they have come to call those places "The Land of the Midnight Sun." God made the night for quiet time. Man made churches for quiet time. There, we can think about God the loving Father, and be quiet and feel restful. Not when you are little, but as you grow older you will begin to feel the calm and ease of being in church.

It is easier to be noisy and cause trouble when you are with a crowd. A bunch of boys have fun teasing their teacher, a group of girls may giggle and giggle. You don't have to be very good or very bad. Just be yourself.

When you go to Sunday school do these things. Try to be on time. You may miss a special treat if you are very late. Take off your coat or hat if the teacher asks you, take your money but keep it in your pocket or some safe place where it won't roll on the floor. Help if the teacher calls for you and be ready to sing, play or whatever.

Just for a little while once a week

we have an opportunity to be together in God's house. Let's make it a happy time. If you like to show off, forget it! The teacher has seen many show-offs, stand-offs and—you know what brings you the most happiness. Be glad that you aren't living in the time of the Puritans and have to sit through two- or three-hour sermons!

If you have trouble remembering all these things, why don't you ask your mother or dad to help you remember? You can talk it over on the way to church.

Should you be very bad and the teacher speaks to your mother about what you did, be brave, face up and try to do better. Grownups do love little folks and because they were once little, they know how hard being "good" can be. There is a word that tell us about happy times at home, school or church. It is *cooperation*.

P. S. to Mothers: Jesus came that men might learn to love and live with one another. It is the first task of the teacher—to have happy boys and girls in accord. It is the major task of the home. Perfection in emotional behavior is never reached but in spite of the warnings of "frustrations" and "behaviorism" the parent must take as a prime duty the training of the child to obey the laws of God and man. "I don't wanna" can make wars, ruin a civilization and prevent church union!

WHEN JERRY DID NOT COME HOME.

By JANETTE STEVENSON MURRAY.
(American Mother for 1947.)

Issued by the National Kindergarten Association.

"May I go to play with Jack?" inquired four-year-old Jerry.

"Oh, he lives too far away," answered his mother.

"I've been there lots of times with the other boys; I know the way."

"Will you come back at noon, promptly, when the children come from school?"

"Yes, I'll come."

So Jerry went to Jake's—over the hill, four blocks away. His mother telephoned to be sure he had arrived, and Jack's mother promised to send him home at noon. She did send him but he failed to appear.

After a while Jerry's elder brother went out to search for him, and then his mother went out, but neither of them found any trace of the child. Later, his mother telephoned to the homes where she thought he might have gone, but she could find no one who had seen him. It was an anxious time, and Dad was out of town. Mother feared Jerry had gone off with some stranger; he was a sociable boy, exactly the type to attract outsiders. His brown eyes usually sparkled with enthusiasm and, as his aunt said, he "radiated personality."

At about two o'clock Jerry sauntered in. "Where have you been?" Mother demanded.

It seemed he had gone to the park and had played with some boys until school time and then, after loitering about the animal cages, he had come home a long, roundabout way.

Mother refrained from comment until Jerry had eaten his lunch. Then she said, "You will have to be punished; you broke your promise. This is very serious. You will have either to stay in the yard for a week or else to give up your desserts for a week. You may choose."

"I choose to give up desserts," he answered in a low tone.

"There will be some very nice desserts, and you will be obliged to eat certain foods that you don't like so well to take their place."

"I know; but it will be better than to stay at home for a whole week. I would be dreadful not to go out on the street for so long."

It was hard to have to punish him—he was so manly about it—and all Mother's worry and anger had disappeared before the punishment began, but she persisted. He cried just a little on two occasions, but he did not seem at all resentful.

Mother, very carefully, explained to him twice—before the punishment began and after it had ended—that he must either come right home when she expected him or have someone telephone to her. She told him she must always know his whereabouts. He realized the punishment was just, and it evidently made a strong impression on him, for since then he has never failed to come home on time or else to let his mother know the reason. He learned, also, to make few promises and to keep those he did make.

Be not apt to relate news, if you know not the truth thereof.

—George Washington.

NOW IS NOT THE TIME TO QUIT IN THE NEAR EAST.

By LUTHER R. FOWLE,
Istanbul, Turkey.

No sooner did the American Colonies successfully break their political ties with Britain, then American merchants and traders sent out their fast sailing ships to China, the Indian Ocean, and the Mediterranean in search of profitable commerce.

The second American Agency to reach overseas made itself so strongly felt in New England, that within 25 years of our independence the General Court of the Commonwealth of Massachusetts had chartered the American Board of Commissioners for Foreign Missions, a corporate expression of concern and spiritual responsibility for all the children of men, of whatever race or creed.

In as early a time as that Business and the Church knew instinctively that our world was *One World*. How much more clearly we see it today at the cost of millions of lives and billions of treasure.

The first task of our American Board missionaries in the Ottoman Empire in 1820 was to seek fellowship with the great Eastern churches and their people. The proud Moslem then felt himself immeasurably superior to the Christian and in many ways he was. The "Christian" he knew was the oppressed representatives of races of long history belonging to the Orthodox Greek and the Armenian Gregorian Churches which for many years had been in a period of spiritual and intellectual eclipse.

So Americans learned the languages of the Near East—Albanian, Bulgarian, modern Greek, Turkish, Arabic—and in all of these grammars were written, a literature built up, the Bible translated, schools started—in short the darkness of post-Crusade Christianity in the Middle East began to show new light. Until 1914, some 25,000 students were in schools operated by or supervised from American Board Mission stations. Meanwhile a dozen hospitals with American doctors and nurses were carrying on their work throughout the land. Inevitably these activities had a substantial influence not only on the people directly touched, but on the thinking and development of every race in the land.

The defeat of Germany and Turkey in 1918 brought about the collapse of the Ottoman Empire and the loss of all the Arab lands to the south. Under the leadership of Musafa Ke-

mal Ataturk there arose from the ruins a vigorous Turkish National Republic seeking a new life in terms of Western democracy. With this new Republic began a new relationship. The political, social and cultural reforms which have been carried through in 25 years are well known. American schools are crowded with Turkish youth and we can take in only about one-third of those who apply.

But Turkey's task is immeasurably burdened by the stern necessity of protecting her frontiers against which Soviet Russia presses, both in the Caucasus and along the Bulgarian frontier of European Turkey. We in distant America cannot appreciate that pressure. Yet to every Soviet suggestion of ceding Turkish provinces, or accepting Russian help in holding the Bosphorus or the Dardanelles Turkey has said, "No." So today this Turkish Republic holds the central bastion which alone seems to prevent Soviet Russia from descending to the Mediterranean, outflanking Greece and Italy, controlling Suez and the Arab lands and their essential oil. Turkey took this stand unhesitatingly in 1945, when none stood with her.

It is altogether fitting that we of America, in our own interest as well as that of Turkey and all non-Soviet lands, are now aiding Turkey in her road and transport systems, in harbor improvement, and in equipment essential to the protection of her borders.

The money spent through American educational and mission enterprises is the most economical American money spent in Turkey. For school tuitions and other income inside Turkey is far larger than the funds from America expended in these activities. In fact, since the American Board began its work in Turkey in 1820, it has expended American funds to the end of 1947 in the sum of \$12,900,793.

It is interesting to note that the Navy Department is discussing the construction of a super-airplane carrier, to cost \$124,000,000. One such ship is to cost ten times the sum spent from America in 128 years, in the endeavor to make known to all the people of the former Ottoman Empire the spirit and true foundations of Western democracy, the value of the individual, the importance of his education and responsibility. Mission representatives who have come to respect and love the peoples of these lands, whose languages and cultures

they know, never dreamed that their labors might have wide significance for war or peace. Yet who can deny the part that these friendly messengers from the west have had, in the position now taken and bravely held by Turkey, in the wide struggle between the totalitarian and free worlds.

Now is not the time to quit. Turkey is sending vastly increased numbers of her young men and women to study here in the west. They will return, to strengthen the currents of democratic thought, and responsible public opinion. Let us not fail the sorely straitened lands of Europe who have been our partners against oppression and autocracy, as they painfully grope their way back to economic security, political stability and the better life that each and all seek.

COUNCIL OF RELIGIOUS EDUCATION MEETS.

(Continued from page 3.)

*Completed Bible Version
Due in 1952.*

Prominent in the Council's discussion of future plans was the announcement that the completed Revised Standard Version of the Bible will be published in the fall of 1952. The New Testament was issued in 1946. Dr. Weigle, chairman of the Standard Bible Committee, will give his entire time to the Old Testament revision after his retirement from Yale Divinity School next June. The introduction of the completed version is to be timed with a nation-wide observance during Religious Education Week of 1952.

Toward Japanese Democracy.

The last address on the week's program was given by Dr. Paul H. Vieth, former religious education consultant to General MacArthur's staff in Japan.

"The Japanese are interested in everything western, including Christianity," Dr. Vieth said. "This represents a strategic opportunity for us to practice our doctrines of good will and service. Japan wants to re-establish its economy. Unless we help her do so we will injure the chances for the establishment of a democracy like that of the Western nations which have presumed to teach Japan the ways of peace and plenty."

Every difficulty slurred over will be a ghost to disturb your repose later on.—*Chopin.*

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

PARABLES OF JESUS.

LESSON X—MARCH 6, 1949.

MEMORY SELECTION: *Do not be deceived; God is not mocked; whatsoever a man sows, that will he also reap.*—Galatians 6:7.

LESSON: Mark 4; Luke 15:11-24.

DEVOTIONAL READING: Matthew 13:10-17.

The World's Greatest Story Teller.

Jesus was undoubtedly the world's greatest story teller. That is perhaps one of the main reasons why the common people heard Him gladly—He told stories, and He told them well, superlatively well. He would take a great religious truth, sometimes something that was quite abstract, or something that would be unintelligible to untutored and ordinary people, and put it in the form of a parable or a story, and thus help them to get the meaning of what He said. That is if they really wanted to know the meaning. For Jesus Himself recognized that His stories concealed rather than revealed the truth to some folks. And He was repeatedly exhorting men to take heed how they heard, to give attention to hearing. The main point is that Jesus taught many things by parables, which is another way of saying that He taught by what in many instances were simply stories. Religious leaders do well when they use the story as a form of teaching effectively.

Some Stories of the Kingdom of Heaven.

"Whereunto shall we liken the kingdom of God? Or with what comparison shall we compare it?" Jesus asked. He knew that it would do little good to answer the question with some theological, abstract term—the folks would not know what He was talking about. He therefore proceeded to put the thing which they did not know in terms of things which they did know. He spoke to them in parables. He told them stories.

For instance He told the story of the sower who went forth to sow the seed for his crops. With a few bold strokes he pictures the man as he scatters the seed for and wide across the broad acres, or perhaps more specifically over the smaller plot. Some of

the seed fell on the hard, well-beaten path that ran between the plots of ground, and which took the place of fences as boundary lines, and lying there on top of the ground the birds quickly ate them up. Other seed fell in good soil, but it was simply a thin layer of dirt on the hard limestone beneath and although it sprang up, it had no root and quickly faded away and died when the sun's rays struck it. Other seed also fell in good ground and actually sprang up and grew rather well, but the thorns and weeds of the plot eventually choked the life out of the tender young plants. Some of the seed fell on good ground and not only grew up, but came to fruition. But even this seed brought forth varying yields. There, said the Master, we have a picture of what happens to the word of God when sowed in human hearts. Some of it never takes root and is lost, some of it does show feeble signs of growth, but the life has no root or depth. Other seed take root and give promise of bearing fruit, but alas the things of the world choke out the life. But all is not loss. Some of the seed fall on good ground and it bears fruit, in varying quantities to be sure, but the point is that it bears fruit. Let a man think over that simple story and he will begin to get the point, he will see the truth therein embedded. There are of course other points in the story, but one is best prepared to interpret a parable when he looks for the main, central truth, rather than to make the thing walk on all fours, make every detail a main point.

There is the story of how the kingdom grows. It is like a man who plants seed, and tends to the growing crop, but after all the life process is a mystery to him. "It grows, he knows not how." The kingdom grows gradually. It has inner life and vitality. Man may, and must do his part, but it is God who gives the increase. Man is not to bring in the kingdom by his work. He can help by his cooperation.

The kingdom seemed so small in Jesus' day, even as it may seem small in our day. Well, it is like a grain of mustard seed, which is the smallest of all seed, or at least it was in comparison with other seed in Jesus' day. But great things from little things

grow. A mustard seed, small as it was, could become a great herb or tree which could give shelter to the birds and sanctuary for their nests. Despise not the day of small beginnings. Mighty oaks from tiny acorns grow.

It should be noted that Jesus emphasized, by repetition, the vitality of the inner forces of the kingdom. The words, like seed, have tremendous vitality and life-giving power. Ideas are dynamic and transforming. The kingdom of God is not meat and drink, but power.

A Story About Two Sons.

The lesson for today is related to Temperance Sunday. The Lesson Committee therefore wisely chose portions of Scripture which deal with sowing and reaping. The parables or stories presented above presented it in the field of the physical world. The other story given presents it in the world of persons. It is the well-known and well-loved story of the Prodigal Son and of the Elder Brother. Here indeed is a living story, drawn out in flesh and blood of the inevitable and the inexorable relation between sowing and reaping. The Prodigal Son shows self-expression gone to its logical limits, the ultimate reaping of the whirlwind because one had sown to the wind. There is a tragic element in the picture of that boy far away from home, feeding swine and eating the same husks that the swine themselves ate. But there is something thrilling in the picture of him "coming to himself" and arising and going unto his father with penitence in his heart and confession on his lips. This story does concern sowing and reaping. But it concerns something even more infinitely deep and precious. It shows God's heart toward His erring children, His grace to those who have failed who in penitence turn to Him. That is why the story is immortal.

Then of course there is the ugly and the vicious spirit of the elder brother. He sulked when he should have shouted for joy. But he was symbolic of many of the religious leaders of that day. And he is symbolic of many self-righteous people of this day. The Master knew what was in man and He here draws the picture out of that knowledge of man. It may be heresy, but if it is make the most of it. I prefer the prodigal son to the elder brother. How about you?

Censure is the tax a man pays to the public for being eminent.—Swift.

OUR. CHRISTIAN WORLD TASK.

(Continued from page 5.)

couraging evidences are, for the most part, *surface* symptoms.

IV.

This, then, is the setting for your discussions in these days. What does it mean for the enterprise of Christian education? . . .

I have urged that the world situation is reflected in microcosm on this continent. We may carry the point one step further, and suggest that the North American situation is reflected, in miniature and in epitomy, within Christian education. This is just as we should expect. For education has been a special preoccupation of the American people in the recent period. The newest trends, in both thought and method, have had their earliest development and their fullest and most extreme exploitation here. It is here, much more than in the pulpit or in any other aspect of its manifold program, that the church has been compelled to face the movements of modern thought and modern life, to confront their sharpest challenge to old patterns of belief and practice, to come to terms with modern culture, and to make accommodation to it. In this noteworthy sense at least, Christian education has been on the frontiers of the church's life, has served as advance guard and pioneer, has functioned as the growing edge of Christian adventure and advance.

The results are too well known to you to permit detailed exposition. It has been an exciting role and a difficult one—this role of bridge between tradition and novelty, between past and future, between an institution which, on the whole, continues relatively unmodified in outlook and habits and a world of culture and conviction, of presuppositions and practice, which has been moving, on the whole, steadily and rapidly away from the church. Hard-pressed to continue contact at both ends, to maintain status within the kaleidoscopic transmutations in general education and culture and to preserve the confidence of the churches, Christian education has had no alternative but to effect almost day-by-day accommodation, often through hurried improvisations.

. . . I should like to declare my belief that the church school has been given an impossible task. Confronted by a prodigious expansion in secular education—buildings, equipment, budgets, personnel; seemingly unlimited civic funds at their command; new divisions, departments, subjects

spawning with exultant unrestraint; one sees the church school, at once breathless and excited, intrigued and affrighted, panting to keep pace; limited in time available to one or two hours weekly in comparison with five full school days; limited in equipment to the meager facilities of the church building in comparison with the magnificent learning factories of secular education; limited in personnel to the undependable services of an inadequate staff of ill-trained volunteers in comparison with vast regiments of highly trained professionals; limited (many would contend) by traditional ideologies in comparison to the newest fashions of an ever-changing secular mind. Recourse has been had to all manner of ingenious expedients. . . . But who would question that, generally speaking, the end-product in the eyes of the pupils upon whom these comparisons strike with inescapable vividness is a poor showing in comparison with "general education?"

This has been true equally in the realm of thought and in the area of method.

Far more than any other aspect of the church's program, Christian education has had to come to terms with dominant trends in the thought of the times. Church worship could perpetuate traditional patterns; the pulpit could continue its accustomed message and manner of presentation. But the church school, meeting but once weekly, without much support of traditional liturgy, the keen young minds of the nation's youth, fresh from intriguing and persuasive indoctrination in the latest dogmas of contemporary thought through the week-day classroom, has had no alternative but to meet the challenge head-on and make such adjustment as it could. That adjustment, inevitably, has been in either of two opposite directions, and often extreme in both directions—either rejection of the modern mind, which has driven an impossible chasm between the one-hour a week teaching of the church school and the twenty-hour a week teaching of the secular classroom; *or* accommodation to the modern mind, which often impresses youth as a somewhat hurried and harassed and humiliating revamping of Christian faith, to be tacked on to the fringes, or squeezed into the interstices, of a predominantly secular outlook.

V.

. . . To meet, at all adequately and effectively, the needs of this tense and tragic hour at any point will be

superlatively difficult. But, two things at least are clear. The hour is striking for a quite new, far more rigorous and far more vigorous, thrust of massed Christian attack on every hard-pressed front. In that advance, the only weapon of significant power is Christian faith in its full richness and profundity and certitude. More than that, this is the only message from our churches, whether on the far frontiers of the world mission or in this nation or in the immediate program of Christian education, which has any chance of arresting the attention let alone claiming the allegiance of those who understand their world's peril and care deeply for its salvaging, those who are worth reaching. Finally, it is the only message which accords with truth and reality, which is worthy of the Lord of all being and all life.

IT MAKES A DIFFERENCE.

Some years ago, at a drawing-room function, one of England's leading actors was asked to recite for the pleasure of his fellow guests. He consented and asked if there was anything special that his audience would like to hear. After a moment's pause, an aged minister arose and said, "Could you, Sir, recite to us the Twenty-Third Psalm?"

A strange look passed over the great actor's face. He paused for a moment, and then said, "I can, and I will upon one condition; and that is that, after I have recited it, you, my friend, will do the same." Impressively, the great actor began the psalm. His voice and his intonation were perfect. He held his audience spellbound; and, as he finished, a great burst of applause broke from the guests.

Then, as it died away, the aged minister arose and began to recite. His voice was not remarkable; his intonation was not faultless. When he had finished, no sound of applause broke the silence, but there was not a dry eye in the room, and many heads and hearts were bowed in reverential awe!

The great actor rose to his feet again. His voice shook with uncontrollable emotion as he laid his hand upon the shoulder of the aged minister, and said to the audience, "I have reached your eyes and ears, my friends. This man has reached your hearts. The difference is just this: I know the Twenty-Third Psalm, but he knows the Shepherd."—*World's Crisis*.

The Orphanage
CHAS. D. JOHNSTON, Supt.

DEAR FRIENDS:

The Board of Trustees of the Christian Orphanage met in its regular annual meeting on February 16, with eleven out of fifteen members present, to consider the Superintendent's report as to the activities of the Orphanage during the year, 1948; and to transact such other matters that might come up for consideration.

The Superintendent's report showed that the Orphanage children had had excellent health during 1948 and that all of them gained weight except three girls. (They had been dieting to keep from getting too large.)

It also showed that the farm and dairy had produced well; that the children had had plenty of garden vegetables. We are now having plenty of turnip salad.

The Christian Orphanage has always been blessed with a splendid Board of Trustees; men and women of business ability, who are very considerate and fine to work with. It is a pleasure to serve as Superintendent under their leadership.

Early last year we decided to build a poultry house and put in a flock of chickens. We went to Greensboro and bought an army barrack and moved it down here and set it up. It makes an ideal poultry house. We had lots of hens given to us and we bought some pullets, and then we raised eighty during 1948. They are producing about 130 eggs per day. We had an expert to cull them since Christmas, and out of eighty hens he only discarded eight. The children here have all the eggs they need and are enjoying them to their hearts' content.

The weather continues to give us lots of rain in this section. The ground has not been dry enough to plow but three days since the first of December, 1948. It has greatly hindered the farmers in getting their land broken for their spring crops. But we do not worry. Every year we have a time to plant and a time to harvest.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 24, 1949.
Sunday School Monthly Offerings.

Amount brought forward	\$1,166.62
Eastern Va. Conference:	
Spring Hill S. S.	5.20

Western N. C. Conference:	
Pleasant Grove	\$ 5.00
Spoon's Chapel	1.60
	6.60
Va. Valley Conference:	
Bethel S. S.	\$ 6.00
Dry Run S. S. (T'giving) ..	12.82
Linville	15.75
	34.57
Ga. Conference:	
Vanceville S. S.	3.00
Total this week from churches	\$ 49.37
Total this year from churches	\$1,215.99
SPECIAL OFFERINGS.	
Amount brought forward	\$2,110.10
Mr. Hughes, children	\$ 45.00
Mrs. Burgess, Jimmy	10.00
Jesse Patrick	5.00
Gasoline refund	58.50
	118.50
Total this year from Special Offerings	\$2,228.60
Grand total for the week ...	\$ 167.87
Grand total for the year ...	\$3,444.59

(Continued from page 9.)
THE WORLD AT PRAYER.

held with the deaconesses of the Dondi area in Angola, so that they might prepare the village women for the service in the Umbundu language. In Luluabourg, Belgian Congo, the village women studied the Bible verses of the program for two weeks before the Day. The Czech women enjoyed the Day so much that they planned for another prayer service before Whitsunday. In Lahore, Pakistan, all the denominations, the YWCA and the Salvation Army observed the Day, and a YWCA worker writes, "It was such a blessed service that the committee decided to have two services, one in April and one next November." Scotland reports a growing desire to hold monthly meetings to prepare for the Day. In Johannesburg, the program was translated into three Bantu languages, and many Bantu "joined the chain of prayer for the first time." Eight nationalities gathered together at that Bantu meeting in Johannesburg," writes a participant, "and as we lifted our voices in praise in a well-known hymn, the thought came to me suddenly that Heaven must be like that, all one in Christ, all barriers of race and creed fallen away."

It has often been mentioned that Queen Salote of the Tonga Islands, where the Day begins, regularly leads her subjects in the World Day of Prayer service. This year Queen Salote was visiting in Auckland, New Zealand, but she gathered a group of friends from the Islands about her

and had a special World Day of Prayer service there. In a written statement she explained that she has observed the Day for twenty-two years.

The village of Star Child in North Kwantung, China, is in a country community isolated by miles of difficult transportation and by century-old customs which are largely untouched by our scientific age. In the small rural church there, the pastor's wife led the service. The report that was sent to the National Christian Council is translated literally in order to convey its original charm.

"A rural community is not able to get away from the holiday atmosphere of the New Year festival. The World Day of Prayer came exactly on the fourth of the New Year. The sky was bright and the air was warm. Many of the women wore the new clothes which are a part of the celebration. Smiling happily they came into the church, where they saw the benches arranged in a circle. At the opening of the circle was hung a map of the world. The chairs were bound together by a paper chain of many colors. This was a symbol of the inner meaning of the women of the world at prayer together.

"The chairman first of all talked about the map, so that a world consciousness would underlie the hour of prayer. Then the program issued by the Kwantung Synod (that sent out by the Foreign Missions Conference) was followed. Fifteen young men and women had been invited to take part in the program, some to sing, some to tell the special stories and some to lead in prayer. The meeting lasted for an hour and a half. Although we live in a country village, far removed from any city, in an humble little town, still we could be a part of the world united in prayer and could lift our earnest petitions that Christ's Kingdom would come on earth and that Christ's followers would be faithful to Him."

A woman said, "I never miss the World Day of Prayer service; it makes me feel connected with all the world." And a little girl, "After this, I am going to pray for everybody." There, probably, we have both the cause and the effect of the World Day of Prayer.

You are more likely to fail in your career from acquiring the habit of drinking liquor than from any of the other temptations likely to assail you. I have known of but few exceptions to the rule.—Andrew Carnegie.

REPORT FROM AFRICA.

(Continued from back page.)

stances the women and children have to do public service on the roads.

We called at the home of our pastor, Rev. Jayme Velinga, whose ordination I attended in 1946. He and his wife have been sent to this area as missionaries by the Umbundu Church, in the interior. Many of the drafted laborers and many of the families are from our own highland Christian communities and the people back home feel a deep responsibility for those of their number who have been taken away and also for the thousands of others who are not attached to the church, but for whom there is no hope in these camps and compounds.

Senhor Jayme and his wife and their eleven children live in a little two-room adobe house with an extra little hut a few feet away serving as a kitchen. The cleanliness and neatness of the house and the children has to be seen to be believed. We were invited in to have tea and a little fruit which they had secured somewhere, and then went out to inspect the garden. In this land of high prices Sr. Jayme's salary of \$28 a month doesn't even begin to care for his family and so a big garden is essential. The whole family had pitched in and cleared several big patches of ground, perhaps an acre in all, of heavy thorn trees as high as a man and with spikes like three-penny nails. This brush had been piled in a sort of hedge to act as a deterrent to lions and then a well had been dug by hand. Fortunately they had to go down only eight or ten feet to strike the back seepage from the river. Little trenches were constructed and the water was drawn up by hand in improvised buckets (a second-hand, four-gallon oil tin costs \$2 U.S.) and fed into the trenches. By this primitive means they managed to grow a lot of beans, tomatoes, cabbage and other things, some of which they eat themselves and some they sell to the vegetable-starved laborers in the camps.

One of the missionaries used a special gift to buy a small hand pump such as many American farm kitchens used to have and a short length of pipe, for about four times what these things cost in the United States, and for a time everything went well with all of the kids taking turns on the little pump, keeping it going continuously. However, the inevitable happened, and one of the little boys, not being used to even the simplest machinery and not noticing anything when the pump came loose from its

plank base, broke it, and it is now in Benguella for repairs which will cost perhaps a quarter of a month's salary. Lest someone be tempted to give this worthy man a little engine and power pump let me hasten to say that he would have to pay as much for a quart of gas as you pay for a gallon and a half, and that a few hours' pumping would exhaust the very limited water supply.

After an hour or so in and around Sr. Jayme's home we took him into the car with us to visit one of his charges. In addition to his work at the cane plantation his parish includes a large number of fisheries, with several thousand workers, spread out over perhaps a hundred miles of coast. As we left, the mother and her flock of children lined up on the little veranda and sang a very touching song to speed us on our way.

Sr. Jayme has to visit the various parts of his spread-out parish on foot, on a bicycle, or by begging rides on the occasional heavy truck that comes through the desert or on the sailing barques that serve the fisheries. Each plantation or each fishery has a leader, one of the workmen, chosen by his fellows, who keeps the services going, runs a little night school, and serves generally as a morale builder. There are also three or four unordained evangelists paid by the up-country church who help Sr. Jayme.

One of our greatest needs is for a missionary family to be located at the coast to help in the city work of Lobito and Benguella, and to move up and down the coast in these plantations and fisheries, encouraging and guiding the pastor and the lay leaders and establishing friendly relations with the many Portuguese managers so that the difficult conditions under which the men work may be alleviated in so far as is possible, and particularly so that the doors may be opened to the devoted representatives of the African Church as they go about their important task. The Church is willing and able to give large missionary offerings to keep its own representatives at work, but it is obviously unable to do anything towards providing the necessary missionary help and supervision. This is the task of the American Church. The great desire of the pastors, lay leaders and workers on the Coast is for a full-time missionary colleague and helper. They are exceedingly grateful for the occasional visits that Dr. McDowell is able to make from his station in the interior, and recognize that he can't do any more in the

face of his heavy responsibilities there, but their pleading for one of their own is almost pathetic.

The death of Jan Hofmeyer in Johannesburg is generally conceded a blow to liberal forces in South Africa which will be deeply felt, especially by our missionaries. The Jan Hofmeyer School of Social Work, founded by our missionary, Ray Phillips, in 1938, will carry on the name honorably and well.

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REPORT FROM AFRICA

By JOHN A. REULING

Lobito is the headquarters for our Coast work. The European part of the city is built on a 200-yard wide sand spit which runs out into the Atlantic Ocean parallel to a jutting headland, thus forming a beautiful deep harbor about two miles wide and four or five miles long. The American Board owns a house on the Bay side of this spit, which is at present occupied by Mrs. Jean Hollenbeck. Dr. Henry McDowell of Elende had come to the Coast to meet us and one of our Portuguese associate teachers was in the house waiting for a ship home so we were well cared for.

The European part of the city is beautiful, but the Native city is another matter. It is located at the head of the Bay in the desert, with not a blade of grass, a single tree, or any other thing of beauty. Little mud houses are crowded in together in the relentless blazing tropical sun. One small tap serves the entire community of perhaps 3,000 people, and women have to wait in line for hours to fill their water casks. All firewood has to be brought in on women's heads and is very expensive. A more dreary, desolate, dirty place is hard to imagine.

And yet in the midst of all this filth and its attendant misery, which is completely beyond the control of the people who are there under compulsion of one sort or another, many do manage to have some sort of family life and raise children who are well mannered, neat and clean. Our Mission outpost in their midst has given them a spirit and a will which overcomes all difficulties.

Our first evening in Lobito we were taken to the whitewashed building which serves both as church and school. The African pastor, Sr. Jesse Chipenda, as fine a man as there is in any land, met us and showed us the building. At first there were just a few people, but within a very short time the building filled up with perhaps 250 men, women and chil-

dren. Pastor Jesse played the little rickety portable organ while one of the teachers led the singing. We were then introduced and spoke to the people, giving them greetings from the Church in America and trying to give them a little encouragement as they strive to preserve their integrity and to advance in the face of handicaps that would overwhelm most of us. At the conclusion of the service a group of women stood and sang for us and then the leader stepped forward and presented Dr. McKeith with a beautiful bouquet. Where they

got it in this desert and what it cost them I cannot imagine. The woman who presented it was fine looking, neatly dressed, and with a colorful kerchief around her head. Much to our surprise we saw when she turned to leave the platform that she had a sleeping baby strapped to her back.

While we were still in Lobito Bay, Dr. Henry McDowell took us for a day's trip into the desert to the South. The whole trip, both ways, wasn't more than 180 miles, but the barren nature of the country, the rough track which served for a road, and the complete absence of any

kind of traffic gave an illusion of remoteness which is hard to describe.

Our first stop was at Dombe Grande. Here a river flows from the highlands, through the desert, and into the sea. A company has secured the rights to the river bottom and has large plantations of sugar cane and palm nuts which are ground to produce oil. The Africans who supply all of the plantation labor are brought from their homes in the interior under a sort of labor draft. They have little or no choice in the matter and have to go when called, for terms varying from a year to two years. The pay that they receive for this service is sub-economic, so their wives and children in the interior have to scratch as best they can, and that best is very meagre indeed, particularly as in many in- (Continued on page 15)



DR. JOHN A. REULING

Southern Convention of Congregational Christian Churches, 1955.

1844 - Over a Century of Service to the Denomination - 1949

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

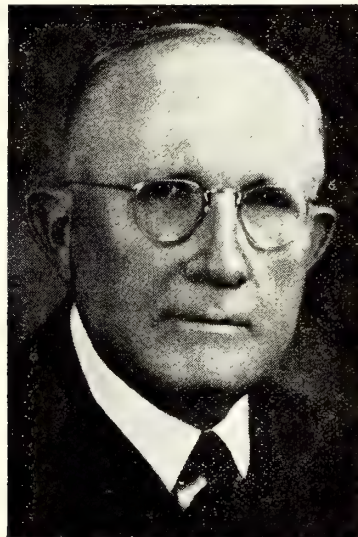
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

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NUMBER 9.

Beloved Orphanage Superintendent Passes



CHARLES D. JOHNSTON

October 23, 1870—February 27, 1949

The Southern Convention has sustained a great loss in the death of Mr. C. D. Johnston, Superintendent of the Christian Orphanage. In his seventy-ninth year, Mr. Johnston earned his release from the bonds of mortal life at ten o'clock Sunday night, February 27, in his home at Elon College, N. C. His call came to him as it should have come—in his home with his loved ones after another day of devoted service to "his children" at the Christian Orphanage. There was no lingering illness, but a quick call and he was ready.

Affectionately known as "Uncle Charlie," Mr. Johnston was for 33 years the kind and efficient Superintendent of the Christian Orphanage. Drafted by his church to the distinguished position he proved himself a faithful, efficient and trusted servant of the church. He was the kindly "father" to more than 600 children coming to the Orphanage during his service. Most of these boys and girls have grown into manhood and womanhood and they rise up to call him blessed.

Taking the responsibility of directing the Christian Orphanage when the institution was ill-housed and inadequately financed, Mr. Johnston gained the respect of the church until today the Orphanage is liberally supported by the church and by many outside the church. The improved facilities of the Orphanage, together with a well-directed program are a tribute to his good management. Not only has Mr. Johnston served the Orphanage for these many years, but he has also been a valued member of the Board of Trustees of Elon College, and has served his church on other boards and committees, always doing his best to serve when called upon. He was a loyal member of the Elon College Community Church.

Mr. Johnston's place will be difficult to fill at the Orphanage and in the church at large. May God raise up other laymen who will love the church as did "Uncle Charlie" Johnston.

Funeral services were conducted at 11:00 on Wednesday, March 2, and his body was laid to rest amid a beautiful floral tribute in Magnolia Cemetery. He is survived by a large and distinguished family of children and grandchildren.

WM. T. SCOTT.

News Flashes

Use the Cent-A-Meal Plan for Missions in your family.

Dr. F. C. Lester has been elected by the Board of Publications as editor of the Missions Page.

There will be a meeting of the Richmond Alumni on Friday evening of this week. Mr. James Darden and Dr. L. E. Smith will be the speakers.

William Rich, a senior at Elon College, was licensed by the North Carolina and Virginia Conference at Mr. Rich's home church, Providence of Graham, Sunday night, February 27.

Bon voyage to Rev. D. P. Barrett who goes to represent the Mission Board of the Southern Convention at the Diamond Jubilee, celebrating the founding of Protestant Missions in Puerto Rico, March 6-13.

Rev. E. T. Cotten writes: "THE CHRISTIAN SUN is like a letter from home." Mr. Cotten has begun his fourteenth year as pastor of Plymouth Church in Cincinnati, Ohio. He has received 402 members into the church during his thirteen-year ministry at Plymouth.

Acceding to the request of the Convention's Committee on Evangelism, we are happy to devote an issue to this subject. Rev. R. A. Whitten, Chairman of the Convention's Committee on Evangelism, has given valuable assistance in securing material for this issue.

Dr. J. H. Dollar, pastor of the Elon Church, announces the following Holy Week Services: Monday—"The Road of Unfruitfulness and Abuse," Tuesday—Pageant, "The Betrayal," Wednesday—"The Road of Withdrawal and Preparation," Thursday—"The Road of Spiritual Fellowship" (Holy Communion), Friday—"The Road of Suffering," Saturday—Read Mark 15:40-47, Easter Sunday, 7:00 a. m., Communion Service on knoll south of Christian Education Building, 11:00 a. m.—"The Road of Eternal Hope."

Highly successful Leadership Training Schools were held by the churches of the Norfolk-Portsmouth area at Rosemont Church and by the churches

of the Suffolk area at the Suffolk Church February 13-23. More than 150 teachers and officers of the Sunday schools were enrolled. These schools were sponsored by the Board of Christian Education of the Convention, the Sunday School Convention and pastors of the Eastern Virginia Conference. A full report will appear later in THE CHRISTIAN SUN.

Superintendent Scott and Dr. Stanley U. North of the City Work Department of the Board of Home Missions, New York, visited extensively the churches of the Convention during the past week. Places and opportunities of Church Extension were found. Dr. North expressed himself most favorably with the work being done in the Convention but also expressed amazement that we are not doing more to establish new churches in growing communities both in Virginia and North Carolina.

DRAMA TO BE PRESENTED FOR WORLD DAY OF PRAYER.

The true story of Congregational Church establishment in small towns is to be presented as a drama for the World Day of Prayer on "Living—1949."

The building of a church in a typical American community will be the subject of NBC's "Living—1949" program on Sunday, March 6 (4:35 p. m., EST), when the documentary series marks the World Day of Prayer. The title: "A Blueprint and a Prayer."

This story of modern religious life reflects the plight of communities, springing up everywhere, whose residents have no church facilities. It is, in particular, the true story of the Rev. John F. McClelland, Congregational minister, who moved in on churchless Silver Spring, Maryland, and established a church, first in the public park, now in the high school gymnasium.

The Montgomery Blair High School gym will be the scene of a special pick-up during the broadcast. With the floor swept up after the Saturday night school dance, folding chairs brought up from the basement, improvised altar set up under the basketball scoreboard, the members of Congregational Christian Church will be gathered for worship.

The script is by Lou Hazam, regular "Living—1949" writer, resident of Silver Spring, and member, with his family, of Congregational Chris-

tian Church. Ben Grauer will be narrator, and Milton Katims will direct the orchestra.

NATIONAL CONVENTION ON CHRISTIAN EDUCATION.

The educational agencies of the Evangelical and Reformed Church and the Congregational Christian Churches will sponsor a National Conference on Christian Education at Lakeside, Ohio, June 28 to July 1, 1949. It will offer an opportunity for us to demonstrate "Our United Witness for Christ," which is the conference theme. The purpose of the conference is to dedicate ourselves to a united witness for Christ through:

1. Facing our opportunity for Christian Education together.
2. Finding new resources for personal religious living, Bible study, worship and fellowship.
3. Considering the mission of the Church in the modern world and the responsibility of Christian Education.

More than 750 Congregational Christian people are expected to attend this meeting. There will be 1,500 delegates in all. It will be the first large national gathering of representatives from both denominations meeting to work together and to become acquainted with one another. This is an opportunity for thinking about the concerns of the Christian Education program in our church life.

The program will include seminars for every kind of worker in the church—sections for workers with every age group, for ministers, laymen, and many subjects of general but imperative concern for church members today. There will be specialization seminars on the various functional parts of the church program. Such things as drama, worship, radio and television, various social problems, as well as teaching methods and techniques with various age groups will be the subjects of some of these discussions. There is to be a set of seminars which are of general nature. These will be personally enriching and inspiring and instructive to people who are working in places of leadership in the educational program of our churches.

There will be platform presentations by well known church leaders. Dr. Henry Smith Leiper will keynote the conference with a message from the World Council of Churches, of which he is a staff member, and of the Ecumenical movement in Christendom. Dr. David Baker, editor of *The*

(Continued on page 11.)

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

MISSION PERIOD AND OUR CHRISTIAN WORLD MISSION.

March, April, May and June constitute the Mission Period of the Convention. The tragedies of our world without Christ ought to enable us to see the joy and peace in a world with Christ. Our gifts laid upon the altar to give Christ to the world—that is a practical part of "Our Christian World Mission." We ought to be concerned and we ought to work for the full payment of our missionary apportionment. That will be the minimum of an earnest effort on the part of the churches of the Southern Convention to give Jesus Christ to the world.

We cannot and we must not fail the Richard Jacksons and their colleagues in Shaowu during these trying days in China. Jesus Christ is the only answer to the problems of China, as He is the only answer to the sorrows and strife of the whole world. Our entire Foreign Mission Apportionment must be raised if we are to do anything like our reasonable share in Shaowu and in the other mission stations of our denomination around the world.

We must establish new churches within the Convention. There are opportunities and new communities awaiting our action. The only thing holding us back is the lack of money! If our churches will raise in full their Home Mission Apportionment we will have two or three new churches to report within the year.

Under the new Apportionment Schedule adopted by the Convention and its Conferences, Shaowu and Church Extension are included in the total Foreign and Home Mission Apportionment. We urge our people to devote themselves to the raising of the Missionary Apportionment in full.

Many of our churches will use the Cent-A-Meal Plan to help raise in full the mission apportionment. We strongly urge our churches to participate in this plan. Stickers for coin boxes have been sent to pastors for distribution among the members of our churches. There are approximately 10,000 families in our churches of the Southern Convention. There are 122 days in the Mission Period. If every family in the Convention would

give just a cent a meal during March, April, May and June, it would mean that \$36,000.00 could be raised in this way alone for the advancement of the Kingdom for which Jesus Christ died. Is that asking too much?

Give Jesus Christ a chance with your life and substance during Mission Period. Obtain information concerning the Cent-A-Meal Plan from your pastor, or write direct to The Southern Convention Office, Elon College, N. C., and material will be sent.

The Congregational Christians have a world parish of nearly 40 millions of people. We have committed ourselves to give Jesus Christ to these people. They cannot receive unless missionaries be sent. Missionaries cannot go unless we will give of our means. We have committed our lives to Jesus Christ and His work. Let us fulfill our commitment by our gifts.

WM. T. SCOTT,
Superintendent.

ALL STATIONS TO CARRY WORLD RELIEF PROGRAM.

"One Great Hour," an 8:00-9:00 p. m., EST, radio program to promote Church World Service, has been scheduled for Saturday, March 26, and is to be heard over 1,092 radio stations.

The program will be sponsored by the 23 member church group within Church World Service. It will be a dramatization of present activities of Church World Service in Europe and Asia, with leading radio actors featured.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.
Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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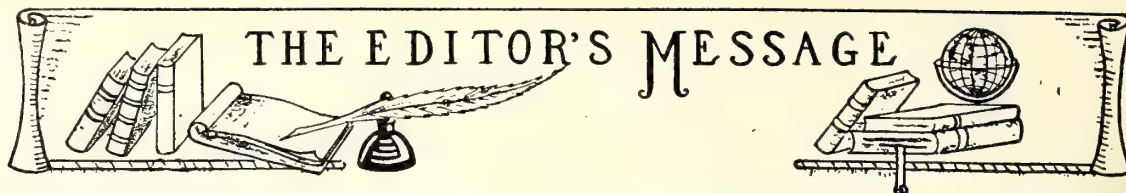
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CONVENTION-WIDE EVANGELISM.

Spasmodic and desultory efforts in evangelism produce negligible results. Greatest gains in membership during recent years, according to denominations, have resulted from organized, cooperative efforts.

Our Convention could be organized for a comprehensive, aggressive program of evangelism. Every church would be asked to make definite plans for an evangelistic campaign. An evangelistic pool could be constituted by asking every pastor to volunteer for one or more weeks of service outside his own parish. This would enable every church, regardless of size to have outside assistance or a visiting evangelist. The strong would help bear the burdens of the weak. Every local church would sense our united strength, would realize that it was not alone in its evangelistic efforts. The effect would be cumulative. Ministers and laymen would gain most valuable evangelistic experience. The movement would go from strength to strength and from victory to victory. Why not try it?

EVANGELISM AND CHURCH UNION.

We dare not make corporate church union a substitute for evangelism. But union should heighten and multiply our evangelistic opportunities. With comity arrangements coming to the fore and gaining wider acceptance among the denominations our United Church should face its greatest evangelistic challenge.

There are scores of cities in which there is a Congregational Christian and an Evangelical and Reformed Church. The Merger will strengthen their resources and enable them to adequately take care of their comity assignments. It is relatively easy for two churches to establish a third. Churches projected on this basis become A-1 exhibits in the United Church.

Our day demands churchmanship of a high order. Leadership and financial resources are essential. The Merger will enable us to use national leadership of a high calibre, plan our program of church extension on a national scale, and move with precision and strength into areas of opportunity. Failure of the Merger to materialize would be a calamity to our program of church extension.

CHARLES D. JOHNSTON.

The Christian Orphanage and the Southern Convention have lost a stalwart leader, and many of us have lost a friend of long standing in the sudden passing of Brother Charles D. Johnston. Devoted to his appointed duty, consistent in Christian service, unostentatious in speech and living, he exemplified the spirit of his Master. His genius for management found superb opportunity for expression in his long and fruitful tenure of service at The Orphanage. His contagious Christian faith was imparted to many children

who came under his influence. Countless parents and children are indebted to him. May his mantle fall on a worthy successor.

URBAN EVANGELISM.

The Board of Home Missions sponsors a luncheon each year at the Mid-Winter Meetings. Last year at Grand Rapids it featured rural work. This year at Cleveland it emphasized the City Church. The work of Dr. Fred Hoskins, minister of Plymouth Church in Des Moines, Iowa, has attracted wide attention, and he was asked to speak at the Cleveland luncheon.

Excerpts from his address are quoted:

"Men are looking for salvation, they are hunting comfort, begging for hope, asking for guidance and praying for courage and appealing for instruction. They want to be saved. If we of the churches have been seeking a justification for launching a program of evangelism, there is need aplenty and need imperative. These needs are particularly apparent in urban churches. Most every city in America is growing rapidly. The social scientists will give you graphs and statistics. You know it from over-crowded housing and from new housing. You know it from visitors in your church.

"There are more young families than ever before. More of them are having children than for a long time has been true. A greater proportion of these are having larger families than most of us have known in our ministry. The opportunities for evangelism through religious education are without parallel in our experience.

"Most every church has a group of folk who are members only nominally. Here is an opportunity for evangelism so easy to overlook and so important to be met. You see, there isn't such a thing as a church not having a field for evangelism.

"Again, in most every city, the population is fluid and becoming increasingly so. People are moving from the Southside to the Northside, from the Eastside to the Westside, from the Westside to the suburbs and acreages. And every house, even on the Eastside or Southside, as soon as it is vacated by one family, is moved into by one or more other families. Beyond all this is the significant and ever increasing flow of people from city to city. Scarcely ever does the moving van take a trip without exangelistic implications."

Mr. Hoskins then listed the resources of the urban church, which he maintained are "plentiful," and he placed "a sufficient gospel" at the top of the list. Among the other resources are its minister, "who believes that the unique service of the church is worship, the primary task of the church evangelism and the essential method of operation education and fellowship."

Mr. Hoskin said: "The urban church has a resource also in its city-wide (Please turn to page eleven.)

The Call of Christ Is the Call to Evangelize the World

WORKERS TOGETHER WITH GOD.

In every community, even close by the church, can be found those who have not yet enlisted under the banner of Jesus Christ our Saviour. If we believe that the gospel is "Good News," the "Evangel" as proclaimed by John 3:16 or Acts 4:10-12, we should realize that it is our duty as Christians to try to win them for Christ and the Church. As the salesman is enthusiastic in extolling the quality of the merchandise he sells; as the broker boosts the value of the stocks and bonds he has to offer; as the craftsman cries the quality of the articles he has produced, so we, too, should eagerly proclaim the Evangel and the quality of life it will produce when hearts are yielded in full commitment to Him, to those who have not found our Lord. If we have tasted and found "that the Lord is good, his mercy everlasting and his truth abiding to all generations;" if we have experienced God's peace in our hearts, we have "Good News" to tell to others.

God is ever seeking to enlist men, women and youth to help him in the job of creating a new world, a better world. If you would share in this glorious enterprise offer to God a consecrated life willing to be used in soul winning. Pray for someone for whom you covet the joys of a Christian experience. Pray until your interest in that individual compels you to go and tell him what great things God has done for your own soul. Let him know that you are concerned about his salvation and that you want him to share the joy you experienced when you let Christ come into your life. The zeal for spreading the Gospel of Christ must burn in the hearts of believers until they become so concerned about those who have missed the way that they must go and seek them. God is calling you and will use your life to witness for Him.

God did not address the call directly to Isaiah when He said: "Who will go for us?" But Isaiah heard God's voice. His ears were in tune and his heart open to the call of his Lord. He was in the presence of God; so close that he could hear Him speak; so consecrated that he had only one response: "Here am I, send me." Our ears may be so tuned to latest things and dulled to lasting things that we may miss the voice of the Eternal, calling us to witness for Him. God forgive us if the love of

clinking coins, the pursuit of pleasure or the desire for temporary things has kept us from hearing His call. Jesus comes close to each of us; if we will we may hear His gentle entreaty as the Master's voice brings this call and promise: "Follow me and I will make you fishers of men."

ROBERT A. WHITTEN.

EVANGELISM AND SPIRITUAL LIFE.

The young men from our homes who enter the military service of our country feel that it is their duty, as far as it is humanly possible, to carry out the orders of their commander or superior officers. We of the Church frequently speak of ourselves as "soldiers of the Cross." That really means "soldiers of Christ." We read in the gospels that Christ, our Commander, once called men to "come follow Me and I will make you to become fishers of men." Again we read where He said, "Go ye into all the world, and preach the gospel to every creature." Are we obedient? When I see a group of church men, or women, or young people, I cannot help but think of what might happen if each one should take seriously the business of being a Christian and if every one tried seriously to win another to Christ and His way of life. May we think on these things and then act.

T. FRED WRIGHT.

WE CAN ALL WORK.

Sometimes we think that evangelism is to be done only by ministers, and especially by those who give themselves to holding evangelistic meetings. That is a bad mistake.

There were only twelve disciples of Jesus but seventy were sent on a mission of evangelism. And they had good success.

Religion may be taught; but Christianity is more often caught. What you remember about that excellent Sunday school teacher of your childhood is not something she said—you remember what she was, and what she made you want to be. You "caught" her spirit.

Everybody can be good, and be good for something. Not all can preach from the pulpit and be a leader of a congregation, but everyone can live the Christian life and thus help to win others to that winsome way of living.

A visit to the home of those who do not know Christ may be the beginning

of evangelism in that home. An invitation to attend Sunday school and church is another step in the right direction. To take people with you to Sunday school and church and to see that they have a hearty welcome into the fellowship of Christian workers and worshippers is to bring them close to the fellowship of God. "Introducing men to God" is simply explaining to them the sources of your deepest joy and sublimest friendship. "From whence cometh my help? My help cometh from God." That is evangelism on the level where every Christian may share.

The understanding friendship of the Church is an absolute essential for evangelism. Death-bed stories, dramatic preaching, and even lengthy prayers cannot take the place of the warmhearted interest of the Church for people who are outside of the fellowship of those who care. One reason so few people join our churches is that our churches are so little interested in the people outside the inner fellowship. This is a cause for penitence, and a change. The change may mean that some of us will take a car load of people to church each Sunday, and that special emphasis will be put upon Sunday school and church attendance from now until Easter.

Children are born to families every month of the year. Why should this rule not apply to the Church? Saints may need a revival once each year, but sinners need a new birth at all times. Our Convention is asking the churches to seek for converts every month of the year, and in this the Convention is right. Now is the time for pastors, deacons, teachers, and all church people to organize the fellowship of believers so the people of the community will come to believe that we really want new members of the household of faith.

In conclusion let it be remembered that those who pray also work. Without prayer the work is ineffective, and without work the prayer is crippled. The two need to go together.

F. C. LESTER.

WHAT IS MY CHURCH?

Is my church where my grandmother is buried, the building in which I was baptized, or the minister who married me? No, the church is the organized expression of Christianity in the community in which I live. If I keep my membership in a

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

We were all very pleased with the Leadership Training School held this week in the Suffolk Church. Some seventy-five teachers and Sunday school workers attended regularly, and more than one hundred attended some of the classes. The following Sunday schools were represented: Berea, Bethlehem, Cypress Chapel, Franklin, Holland, Holy Neck, Liberty Spring, Oakland, Mt. Zion, Spring Hill, Suffolk, Waverly and Windsor. By unanimous vote it was requested of Supt. W. T. Scott, and the Board of Christian Education that the school be held again next year.

The Rev. Bernard V. Munger, Chapel Hill, N. C., taught a class in "Teaching Youth," and several leaders of young people were greatly pleased with his course. Dr. Ferris E. Reynolds, of the Elon faculty, preached in the Suffolk pulpit Sunday morning, and made such a fine impression his class was unusually large. He held their interest right through to the end. Many were the expressions of praise for his work. His was a course in "The Life of Christ."

Perhaps Miss Leila Anderson had the largest number of those who were actual teachers in Sunday schools, for one reason she covered all the departments in her course from Juniors to Beginners, and because also teachers of classes in those departments seemed very anxious to have help in their work. Her class was large and very enthusiastic. She was exceedingly well prepared to do her work, and made special preparation for every session. Members of her class were very generous in their praise of her work.

Much of the good of such a school as the one we have just enjoyed is beyond the classrooms. The fellowship with one another was great. Those taking the courses, many of them at least, came early and lingered after classes were over. Mr. Floyd A. Turner, the superintendent of the Suffolk Sunday school, and the writer, along with a goodly number of our own teachers were delighted to act as hosts and hostesses. The cooperation of everyone was appreciated. Superintendent Scott brought greetings at one of the "chapel services," and Mrs.

Frank C. Laubach spoke briefly at another of these services. Mrs. Laubach spoke to the combined women's classes of our church on Sunday morning much to their edification and delight. On Monday morning Dr. Stanley U. North addressed the ministers of the Eastern Virginia Conference, and he and Superintendent Scott held several conferences with pastors of this area.

By the time this letter reaches you we shall have helped to entertain and heard the Elon Singers. They always make a good impression here, and our folks are delighted to have them both in our church and in our homes.

JOHN G. TRUITT.

THOSE ABSENT MEMBERS.

How did you vote? Thirty per cent is the average of church attendance of Protestant Christians. Those members who attend the services of the church are voting for its progress. Those who stay away without a reason are voting too, but their ballot is against the church and its program. Those who remain away from the church miss the fellowship of old friends, the joy of making new friends. They lose the joy of sustaining grace and communion with God that comes when believers worship together. The church member who continually absents himself from the church eventually loses interest in it, thereby missing the help his church has to offer in his own Christian living. The Church loses too. And what a loss! The non-attendant has withdrawn from the church his helpful suggestions, sympathetic understanding, and in most cases his financial support and even his prayers. Perhaps the greatest loss the Church of God sustains through its members who willfully and deliberately stay away from its doors is their influence upon people who are not believers. The world, fairly or otherwise, is judging the church's value by the attitude of its members. And church attendance is one point of criticism. The successful business man must guard carefully his assets. He must keep a watchful eye over that which earns for him the greater dividend. He is also most careful to put into service any assets temporarily out of

circulation. The church is made up of believers and they are her greatest asset. A beautiful building, a well-trained choir and a consecrated minister are not enough. It may be said with gratitude that every church has among its membership hard working, devoted servants of God; but it must be admitted with sorrow and shame that every church roll also carries the names of those who at some happy floodtide of their experience united with the church; and then, for one reason or another, drifted away from its influence. It is this group which needs the church so much. The church needs them. As never before the church needs to present to the world a united fellowship. We must win them back. The first step in preparation for Christian living and soul winning is a yielded will, absolute commitment to God without reservation. Prayer is the communication line between man and God. Keep the channel clear, for God is always waiting to hear His children when they desire communion with Him. Pray as if all depended upon God and work as if God were depending entirely upon you. "The fruit of the righteous is a tree of life; and he that winneth souls is wise." (Proverbs 11:30.)

ROBERT A. WHITTEN.

GRAHAM YOUTH WINS FIRST PRIZE.

Billy F. Andrews, a young member of our Graham Sunday school and church at Providence Memorial, came off with first prize in the recent Declamation Contest sponsored by the Young Republicans of North Carolina. Billy, a star athlete of his school and a stirring public speaker, won the \$100 prize Saturday, February 12, at a State-wide meeting of Young Republicans in Winston-Salem. He triumphed over nine other contestants as he spoke on the subject, "The Republican Party in the Future."

He is a youth that one can be proud of. He not only will prove a leader in political circles in the future but will be one of our strong leaders in the church. He spoke very highly of his minister, Dr. F. E. Reynolds, and of his church as "being one of the oldest churches in the State." To him, as I talked with him, his church was held high in his regard and he spoke lovingly of the work of the church. Our congratulations to you, Mr. Billy F. Andrews of the Providence Memorial Church, Graham, N. C.

W. J. ANDES.

News of Elon College

By PRESIDENT L. E. SMITH

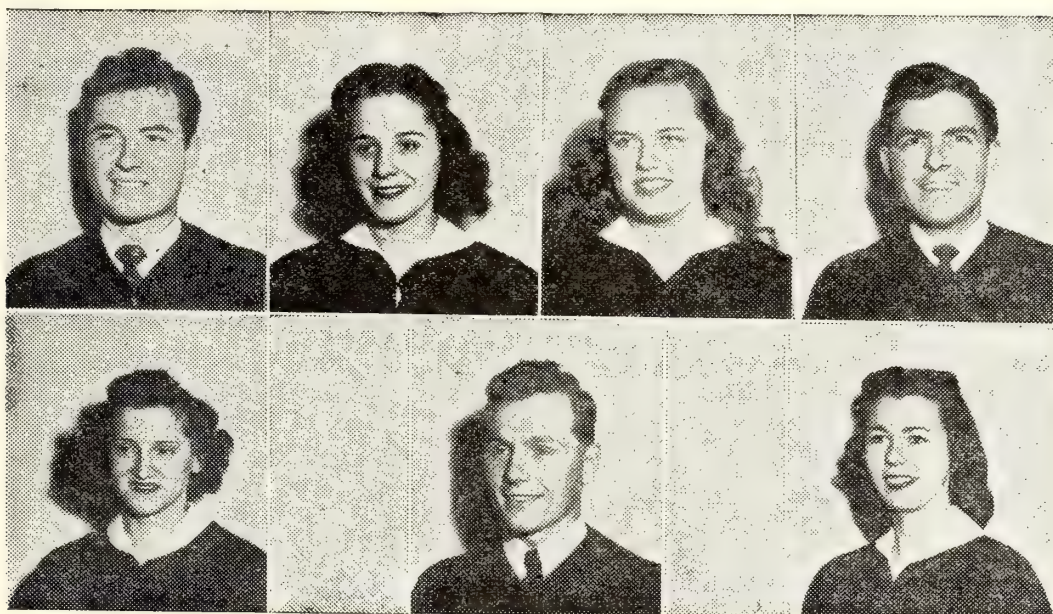
THE STALEY-ATKINSON-NEWMAN MEMORIAL FUND FOR CHRIS- TIAN EDUCATION AT ELON COLLEGE.

Some years ago the Eastern Virginia Conference voted expressing a desire to establish a foundation for Christian education at Elon College honoring three of our outstanding churchmen—Dr. W. W. Staley serving the pastorate, Dr. J. O. Atkinson

There are 195 churches in the Convention. Ninety of these churches accepted their quotas; ten of the remaining made some contribution; ninety-five neither accepted their quota nor have made any contribution to the fund. A number of the churches that accepted their quotas went far beyond what they were asked to pay. Some of these churches have paid their quotas in full. In addition

ty for this department. In order that the program might be inaugurated at once the college advanced money out of its undesignated funds to make the total amount of \$100,000.00 available. In September, 1947, Dr. W. W. Sloan was added to the department as a professor of Christian education. Dr. Sloan has done and is doing a very good job in this field. In advancing the funds for this purpose the college anticipated funds from the churches sufficient to repay the loan. Of the amount owing the undesignated fund, \$12,500.00 is needed now. It would be a great help to the college if churches and individuals owing pledges would make a special effort to

SOLOISTS APPEARING WITH THE ELON SINGERS ON NORTHERN TOUR



Top row (left to right): Roger Gibbs, Baritone; Jeanne Meredith, Soprano; Ann Truitt, Soprano; Jack Castle, Tenor. Bottom row: Sharon Black, Soprano; Jack McFayden, Baritone; Dorothy Jones Parker, Contralto. The choir is making two long trips this spring. On Friday, February 25, the choir went to Eastern Virginia to make appearances in Suffolk, Newport News, South Norfolk, Portsmouth and Norfolk. On Friday, March 4, the choir will make a northern tour which will include appearances in Richmond, Philadelphia, Westfield, N. J., Hartford, Conn., Springfield, Mass., Boston, Mass., Providence, R. I., New York City, N. Y., Jersey City, N. J., and Washington, D. C. The full itinerary for the tour is not complete at this time. John Westmoreland is director, assisted by Fletcher Moore, organist and accompanist.

in the field of missions, and Dr. J. U. Newman in the field of Christian education. Other conferences approved the plan and voted cooperation. Later the Southern Convention in session gave its approval and authorized the solicitation of funds. The amount to be raised was \$100,000.00. This amount was apportioned to the several conferences constituting the Convention on the basis of ten times the conference apportionment for the college as of 1943. The college, in co-operation with the church, undertook to induce the local churches in the Convention to accept their quotas and pay the same either on a cash or time basis.

to church contributions quite a number of friends have made individual contributions totaling \$18,414.31. A grand total of \$110,729.36 has been secured in cash and pledges. A total of \$86,653.76 has been received in cash leaving \$27,075.60 to be paid. Some of these pledges are made to be paid over a period of five years. The long term pledges have from one to two years more to go. It is hoped that all churches will raise their quotas so that the foundation may be set up for \$110,729.36 instead of \$100,000.00. The foundation was authorized to enable the college to increase its curriculum in Christian education which would call for larger teaching facul-

make some contribution. These unpaid pledges are good and we are confident that they will be paid in due time. At present the college finds itself greatly in need of funds.

As we review our campaign to date it is evident that our churches that were willing to comply with the request of the conference have done a most excellent job. In fact, it is outstanding. The completion of this campaign will enable the college to make a much greater contribution to the church than otherwise would have been possible. The college and I, personally, would like to express appreciation to all who have contributed

(Continued on page 14.)

Our Christian World Mission

Rev. F. C. LESTER, Writer

LEARN

The first part of our mission in the world is to learn. We need to know what our world is like, and what kind of people are shaping our destiny.

Our Mission Boards

Our Southern Convention Board receives money for missions, appropriates for work within this area, and forwards money for work in the United States to the Home Boards in New York City, and for overseas work to the Boston office of the American Board of Commissioners for Foreign Missions.

These boards are all elected by our church people, and we are composed of people who are interested in the spread of the Gospel at home and abroad.

China

For 101 years our Church has been at work in China. We began with the Foochow Mission, which now centers in Foochow City, Dionghoh and Pagoda Anchorage, and Ingtai.

Last year the mission celebrated its hundredth anniversary, a year late on account of the war. The departments and institutions all shared in the celebration. They included: city and rural churches, Fukien Christian University, Willis F. Pierce Memorial Hospital, Foochow College, Orlinda Childs Pierce School for Girls, and the Union High School.

We have thirty-three missionaries in this mission. Several of them have been in the Southern Convention, and others are known by our people. Rev. and Mrs. Robert E. Chandler were in our home the Eastern Sunday that our first baby was born. Mr. and Mrs. Leonard Christian are well known by our Reidsville people. Others we know are Albert Farout, Miss Jennie Jacobs, Rev. and Mrs. A. O. Rinden, Miss Helen H. Smith, Rev. and Mrs. E. Walter Smith (who went to school at Duke), Mr. and Mrs. Guy Thelin, and Miss Eunice Thomas. These are some of our friends in China.

WORK

The second part of any worthwhile endeavor is work. This is very true of Our Christian World Mission. Knowledge does little good unless it is used.

There are many ways in which we can work at our world-wide mission. Here are some:

Letters

A letter from you to one of the missionaries may give just the lift that missionary needs. If you were in China today, would you want letters from America? Practice of the Golden Rule may demand that you write to our missionaries.

Letters to the people with whom the missionaries work are also very helpful, when properly done. A million letters from our million members to a million Chinese might do more than an army with banners in making China Christian. Who knows?

Letters to your friends may make enthusiastic supporters of missions, or even secure candidates for mission work.

Meetings

Good mission meetings come from hard work. Programs that teach and inspire to Christian activity require real effort. We need many more good missionary meetings in our area.

Missionaries are glad to come to our churches and our homes to tell us what is being done on the other side of the earth. But it takes work to issue invitations, plan meetings, and see that the guest is properly cared for.

Money

Money will not save the world, but it takes money to heal the sick, feed the hungry, teach the ignorant, and preach the Gospel.

Last year we gave \$1.20 per church member for missions at home and abroad. It will take a long time to save the world at that rate.

PRAY

Prayer is the third element in our world mission. It is a Christian mission, and without prayer there can be no Christians.

Prayer Is Requested

The first civilians to enter Japan after the recent war were Christians. In humility they asked what Christians in America could do for the Japanese. The first request was for prayer.

Angie Crew in Japan, the Jacksons in China, and missionaries around the world urge us to pray for them.

Let's Pray

During this mission period, let's pray daily for our missions and missionaries. They wish it; we can do it. God answers prayer.

In order that we may be together in our intercession, here is a daily prayer list:

Our Prayer List

Sunday—The Jacksons in Shaowu, China.

Richard is a minister working with other ministers, trying to reach a million people. Dorothy is Richard's wife in the truest meaning of the word, and a missionary in her own right. Lewis is the baby boy. We want him to be good and charming, like his parents.

Monday—The Riggs in Shaowu.

Frances we commissioned as a nurse, and Ed is a doctor. Both are badly needed in the hospital and among a million people.

Tuesday—The Shaowu Pastors.

Their task is not easy today.

Wednesday—Hospital Workers in Shaowu.

On them depends the health of multitudes.

Thursday—The Shaowu Mission.

Churches, members, schools—all who are reached in any way.

Friday—Foochow Mission.

The 33 missionaries, native workers, schools, hospital, members of churches and prospective members.

Saturday—Missionaries listed in first column of this page.

They are our friends. We must remember them at a throne of grace.

OUR UNITED PRAYER

O God, "our Father," we pray for missions and missionaries. We cannot see the places nor the people, but thou art there—everywhere that people live. Make thyself known to all who seek for knowledge or fellowship. Keep thy people from harm. Strengthen all good impulses, and transform faith into accomplishments. Let the tests of these difficult days show the power of God's sustaining grace through Jesus Christ.

Amen.

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

EVERY CHRISTIAN AN EVANGELIST.

While at the General Council and Midwinter Meetings in Cleveland, Mr. Whitten asked me if I would write a short article on Evangelism for THE CHRISTIAN SUN. I told him that I would and then I thought—who am I to be writing about Evangelism! I, who do so little toward evangelizing the world; I, who like Martha of old, am so “cumbered about many things” that Christ’s words, “and ye shall be my witness,” sometimes seem far removed and I find myself thinking they apply only to Dorothy Jackson, Frances Riggs and other missionaries on foreign lands. Then something that Dr. Hatanaka said as he spoke to the women state president at Cleveland, made me realize anew that the words of Christ, “ye shall be my witness,” can and should apply to every Christian wherever they may be. Dr. Hatanaka said, “Every Christian who comes to Japan, if a true Christian is a missionary, by their words, their acts, their attitudes they can help to evangelize Japan.”

Just so, you and I, here in America can be evangelists—just in our daily contacts as we let the Spirit of Christ shine through a consecrated eye.

Although apparently overshadowed by the merger proceedings, to me the most significant thing that came out of the Oberlin Council was “The Call” to our Congregational Christian Fellowship “to confront the world with the gospel of our Lord Jesus Christ—to bestir itself in recruitment for Christ and having heard the Call to answer that Call with a renewed personal commitment to Christ as we set our faces toward the task, for only when those about realize we have been with Jesus will our efforts be successful.

MRS. O. H. PARIS.

NOTICE OF MEETING.

The Executive Board of the Southern Convention Women will meet in Suffolk, Virginia, for a semi-annual session on Tuesday, March 8, at 2:00 p. m. Mrs. O. H. Paris, president, asks that all members be present.

WORLD DAY OF PRAYER, MARCH 4.

Join with women around the world on this day and make your prayer one for lasting peace everywhere. Women could bring peace if they wanted to and tried hard enough.

The service, written partly by a Chinese woman, is built around the theme, “The Lord Is Thy Keeper.” Beginning with Psalm 121, it ends with the hymn, “O Jesus I Have Promised.” Through participation in this service, may we be true followers of our Lord, Jesus Christ. May we be concerned for definite persons, believing that the power of God can change human nature, and may we pray in conclusion: “Revive Thy Church beginning with me—just now.”

Let us all make a special effort to attend a World Day of Prayer service on March 4. While there, we might think of those to whom our offering is sent: Christian training for American Indians, Christian training for Negroes in America, work among migrants, Christian literature for people who have just learned to read, gifts to Christian colleges and schools in India, Japan, and work among illiterates. Surely we are making great investments here.

The World Day of Prayer began with Mary, the mother of Jesus, as she prayed The Magnificat found in Luke 1:46-55. In 1948, the service went to 74 countries, and offerings have already amounted to \$195,000, the largest ever. In 1949, we can think on these words: “Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father” (John 14:12).

If you cannot attend a service on the World Day of Prayer, join with others around the world in a prayer for peace. Here is part of the Daily Prayer of High Resolve:

“In hatred of war and its killing we are united. Hold us to a new high unity, our Father, and in that unity give us grace to change our behavior that wars may cease and Thy Kingdom come. Grant us strength to melt our pride into humility, to change our race and class prejudice into fellowship, to turn our selfishness into shar-

ing. Rewrite into our hearts the sure knowledge that Thine is the Kingdom and Thine the power.

“In this chill hour of the world’s winter of indecision, grant to all mankind the shining courage to follow the difficult road of the man of Galilee, the Christ of Calvary—our Lord.” Amen.

If you do not attend a service, make this your prayer on Friday, March 4.

WAKE CHAPEL.

Our Women’s Missionary Society at Wake Chapel is making progress and we are happy to report good attendance and interest in the programs presented monthly, following along the theme, “Horizons Unlimited” as given in the packet.

At a special meeting held on Monday evening, January 31, Miss Pattie Lee Coghill was with us and reviewed “Twilight or Dawn.” Needless to say she thrilled our hearts as we listened to her report on our mission work in China today. Eighteen of our members and two visitors enjoyed a bountiful covered dish supper and an hour of fellowship together prior to her review.

For our February program we used a film on China which was an especially good follow-up of the book review. We are using for our devotions the study book on Galatians. Later we hope to have our pastor give us a summary-review on this book.

Plans are being made for a joint World Day of Prayer service with the other churches of our town on the fourth of March.

MRS. GARLAND RANSELL,
President.

HAPPY HOME REPORTS.

Our year so far, has been busy, having already given Friendly Service gifts to the Indian Mission School, and sponsored a Thanksgiving banquet for the Pilgrim Fellowship.

Our Thank Offering service was given at the regular worship service, giving the church opportunity to share in the offering for C.W.V.R.

The Home and Foreign Mission study book reviews have already been given by two of our members.

The two adult Sunday School Classes (which most of our members attend) assemble jointly each Sunday morning for the Bible Study, “The Gospel Unlimited.”

We sponsored the pruning of the shrubbery on the church grounds, in
(Continued on page 15.)

FOR THE CHILDREN

Mrs. R. L. House, *Editor*

YOUNG FRIENDS:

Tomorrow (Friday) will be the World Day of Prayer. We have been having these prayer days for a long time. The mothers, grandmothers and aunts are the ones responsible for this day. It is a time when the men do not plan or lead the service.

This year we have been studying about China and three wonderful Chinese women planned the program. They decided which scripture, prayers and theme should be used. Part of the money that the women bring will go to China for Christian teaching.

Our good friend, Mrs. Frank H. Peters of Ohio has sent a poem for the day:

Prayer for Children.

For all the little children
Who need our tender care,
We offer our petition
On this World Day of Prayer.
Many we know are homeless,
Hungry and sad and cold.
Gather them close our Father
Into Thy loving fold.
Keep those who are neglected
From suffering and from harm
Gather them all in safety
In Thine encircling arm.
May He who in tender mercy
Said suffer them all to come.
Guide them and give them shelter
At last in Thy heavenly home.

It was good of Mrs. Peters to write this poem and to send it for this day. See how many things women and girls can do! Keep homes, care for children, teach, write poems and work in church. I am glad that we are a part of a denomination that allows women to be ordained and to hold high positions in the church. Our moderator (like a president) is Miss Helen Kenyon. Few women have held such an office in any church in our country.

I hope that more and more boys and girls will think of choosing the church as their life work. There are churches which need choir directors, organists, secretaries, leaders of religious education—all of which can be done by trained women. Men can serve in these ways as well as being ministers.

THE FAITH OF A LITTLE CHILD.

(ANONYMOUS.)

Issued by the National Kindergarten Association.

Fear often seems to be the first mental problem which one has to combat in raising a child.

When our little girl, Gloria, was a baby, we made up our minds that the word *fear* should never be used in any connection before her and that every effort should be made to have her grow up without a knowledge of that emotion. However, this was not to be.

When Gloria was about two-and-a-half years old, we had a little French maid to whom she became very much attached. Gloria jabbered to her constantly, and the maid put on a show of listening by keeping up a steady response of, "Oui, oui!" This so delighted the child that she soon named the maid *Oui-oui*.

All seemed to be well, until suddenly, without warning, we became aware that *Oui-oui* was having a joke of her own by frightening Gloria with stories about a little black dog. We noticed that each time we asked Gloria to go to another room for something after the darkness of evening had barely begun to approach, she would reply, with the evidence of dread suffusing her countenance, "No, no, 'ittle b'ack dog." We were horrified.

Realizing the seriousness of the situation—that, unless she was reconditioned, fear at this tender age might produce ill effects that would never be overcome—we spent anxious moments wrestling with the problem. Under the existing conditions we could no longer exclude the word *fear* and its meaning from the child's vocabulary; we had to bring this hidden difficulty out into the open and unmask it.

We found that Gloria was afraid of the dark only when alone, so as she had been taught that God was another Father—as loving as her own daddy, and much wiser and much more powerful—we told her that God would protect her wherever she happened to be, in the dark as well as in the light.

One winter evening, a short time before her bedtime, I sent her on an errand to a little sewing room under the front stairs. She went to the open doorway between the living room and the hall and then stopped; there was no light in the hall or in the sewing room—only a faint glimmer from a light in the upper balcony.

"Go on, dear," I called out.

"'Fraid; dark, Mamma; 'fraid!"

"No, dear," I replied, and I did not go to her. "It is not very dark in there, and, besides, you know God is in the dark as well as in the light."

There had been no mention from Gloria of the "'ittle b'ack dog," so I felt we had gained something.

The dear child, in simple trust, advanced one step—slowly; again she took a step and stopped. Then she cried out, "Dod, oh Dod, I'm a tom-in'!" and she paddled boldly ahead and went into the dark sewing room.

That moment will always be recalled by me with a great thrill of joy. Gloria had become conscious that she was not alone—that the strong, loving Father would be wherever she had to go—and all fear had vanished.

SAVING SOIL AND SAVING LIVES.

The earth is man's rightful domain, but history proves that man has not properly kept the earth, since he has permitted large portions of it to go to waste, opening a possibility of starvation—the very thing which man first set out to avoid. Next to disease, man has always had himself as his worst enemy. Apparently this enemy has been his inability to use his intellect for preservation of the earth committed to his care.

Wherever man has touched the earth it has broken down and washed away. A path to a cabin means the beginning of a gully that may be destined to destroy the whole hillside. Until recent times man has not worried about erosion of soil for he could move when his land no longer produced. Growth of population and other economic factors have overtaken him in his flight from less productive to more fertile acres. He is now forced to rebuild rather than migrate.

Saving the nation's soil is an engineering job, but efforts of engineers must be supplemented by man's love for the soil, his willingness to cooperate, and a vision to realize the size and importance of the problem.

All this becomes more thought-provoking when it is realized that the United States is helping to feed the world. And tragic is the thought of what would have happened in many portions of Europe during recent years had it not been for soil production in this country.

The relation of saving the soil and saving lives is not far to seek. These two savings are becoming more and more inseparable, and the church has an important stake in both.

C. B. RIDDLE.

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Associates*.

FOR YOUNG ADULTS.

An excellent handbook on young adult programs is now ready for use in 1949. The title is *The Young Adult Fellowships Guide Book for 1949*.

Written by Oscar J. Rumpf of the E. & R. Church, it was planned in consultation with our Congregational Joint Committee on Older Youth and Young Adult Program.

It offers a year's program suggestions in these four areas: Basic Topics; Bible Themes; Mission Study; and Young Adult Specialities.

There is a brief introductory chapter on such questions as: Who are these Young Adults? Where are they? What are they thinking about? How to get an organization started, etc.

Attractively printed, well illustrated, 28 pages. 25c.

Order from 14 Beacon Street, Boston, Massachusetts, or 19 South La Salle Street, Chicago, Illinois.

Young Laymen—Young Church. By John Oliver Nelson of the Federal Council. 160 pages. Associated Press. \$1.75. Stocked by the Pilgrim Press.

Reports in vivid form things young adults are actually doing in such areas as:

We Argued Belief in God.
We Opened Our Bibles.
We Traced Current Theologies.
We Sent a Missionary.
We Joined the World Church.
We Made Vocations Out of Jobs.

CHRISTIAN EDUCATION.

(Continued from page 2.)

Messenger of the Evangelical and Reformed Church will speak the second night on *The Church and Its Place in the Modern World*. A great pageant is planned for the third evening's program, to depict the work of our denominations in this day and age. A communion service will close the conference on the last evening. It will be conducted by Dr. Goebel and Dr. Truman Douglas of our own Board of Home Missions. There will be inspiring worship services led by Dean William Faulkner of Fisk University. Some of the members of the two youth fellowships will lead the worship in the opening session of the conference.

Afternoons will be given over to creative recreation and skill workshops. Children's workers will find amazing help under the guidance of expert leadership in their laboratory and workshop sessions, where they will learn techniques and skill in ways of working with children. There will be various assembly meetings in the afternoon periods—a time for laymen, laywomen, church school superintendents, youth, and students, to get together in their respective groupings for mutual benefit to their total programs.

The various state conferences in our denomination have been given quotas of delegates. If you are interested in attending this meeting, please contact the State Conference Headquarters, or write to the Rev. Henry R. Rust, 14 Beacon Street, Boston 8, Massachusetts. He is the Program Director and will be glad to receive your registration or your questions about the conference. Lakeside, Ohio, is an adequate conference center. It will be a happy time for the delegates who can be there on the shores of Lake Erie for this National Conference on Christian Education. The average cost per delegate will be \$27.50. You will want to register for this conference early. The deadline for registration is April 1.

EDITORIAL.

(Continued from page 4.)

cooperative enterprises, including surveys, visitation evangelism, radio and union meetings. Greatest of all its resources," he pointed out, "are its members, known and unknown, who are eager to see the church do its job and are equally eager to do their part."

With the need, the opportunity and the resources, the final step is to get them together and to work. For this, Dr. Hoskins has the practical suggestion of establishing a major board in each church, comparable to that of a Board of Deacons or Trustees, whose primary responsibility will be to initiate, guide and motivate the church's evangelistic emphases.

This Board would plan and place responsibility for continuous collection of names of people of all ages for

whom the church has a responsibility. Obviously this would include those who sometime should become members, those already members, but still to be converted and those who are carried on the rolls in the category of questionable or absentee members.

Another duty of this membership board would be to assign members the task of inviting others, believed spiritually ready to affiliate with the church. One church has for this task a group of people known as The Fellowship of the Concerned. They take the names of persons assigned and stay with them a month, or a year or two years, or whatever length of time maybe required to consummate the commission.

Still another job of this suggested Membership Board would be to see that all new members, young or old, from whatever church or from no church, are given adequate instruction in their faith.

Considerable experience at this point demonstrates that people are eager to learn what the church stands for, how it operates, what it aspires to do and what it expects of its members. A Pastor's Class for children lasting one, two or three years, happily is becoming standard practice.

This board would take responsibility for carefully and intelligently integrating the new members into the worship, the life and work of the church. It will make a plan and place responsibility for the continual effort to relate absentee members to churches where they currently are living. Similarly it will make a plan and place responsibility for re-kindling of the fires of devotion in the hearts of that sad group of persons who are members of the church in name only.

In closing, Dr. Hoskins said, "The church's evangelistic emphases, however they are made, are out in the areas where every Christian's Christianity is put on trial. It is the critical, sensitive, growing edge of the Kingdom. Every sermon, every teacher, every officer, every member is relevant to success or failure."

As the stag which the huntsman has hit flies through bush and brake, over stock and stone, thereby exhausting his strength, but not expelling the deadly bullet from his body, so does experience show that they who have troubled consciences run from place to place, but carry with them wherever they go their dangerous wounds.

—Gotthold.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JESUS' MINISTRY TO HUMAN NEED.

LESSON XI—MARCH 13, 1949.

MEMORY SELECTION: *I came that they may have life, and have it abundantly.*—John 10:10.

LESSON: Mark 5; 6:3-44; Luke 7:18-23; 19:1-10.

DEVOTIONAL READING: Matthew 25:34-46.

The lesson for today shows Jesus meeting human need on several levels. It also shows Him as Master over Nature, over disease, over death. He is indeed able to supply all our need according to the riches in glory by Christ Jesus.

The Sick in Mind.

The story of the healing of the Gadarene demoniac brings help and hope to many modern men and women. For not only are there thousands of people in institutions for the mentally ill, but there are even more thousands outside such institutions whose lives are a tangle and jangle, and who are living at sixes and sevens with themselves and with others. There are those who are sick in mind as well as those who are sick in body. And in many instances the tragedy is greater. Indeed one of the worst features of mental illness is that both those who suffer from it, and the members of their family, feel a deep sense of shame because of it.

To be sure God does not heal every case. The point of the story is, however, that Jesus has power to bring order to a disordered mind, power to cast out the unclean spirits of fear and worry and vindictiveness and many other ills of the human mind. Religion can play a large part in mental health. God has not given us the spirit of fear . . . but of a sound mind. As Dr. Fosdick put it, the religion of healthy-mindedness. Faith is the secret of many cures. In his book, *A Guide to Confident Living*, Dr. Peale shows how again and again religion has helped and can help in cases of mental illness and troubled minds. Mental illness is getting far more attention in our time than heretofore, not only because there is more of it, but because mental hygienists have learned the place and power of religion and religious faith in the healing process.

Jesus and Death.

The story of the raising of Jairus' daughter has many interesting and helpful truths. In the critical hour when his only daughter lay at the point of death this man instinctively turned to Jesus. He had a great faith—he believed that Jesus could save his daughter. But his faith must have suffered a great shock when word came to him on the way back home that his little girl was dead. It was quickened again however by Jesus who bade him not to fear but to have faith. And his faith was rewarded, for Jesus demonstrated his power and sovereignty over death by calling the damsel back to life again. To be sure not every critically ill girl of that age, or of any age is cured before she dies or brought back to life here after she dies. But here is the pledge that death does not have the last word over life. Indeed death is as much a part of life as is birth. And Christ has power over death. He hath brought life and immortality to light through His glorious gospel and through his resurrection.

Jesus and Disease.

Mark introduces an intrelude to the story of the healing of Jairus' daughter by the story of the healing of the woman who had an issue of blood for twelve long years, who was no better, in fact was worse, even though she had consulted many doctors. At the mere touch of her hand on the hem of His garment the woman was healed. The story does not condemn physicians. They are God's healers or helpers in healing. And modern medicine is doing miracles every day in healing the sick. The story simply shows that Jesus is Master over disease, that He is concerned with meeting human need at the level of bodily health, that ultimately it is He who healeth all our diseases. And there are many instances where God has healed and raised up people after the doctors themselves have felt that there was nothing else that they could do. Furthermore in this as in the other cases in today's lesson there is a marked emphasis on faith in the healing process. Faith has curative power. Even faith that borders on superstition helps. But the story in no way gives any encouragement to those

who have no faith in doctors, to those who resort only to faith in the crises and emergencies of life. If my wife or my child became ill, even if not critically ill, I would call a doctor. And I would be showing my faith in my works. I would do everything I could as if everything depended upon me, and I would pray as if everything depended on God.

Jesus and the Hungry.

The feeding of the five thousand also has many interesting truths. But the central truth is Jesus' response to human needs as manifested in hunger. As He stood before that multitude which had had nothing to eat all day, and which was hungry, He was moved with compassion, and He moved into action. Jesus has a deep concern for the hungry people of the world. And His followers and His Church are truly expressing His spirit when they are seeking to feed the hungry people of the world. It is significant, however, that it was the need for the things of the spirit that moved the Master first. It was when He saw the multitudes as sheep without a shepherd that He began to teach them many things. Mere material things will not meet the needs of the world. Man cannot live by bread alone. And even as we try to give the hungry bread, we need also to give them the Bread of Life.

The Marks of His Ministry.

Poor old John the Baptist! It was he who had announced the coming of the Messiah and who had bade men get ready for His coming. But when Herod put Him into prison, doubt and despondency laid hold upon him. Then, too, Jesus was not acting like the Messiah ought to act, He was not doing the things that John said He would do. So John sent two of his disciples to Jesus to ask if He really were the Messiah, or whether they were to look for another. In reply Jesus told John's disciples to tell their master what they had seen. And what had they seen indeed? Well the blind were seeing, the lame were walking, lepers were being cleansed, deaf people were hearing again, even the dead were being raised again. But the climax and the crowning feature was the fact that poor were having the gospel or the good news preached to them. There are many ways in which the church can bear witness to its faith in the Lord Jesus Christ, but unless it is doing the things Jesus did, its witness is not effective. It must meet human needs at all levels if it is to be true to the Lord Jesus Christ.

THE CALL OF CHRIST IS THE CALL TO EVANGELIZE.

(Continued from Page 5.)

church where I no longer live I am not really a part of the church. I am required to pay taxes where I live. I must send my children to the school of the district where I now make my home. The law requires me to become a part of the community which has become my home.

Do we treat religion in a manner inferior to that in which we treat taxes or schools? The church is not a past sentiment, but a present activity. If I keep my name on the church roll "back home" I am hurting that church. Its apportionment for various needs is based partly upon the number of names on the roll and the other members must pay my share. My name on the roll of a church in which I am no longer active also gives that church a false sense of bigness which is harmful.

Keeping my name on the church roll where I used to live not only hurts that church, but it harms the church where I am now living. I tend to be inactive in the church where I live. That church needs me. It should be my church home. Even if I attend its services and try to take part in its program I have no vote and cannot hold office—it is not my church. I am not in any church. I am like a man without a country. Being definitely a part of the local church makes me a more thoughtful, consecrated Christian.

This is true whether there is a church of the denomination of my childhood in my community or not. Why do I belong to the particular denomination I do? It is largely by chance, not because my denomination is better than another. I should put Christianity above denomination. Therefore I should become an active member of the church in the community in which I find myself, regardless of what tag is on the church building.

One denomination automatically puts its members on the church roll of the community to which they move. In a city each church is assigned certain streets or blocks. If a member moves across the street into the territory of another local church his membership is immediately transferred to the church in whose section he now lives. That denomination insists that a Christian belongs to something much larger than the single organization. While we do not use that method, the principle is right.

In one of the most active churches

of our Southern Convention new members make a pledge to God which reads: "In order that I may remain an effective Christian, I promise that if and when I shall move from the area served by this church I shall immediately ask for a letter of transfer to the church of my choice in the community to which I shall have moved."

How many churches of our Southern Convention are thus putting active Christianity above sentimental attachment to the individual church of our childhood? Every Christian should do this. The person who puts Christianity above sentiment will ask that his membership be transferred to the church of the community in which he now lives.

W. W. SLOAN.

LAY EVANGELISM.

It is a real joy to prepare a good size prospect list, stick it back in your head, and in the corner of your desk, and then pray over it. In my experience a prospect list should be made bravely. It should contain those who have long walked outside the church, and have been often approached about making a decision for Christ, and have not done so. It should contain the names of those whom no one expects to unite with the church, or at least this particular church. Naturally it should include the names of all those people who attend the church or Sunday school but have not yet united with the church. Little children in Sunday school are often a lead to parents who are prospects. And it should have on it the names of people new in the community and those who have selected no church home, whether new or otherwise. This list should be bravely, carefully and faithfully made. It should be a list gotten from many sources but tactfully and in the spirit of love and common sense. This list should be used, renewed, followed up, and kept up to date at all times.

It is a job to ask a few of those who have the interest of the church deeply at heart, who want to win others to Christ, and who have a good spirit of cooperation, to come for a session of instruction and prayer. This meeting may be held in the pastor's study, or any other proper place, but it should be a "place apart" where deep and sweet fellowship may make for divine teamwork. If they will express themselves as to what they think of working to win others, of what part businesslike measuring of the opportunity should play, the manner of

preparing prospect lists and their value if any; and volunteering of the names of persons whom they would suggest as prospects. There should be prayer, last and always—prayer thanking God for the privilege of working in His Kingdom, gratitude for His help and blessing, and a prayer for the guidance of the Holy Spirit in the work at hand. Now notice that I am not thinking of a special evangelistic campaign necessarily, but rather a constant expectancy toward the receiving of new members into the fellowship of the church all along during the year. However, I do feel that it is good to set a certain Sunday, a few weeks or perhaps not more than a month ahead, wherein you will receive the new members into the church.

Then in that quiet place let the pastor go over names of the prospects with the thought of having those in this inner group choose to take certain ones whom they feel impressed to call on, and then let them go out after them. They will want to consider what they are doing, and do it at the appropriate time and place. It is good if they will "close the deal" with the prospect, getting his promise to make his public commitment and received into Church at a given time. However, each of these lay workers will find the pastor ready to help them if they need it. They should complete the job as nearly as they can and leave more difficult cases to the pastor. Frequently the worker will feel that it is easy to go just so far with the prospect and leave the final results up to the minister. There is great joy and greater service if he takes some pride in completing the job. I am happy that there has always been in the churches I have had the privilege of serving some men and women, yes, and young people, who were willing to do this kind of personal work for their church and the Christ.

JOHN G. TRUITT.

Life in this world is only a choice of difficulties. If we avoid them in one direction, it is but to meet them in another. It is hard to be a Christian, but it is harder not to be! When those who have once seen the vision and "tasted the heavenly gift" draw back, they invite experiences with which the trials of the saint are light and sweet. The really "hard" thing is to "kick against the pricks." The way of the transgressor is hard.

—Robinson.

The Orphanage

CHAS. D. JOHNSTON, Supt.

DEAR MEMBERS OF THE SUN FAMILY:

It is with a feeling of sadness that we pass on to you this week's Orphanage Letter. It was written by one who even then was concerned because of the illness of a little child. Yet before the letter had reached the office in Richmond, its writer, who had been "father" to so many orphan children had gone to be with his Father in the world beyond.

The writer's heart is sad because a friend of many years has gone away. He was my friend when I was a child. He has always been a friend of children.

May we show our appreciation of this great, good man by continuing our support of the work which was his constant care.

J. T. K.

* * *

DEAR FRIENDS:

Last week little Rachel Wilkins became very ill. (You remember reading in my letter more than a year ago how she and her little brother were rescued from a burning building in Virginia.) She was running a fever of about one hundred, four and one-half degrees. The matron in her building called me and I went up to see her. Now when a little child gets real sick we feel our heavy responsibility more and more. I sat down by her bedside and looked at her. She was so sick and hot with fever and could not retain anything on her stomach. We had the doctor to come to see her and he prescribed for her. We tried out different fruit juices and the doctor's medicine, but nothing seemed to stick, and did not for several days. But she is very much better at this writing.

Anyone's heart would go out to a little helpless child under such circumstances; her father dead and her mother quite a distance from here and could not come to see her. But she is an inmate of the orphanage family and will have the best of care.

The money you send to the Christian Orphanage is used to care for and train little homeless and dependent children. The orphanages in North Carolina are giving a home and training to nearly four thousand children, and still there are appeals to take more. Not a week passes that we are not called upon to take some little child; many of them very worthy

cases. We do not have room to meet all the requests, and neither do we have funds for their support. The only thing that would make me want to be rich would be to help others who are in real need, especially little children.

The weather during the last days of February have been pretty, and it gives us the garden. But we realize the weather man has some cold rainy days in store for us in the month of March. Your writer well remembers about fifty-five years ago that the trees had budded out and the woods were green by the last of March, and on the first of April there came a storm and cleared off and then turned cold, and there came a freeze which killed the buds and the woods turned black instead of green. Our wheat and oats are looking so pretty and green that we hope we will have no such weather this year.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 3, 1949.

Sunday School Monthly Offerings.

Amount brought forward	\$1,215.99
Eastern Va. Conference:	
Newport News S. S.	\$ 11.50
Rosemont	43.00
Rosemont (Simmons children)	25.00
Oakland S. S.	15.00
	94.50

N. C. & Va. Conference:	
Durham S. S.	\$ 27.62
Long's Chapel	8.00
	35.62

Western N. C. Conference:	
Ether S. S.	\$ 5.51
Randleman S. S.	23.87
	29.38

Va. Valley Conference:	
Newport S. S.	17.10

Total this week from churches \$ 176.60

Total this year from churches \$1,392.59

Special Offerings.

Amount brought forward	\$2,228.60
Mrs. Sullo, children	\$ 26.12
Mrs. Gregory, Marlene ..	35.00
Suffolk Welfare Dept. ...	30.00
Sale of eggs	4.00
Cash	1.50
Church of the Covenant S. S. in Greensboro ...	10.00
	106.62

Total this year from Special Offerings \$2,335.22

Grand total for the week ... \$ 283.22

Grand total for the year ... \$3,727.81

Little progress can be made by merely attempting to repress what is evil; our great hope lies in developing what is good.

—Calvin Coolidge.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

either money, labor, or goodwill to this worthwhile undertaking. As we think of this job well done may we get ourselves ready for the next great undertaking for our college and church.

APPORTIONMENT GIVING.

It certainly is not news that there are fifty-two weeks in the calendar year but it would be good news if every Sunday school and church in the Convention could make a payment on their college apportionments at least once a month, if not once a month once a quarter every fifth Sunday. If payments are made by the quarter they should be sufficient size to make up for the other two months in the quarter.

The college program is continuous throughout the year. We take two weeks' vacation at Christmas, a week's vacation during holidays, and ten days between the regular college session and summer school. Even when school is not actually in session expenses are practically the same. There is no let up in the cost of running a college. The sources of support for the church-related college are limited and not too generous. Elon College has always depended to a certain extent on the church for its support. Today the college finds itself in need of additional funds to keep current accounts balanced. Even though contributions are small they mean much to the college and the college is most appreciative of the cooperation and support of the church.

Previously reported	\$1,372.10
Eastern N. C. Conference:	
Mt. Auburn S. S. & Church	26.46
Eastern Va. Conference:	
Oakland S. S.	17.22
Richmond, First	50.00
N. C. & Va. Conference:	
Durham S. S.	23.01
Long's Chapel	2.00
Pfafftown	18.00
Va. Valley Conference:	
Newport S. S.	18.54

Total \$ 155.23

Grand total \$1,527.33

Each month a "picture of the month" is chosen by the Protestant Motion Picture Council and by *The Christian Herald*. As its March selection PMPC presents *The Boy With Green Hair*. This is the story of a twelve-year-old boy, "charmingly and convincingly played by young Dean Stockwell." Each month a small bronze plaque is presented to the producer, this month's going to RKO.

MARRIED

JERNIGAN-REGISTER.

The wedding of Miss Maude Elizabeth Jernigan, daughter of Mr. and Mrs. Fletcher Lee Jernigan of Godwin, and the Rev. Fred Page Register, son of Mr. and Mrs. John H. Register of Sanford, and pastor of Wake Chapel Christian Church at Varina, took place Friday, November 12, at 6:30 o'clock in an attractive candlelight service in Whitely Auditorium at Elon College. Dr. Jesse H. Dollar, pastor of the church, performed the double ring ceremony.

After the ceremony a reception was held in the living room of West Dormitory where the bride and groom received their guests. Mrs. A. L. Hook and Miss Lila Clare Newman served cake and punch, with Misses Evelyn Booth, Barbara Hayes, Shirley Joyner, Millie Johnson and Mrs. Carl Stouffer assisting.

The bride is a senior at Elon, majoring in business administration, and a member of Tau Zeta Phi Sorority.

The bridegroom, a graduate of Elon, Class of '46, was president of the student body and a member of Kappa Psi Nu Fraternity. He is currently pastor of Wake Chapel and Plymouth Church, Fuquay Springs and Amelia Church, Clayton. He is a student now at the Duke Divinity School.

In Memoriam

BEAMON.

We, the members of Oak Grove Missionary Society were saddened September 25, 1948, by the passing of our beloved friend, member and deacon, W. C. Beamon.

To pay tribute and desiring to express love and respect from our church for one who served so faithfully and will be greatly missed by his many friends and neighbors and most of all by his family where he served as a devoted father and husband.

Therefore, be it resolved:

1. That we shall miss him in the sweet fellowship of our work together. We shall always cherish the memory of his friendship.

2. That we are grateful for such a true friend and member, one who possessed such strong Christian character and lovable disposition and such beautiful personality.

3. That we extend to his bereaved family our heartfelt sympathy and commend them to the Great Comforter whose grace is sufficient for every need. And pray God's watchful care may sustain them.

4. That a copy of these resolutions be sent the family, a copy entered on our church record and a copy sent to The Christian Sun for publication.

Mrs. T. R. ELLIS,
Mrs. ELSIE EASON,
Mrs. W. K. PARKER,
Committee.

HASLETT.

Mrs. Julia Morgan Haslett, wife of J. J. Haslett, of Suffolk, Va., died February 14, in the Norfolk General Hospital after several months of illness. She was the daughter of the late Mr. and Mrs. Lucius H. Mor-

gan, members of Holy Neck Church. Beside her husband she is survived by six sons, and one foster son: James E., Julian M., Thornton J., Lucius T., Carlton J. and Guy N., all of Suffolk, and a foster son, Fred Morgan, of Suffolk; two sisters, Mrs. Garland M. Faison and Mrs. Nell M. Gatling, both of Portsmouth; five brothers, Spurgeon H. Morgan of Chicago, L. F. Morgan of Rocky Mount, N. C., V. R. Morgan of Elizabeth City, N. C., V. C. Morgan of Roanoke Rapids, N. C. and Jephtha S. Morgan of Suffolk; and seven grandchildren.

Mrs. Haslett was a good mother in a happy Christian home. She and Mr. Haslett served their sons faithfully throughout the days of their childhood and youth, and they saw to it that every comfort and kindness was returned to them. Her love for the Church was great, and her prayers for the well-being of all her loved ones were constant. Her family will greatly miss her, and her church and community are bereaved at her death. A large congregation of loved ones, neighbors and friends filled the church at her funeral; and an unusually large number of flowers brought comfort to the family. Her pastor spoke a brief message showing how God's promise of the crown of life to those who love Him had been vouchsafed to her in that already with her large family and God's blessings her life had been crowned. May the Father's love be ever upon those whom she has left behind.

JOHN G. TRUITT,
Pastor.

POWELL.

On Sunday evening, February 6, 1949, our Heavenly Father, who doeth all things well, saw fit to call from our midst, Mrs. Carey D. Powell, Sr., following several months of illness. Funeral services were held at Wake Chapel Church on Tuesday conducted by the pastor, the Rev. Fred Register, assisted by the Rev. J. Lee Johnson.

Mrs. Powell was beloved and esteemed by a host of friends and neighbors. Surviving are her husband; four daughters, Mrs. C. B.

Clark of Fuquay Springs, Mrs. Boyd Jones of Baltimore, Md., Mrs. C. A. Rowland of Varina, and Mrs. Linwood Forrest of Apex; eight sons, Rex. G., G. Ray, Horace C., Cary, Jr., Hoke C. and Douglas, all of Fuquay Springs, Eddie of Holly Springs and Dewey of Apex.

In submission to the will of God and knowing that our loss is her eternal gain, we give thanks for her beautiful life which enriched the hearts of all who knew her, and pray His richest blessings on each loved one.

FRED P. REGISTER.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

cooperation with the High School Agricultural Class, they doing the work as a class project.

We will observe the World Day of Prayer. We plan to have Miss Evelyn Strader speak to us in July.

As yet, our society, being rural and widely scattered, has not been successful in observing World Community Day and May Fellowship Day. We would welcome any suggestions.

LOUISE SPARKS,
Corresponding Sec'y.

(NOTE: The editor of this page suggests that the May Fellowship Day and World Community Day programs might be used in the local society meetings, and the entire membership of the church might also be invited. You might cooperate with other rural churches in your community, or invite them. Pot-Luck luncheons or suppers seem to be quite successful in some communities. Some of your members might attend services sponsored by the Council of Church Women in Reidsville.)

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Contact our service department for a yearly maintenance contract for/or restoration of your present organ.

Builders of the four-manual Cathedral Organ in Main Street Methodist Church, Suffolk, Virginia.

Plans for the United Evangelistic Advance of 1949-50

Adopted by the Biennial Meeting of the Federal Council of Churches at Cincinnati, December 3, 1948

The Christian Gospel is "good news" about God. Its background is bad news about men. The Gospel is both the clue to our understanding of the Bible, which is above all else a book about the Gospel, and the core of the Christian revelation. The essence of the "good news" is not that God is love, or that He is Father. It is rather that the loving Father so loved that He gave His Son for the salvation of the world. The Gospel is news about something that God did in history or rather of something He became in history, in Jesus Christ the "Word became flesh." The Gospel is thus "good news" about mighty acts of God in behalf of man, whereby God entered in Christ into the human struggle in history, created human perfection, made atonement for sin, conquered death in the Risen Christ and established by His Spirit a new Communion, the Christian Church.

Evangelism is the presentation of the "good news" of God in Jesus Christ, through the power of the Holy Spirit, so that men may put their trust in God; accept Jesus Christ as their Saviour; follow and serve Him as their Lord in the fellowship of the Church and in the vocations of the common life.

The basis for the Evangelistic Advance is the perennial need of all men for salvation from sin and perdition through the Gospel of Jesus Christ. This need is all the more evident in our precarious and tragic situation. The total claim of the Lord, Jesus Christ, lays an inescapable burden of responsibility on us relative to ourselves and our neighbors, and it will not let us rest in complacency, in the proclamation of a partial Gospel, or in the presentation of the Gospel to only a portion of the human race. Today, Christ calls His disciples in all the churches to proclaim the Gospel to every creature everywhere by word and by deed.

While denominational programs of evangelism are still in progress, and evangelism is the continuous task of the churches, God has provided us an opportune time to engage in this work with a greater degree of unity between October, 1949, and December 31, 1950, than heretofore. Denominational programs of evangelism which will then be in progress

may easily blend with or be enhanced by The United Advance. The Advance will mark a natural culmination or fruition of all denominational programs.

The year 1950 marks the end of the first half as well as the beginning of the second half of the twentieth century. This turn of time may well lead us to repent for the awful record of these past fifty years and to a rebirth of obedient faith through which God may bless us with His favor.

Let it be frankly acknowledged that the effectiveness of the Advance will not be determined by any novelty of method, but by the prayer, preparation and consecration which we put into this opportunity which God has placed before us. In our evangelistic efforts we must become as much concerned about the quality and character of the evangelizing task as we are about reaching the vast numbers of unreached. In all of our activities for the Advance we must keep uppermost in our minds its four major objectives:

1. A spiritual quickening of the ministry and membership of our churches. Christians today need to be motivated and empowered for their evangelistic responsibility.
2. The reaching and winning of the vast unchurched multitudes of the nation for Christ and His Church through every accepted means and method.
3. The careful instruction and assimilation of every new member who is brought into the membership of the churches.
4. The enlisting of all members who have moved to new communities and have failed to identify themselves with any local church where they now live, to the end that all the church and the unchurched may be transformed by the power of the Gospel of Jesus Christ, thereby giving to society new creatures in the church, in the home, in business, in politics and in social relations. During the fifteen months' period, special effort should be made to persuade the commitment of this unrelated group to the life and activities of some congregation.

1844 - Over a Century of Service to the Denomination - 1949

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CI.

RICHMOND, VA., THURSDAY MARCH 10, 1949.

NUMBER 10.

CITATION PRESENTED TO UNITED CHURCH, RALEIGH



As the 1949 Institute of Religion came to a close Tuesday of last week, Raleigh's United Church was honored by a citation presented it by the Board of Home Missions of the Congregational Christian Churches. The citation, shown here being given by Alfred Grant Walton of Brooklyn, New York, former president of the Board of Home Missions on the left, commended the Raleigh church for founding and maintaining its nationally-known Institute of Religion for ten years. Accepting the citation on the right is the Rev. Allyn P. Robinson, Jr., pastor of the United Church when the Institute was first launched. Looking on in the center is Supt. William T. Scott, who presented the award with Dr. Walton. Looking on at the right is the Rev. Frederick Eutsler, present pastor of United Church and observing on the left is Dr. Amiya Chakravarty, Indian Educator and writer, who gave the feature address at the final session of the 1949 Institute.

The citation reads in part: "... From this pulpit men and women of prophetic and statesman-like insights, tested by notable achievements, representing various fields of human interest, have dealt realistically, constructively and fearlessly with issues of local, regional, national and world concern. Here the unpopular as well as the popular, the controversial as well as the accepted points of view have found a free platform, conditioned only by the honesty and integrity of their exponents.

"The United Church of Raleigh, small in membership and resources, yet great in prophetic insight and community service, denominational by tradition but ecumenical in spirit; of the South but truly of the nation, and an inspiration to free men everywhere who seek to know without fear or favor the will of Eternal God:

"You have validated religion in the hearts and minds of thinking men who know full well that without the light of truth, democracy is doomed to die. Your Institute of Religion, with its classes, vital and illuminating, its lectures, avoiding the sensational but daring to be factual and challenging, its forum, characterized by democratic give and take, has won community support on its merits." (Times Photo by Ballance Studio.)

News Flashes

The unmarried young people of high school age and over of our Lynchburg Church met recently to organize a "Miss and Mister Club."

Mr. W. E. Briggs, one of our good laymen of the Reidsville (N. C.) Church, was the speaker at the church service in Reidsville on Sunday, February 27.

Congratulations to Tommye Ring of our Winston-Salem Church as the winner of first place in presenting the alma mater song for the Reynolds High School of Winston-Salem.

Church membership in the United States, in relation to population, stands at an all time high of 53 per cent. Sixty-three per cent of these are Protestants, 35 per cent are Catholics, and 6 per cent are Jewish.

Miss Leila Anderson and Miss Pattie Lee Coghill have been leading very profitable Vacation Bible Institutes in Eastern Virginia and North Carolina. Sessions have been held in the Norfolk area, Suffolk area, Henderson, Greensboro and Asheboro.

Mrs. Frank C. Laubach, wife of the distinguished Congregational Christian Missionary to the Philippines and other parts of the world, has been delighting audiences in North Carolina and Virginia with her strong messages during the past ten days.

Dr. Mary Frances Thelen, professor of religion at Randolph-Macon Woman's College, Lynchburg, and a member of our Lynchburg Church, is delivering a series of five lectures on "The Prophets," beginning March 3, in St. John's Episcopal Church in Lynchburg. Dr. Thelen is greatly interested in our church in Lynchburg and is one of its most loyal members.

Rev. E. Carl Brady, Robbins, N. C., is our new pastor at Niagara. Services will be held there under the leadership of Brother Brady on the first and third Sundays. Our Niagara Church is small, but an enthusiastic group. They have maintained an active Sunday school even though they have not had a pastor. Under the leadership of Brother Bra-

dy we are confident this church will grow as the community develops.

The ministers of the Eastern North Carolina Conference had a profitable meeting in Henderson on Tuesday, March 2. They met at the Congregational Christian Church in Henderson in the afternoon and enjoyed a delicious supper in the home of Rev. and Mrs. J. F. Apple. Those in attendance were: Rev. J. Frank Apple, Rev. E. M. Carter, Rev. R. T. Grissom, Rev. T. Fred Wright, Rev. T. D. Sutton, Rev. C. Carl Dollar, Miss Pattie Lee Coghill, Mrs. Frank C. Laubach, Miss Leila Anderson, Mrs. T. Fred Wright and Mrs. J. F. Apple. The ministers agreed that there should be a permanent organization and regular monthly meetings. Rev. R. T. Grissom was elected president and Rev. E. M. Carter was elected secretary. The next meeting will be held at Shallow Well Church on Monday, April 4, at 4:00 o'clock.

Dr. Gloria M. Wysner, secretary of the Committee for the Near and Middle East of the Foreign Missions Conference of North America, left New York on March 2 for a two-month survey of mission work in ten foreign countries. Her itinerary includes visits to mission stations and conferences with church leaders and government officials in Algeria, Tunisia, Egypt, Turkey, Palestine, Iraq, Iran, Arabia, Trans-Jordan and the Anglo-Egyptian Sudan. Dr. Wysner will assist mission groups to develop cooperative mission projects in various fields of Christian activity. She also will explore the possibilities for conducting a mass literacy program in North Africa, which later will be undertaken by Dr. Frank C. Laubach, noted missionary educator, now in Siam. In Palestine, she will study refugee problems with a view to assuring church boards in planning relief measures.

RALEIGH CHURCH CITATION.

In his remarks in regard to the presentation of the citation to the United Church, Raleigh, N. C., appearing on the front page, Supt. Scott told the church membership that "we have been led and encouraged by the presence and work of the United Church of Raleigh—dating back to Old Bethel Christian Church founded in Raleigh near 1800.

"The union of the Christians, Friends and Congregationalists, forming the present United Church, has further demonstrated the commitment

to broad and inclusive foundations laid by our fathers.

"By your steady devotion to liberty; by your steady and potent declaration of the principles of freedom, of truth and fellowship and right, you of the United Church have shed light upon the way in which we should walk as one people in one world."

TRIAL IN BULGARIA.

The President of the Federal Council of the Churches of Christ in America declared that the "real issue" in the trial of 15 Protestant Church leaders in Bulgaria "appears to be the conflict between loyalty to God and loyalty to an earthly power" as he urged all members of the 27 denominations in the Federal Council's constituency to join in prayer for their "persecuted" brethren.

The text of the statement by Bishop Stamm, a bishop of the Evangelical United Brethren Church, follows:

"Each day's developments make it clearer that there is a systematic attack upon churches in several countries in the Soviet orbit. Wherever leaders of the church challenge or even assert independence of the totalitarian regime, they are subjected to various kinds of persecution. This includes restricting freedom to preach the Word of God, hindering religious instruction of youth, prohibiting Christian youth movements, interfering with training of clergy, arresting and imprisoning church leaders. The fifteen Protestant leaders who are under arrest in Bulgaria and who go on trial today illustrate the gravity of the situation. Although they may be technically on trial for violating certain laws of the State, the real issue appears to be the conflict between loyalty to God and loyalty to an earthly power.

"Protestants throughout America will wish to express their sense of Christian fellowship with those who are bearing a Christian witness in the face of hostile forces. The only way in which we can help our Christian brethren in this crisis is by our prayer for them and by manifesting a solidarity of spirit with them. Whatever may be the outcome of the trials so far as their personal fortunes are concerned their Christian witness and faithfulness will not be in vain.

"We remember also others who are suffering for conscience sake. In the present situation an attack upon the religious liberty of one group is an attack upon the religious liberty of all."

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

"ONE GREAT HOUR."

Saturday night, March 26, at 10:00 o'clock (EST), will be one of the most significant hours in the history of Christendom. At that time *One Great Hour*, a radio broadcast, will be heard over the four major networks, CBS, NBC, ABC and Mutual, plus hundreds of non-network stations. Sponsored by our Congregational Christian Churches, together with more than twenty other Protestant, Anglican, and Eastern Orthodox communions, *One Great Hour* will present famous people, powerful drama, thrilling music. Sixty minutes of Christian witness over the nation's radios will follow. Do not miss it!

One Great Hour will reverently dramatize Christ's redemptive and healing mission to mankind, featuring true-life examples of vital and co-operative mission work in Christ's name being done in Europe and Asia.

The concrete aim of *One Great Hour* is to raise at least \$10,000,000 for Relief and Reconstruction services of the cooperating churches on Sunday, March 27, the day after the broadcast. Our Congregational Christian goal for that morning is \$500,000 for Relief and Reconstruction (formerly CWVR) in Our Christian World Mission. *The goal for the churches of the Southern Convention is \$7,000.*

Here is a chance for us to use the radio for Jesus Christ and his redemptive power. Here is a chance for whole families to join in one great witness. Here is a chance for us to respond to the pitiful cries of suffering children, mothers and fathers across the seas for food, shelter, and the bare necessities of life.

Our people of the Southern Convention are earnestly urged to set aside 10:00 p. m., Saturday, March 26, for *One Great Hour*. Our people are urged to gather around the radio and hear this great story of Christ's healing, and then they are asked to place their offerings for Relief and Reconstruction in the special offering envelopes and take them to Sunday school or church on Sunday morning, March 27, dropping them on the offering plate. Offering envelopes for every member of the family may be obtained from your pastor or Sunday school superintendent, or from the

Southern Convention Office, Elon College, N. C.

Don't fail to join with fifty million other radio listeners for *One Great Hour*, Saturday night March 26, at 10:00 o'clock. This will be the greatest cooperation program in recent church history and one of the most significant radio programs in the history of radio. Let us make the radio the mouthpiece of Jesus Christ in *One Great Hour*, and let us joyfully place our liberal offerings on the offering plates of our church that the healing hand of our Lord may be taken throughout the whole wide earth. *One Great Hour* offerings should be sent to The Mission Board, Elon College, N. C., designated "Relief and Reconstruction."

WM. T. SCOTT,
Superintendent.

DIAMOND JUBILEE CELEBRATION THIS WEEK.

Mrs. Judson E. Fiebigler of Grinnell, Iowa, a vice-president of The Board of Home Missions of the Congregational Christian Churches, flew to San Juan, Puerto Rico, Thursday, March 3, to represent there The Board of Home Missions at the celebration of the 50th Anniversary of Protestant Missions in Puerto Rico, March 6 to 13.

Congregational Christian work in Puerto Rico, began in 1899 when they together with Presbyterians, Baptists, Methodists, Disciples, United Brethren, and Christians sent their mis-

(Continued on page 6.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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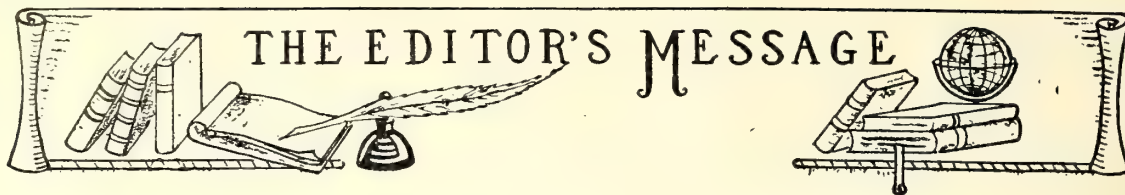
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CORPORATE UNION

The couple called the minister. Their marriage had not been going well and was headed for the rocks. The minister attempted to counsel with them, but found them feverishly preferring charges the one against the other. He finally called a halt to their acrimonious proceedings, and declared that they must begin on a new and higher level. No solution would be found by meeting every minute charge with a counter charge. The central purpose of their marriage must take precedence over all details. They must forget the unpleasant details of the past and earnestly press forward toward the supreme goal of spiritual rather than mere technical union.

Perhaps there is a lesson here, a very important lesson for church union. To much of the discussion of our E. & R. Merger has moved on the basis of technical details: Criticism of the Basis of Union, the percentage of voting churches, the validity of the Interpretations, skepticism of the writing of the constitution. Now some members of the opposition are urging that their case be placed in the hands of lawyers.

Every minister knows that the possibility of saving a marriage diminishes when either party employs a lawyer. The party is more concerned with establishing his own rights than in maintaining union. Mutuality has been defeated.

Moses, the greatest of all lawgivers, was never permitted to enter the Promised Land. With all due respect to the profession, does anyone expect lawyers to lead churchmen today into the Land of Promise? Prolonged debate, litigation, and needless delay may frustrate the will and plan of God. Details must ever be subservient to the great central purposes of life. We must have unswerving faith in the compatibility of all God's children. There is a Tide in the affairs of men which, taken at its flood, leads on to corporate fortune. Woe unto those who miss the boat!

EDITORIAL MUSING.

Laymen have determinative positions in our churches which either block or buttress the influence of the ministers. Our churches cannot go forward until our laymen are prepared to advance. A pastor spoke these words to his people recently: "The layman's task is as sacred as the minister's. God calls men to Christian laymanship as definitely as he calls men to the ministry. Without the dedication of laymen whom God critically needs at this hour the work of the ministry would be ineffective. The laymen of this church can carry Christ where I could never go. You have relationships that are not available to me. You can bring about reforms in business and the professions that are beyond my reach.

You can put skill, influences and resources at the disposal of the church which I do not possess." Any church will become a stronger unit in God's Kingdom whose laymen take this message seriously.

Lamentations should be included in our Lenten reading. Jeremiah describes the calamities which had befallen Judah and Jerusalem. Every experience which might prompt sorrow or regret are put into the picture of woe. Singing has turned to sighing. These emotions are aroused by the fall of Jerusalem. There is confession of guilt, exhortation to repentance, and prayer for mercy. We remember that Jesus wept over that City long after it had been restored. Is there any city (or congregation) over which Jesus does not or could not weep today? To what extent have our sins of commission and omission contributed to the world's sorrow? How dynamic and far-reaching have been our efforts to alleviate suffering and heal the broken hearts of our generation? We are tempted to magnify our own sorrows, cover ourselves with self-pity, and remain oblivious to the deeper tragedies around us which we might enter redemptively. Ponder anew these lines by Elizabeth Cheney:

Whenever there is silence around me
By day or by night—
I am startled by a cry.
It came down from the cross—
The first time I heard it.
I went out and searched—
And found a Man in the throes of crucifixion,
And I said, "I will take you down,"
And I tried to take the nails out of His feet.
But He said, "Let Me be
For I cannot be taken down
Until every man, woman and every child
Come together to take me down."
And I said, "But I cannot hear You cry.
What can I do?"
And He said, "Go about the world—
Tell everyone that you meet—
There is a Man on the cross
Waiting for them to take Him down."

Race Relations Sunday may be observed in an innocuous way. Some ministers and churches let it pass. Some utter a few pious platitudes. Few use it creatively. One congregation cried out that it was "ruined" because a Negro minister had been invited to speak in its pulpit, although the invitation was cancelled just before Race Relations Sunday. One wonders in just what way the church was "ruined": in man's estimation or God's? Methodist Churches in Texas make a tangible expression of their Race Relations observance with an offering for their denomination's Negro school. One lone church mailed a check for \$1,201.67 to the Samuel Houston College in Austin! Think what the churches of the Southern Convention could do for Franklinton with a similar observance! Dare we face it and try it?

Protestants in Roman Catholic Mexico*

By DR. NELSON DREIER.

Mexico is in a dynamic mood for change and development. This is true from practically every standpoint. The radical anti-clerical movement of a few years ago is spent. The Catholic Church is active on every front to gain its former position of control.

Many liberal people had their eyes opened in the period of the revolution. Thousands of them have departed the superstition of Romanism and are either free liberal spirits or are looking to the Protestant Churches for their spiritual direction. Many Protestant Churches are full to capacity, a large number of the new adherents are people of influence and power in civic and governmental circles.

Our record in the work of the American Board is very good. We are in a position that will make it possible for us to wield an influence greatly in excess of our numbers. The high moral, spiritual and educational standards set by our early missionaries has not been forgotten.

From the days of Pastor Stevens, 75 years ago, a graduate of Pacific School of Religion, who was martyred at Auhaluco in the compound of our mission property by a mob incited by the priest of the Cathedral across the city square, to the present hour is a story of devotion and love given by missionaries and their friends in the homeland.

Marguerita Wright, born of missionary parents in Mexico, was our one man mission through the difficult days of revolution and recurrent recession. In recent years she has been joined by Larry and Connie Stanton and Malcolm and Lois Hayes who supplement her in evangelistic oversight of the churches, in educational work, and in the growing program with youth. We have raised up numerous national leaders outstanding among whom are Elena Ortiz in religious education and Arturo Villalobos in church music.

We face the opportunities of the present hour with high hope and definite determination that the strategic position in Mexico where currency is favorable to multiplying our gifts,

and where the people are open to our not be neglected.

We propose a five-year program all of which we hope can be encompassed within our Christian World Mission. It calls for the relocation of the Colon School in Guadalajara and a new physical property. A new church in Hermosillo thriving metropolis of the north. The training of national leaders both lay and professional to man the new opportunities. We are anxious to help the people in Guadalajara to get the new church which they so much desire and which they are committed to do everything within their power to achieve. We must provide clinical service in connection with social work projects. The salaries of our teachers and ministers must be brought up to level of decency and respect. It is important that we enter new communities where whole congregations of 100 or more people are beckoning us and saying if you cannot help us soon we will be compelled

to turn to the emotional sects for assistance in obtaining leadership and buildings to house worship and education.

We must spend some money to rehabilitate the splendid buildings at Colegio el Pacifico in Mazatlan. We must provide a more adequate building and property for Ramona Salazar in her impressive and history-making social service program. We must train many laymen to supplement the leadership of our missionaries and national pastors in many preaching points calling for our help.

Mexico in many ways is unique among our mission fields. It is near enough to us so that many can go and see the fruits of our mission. It has thousands of devoted friends in the conferences of the west and across the country who are determined that we will develop a strong work that will be well-nigh self-supporting by the end of the five-year program.

An important phase of the Christian World Mission is the response by our churches to the Great New Day in Mexico.

From Peiping to Mindanao

By RAYMOND BLAKNEY.*

When last I wrote, we were in Peiping. What happened to Peiping, you already know. What the future holds for the devoted friends still there, I don't know, but I anticipate no physical danger for them. When the consul's warning came last November 9, like all the rest we studied our problem. We reached the conclusion that under the Communists, the evangelistic work I was doing had no great future. We packed to go home. Two days before the scheduled departure, Miss Alice Cary's good letter came from the American Board office in Boston—not asking us to go to the Philippines but stating the case. It seemed to us a call.

So here we are in our new home, up on a hill overlooking Lake Lanao, on the large island, Mindanao. Beyond the lake and all around us, lush volcanic mountains rise. Mindanao is what you think it is, tropical, heavily decorated with coconut palms, lots of jungle, monkeys, parrots, crocodiles, and brown-skinned people.

Most of Mindanao's people are "Christians," which usually means Roman Catholic of sorts, dressed in American-style clothes and speaking a bewildering variety of languages that are rather pleasant to hear but

also English to some degree. Their new nationalism is quite intense but they do look in the direction of the United States for leadership and they are very friendly. In Lanao Province, however, all around us, are the Moros or Maranaos. The Moros are an ominous-looking tribe, fiercely Mohammedan and pistol-packing but still friendly in their morose way. They have been slow to send their children to the public schools and such English as they have is very limited. Tomorrow, on their market day, they will swarm down into the town square to buy and sell. Then the roads will flash all the violent colors of the rainbow from their native clothes or wrappings. There will be much betel-nut chewing and spitting from mouths full of teeth blackened with a combination of tobacco and iron. There is romance in this town.

But that's not all. The large room in our house is used on Sundays as the church auditorium for a little group of Evangelical or Protestant Christians. It is part of what is now the United Evangelical Church of the Philippines and our new assignment

(Continued on page 15.)

*A statement by Mr. Dreier, Superintendent of Congregational Conference of Southern California and the Southwest, at the Midwinter Meetings of the Missions Council at Cleveland, Ohio, February 8, 1949.

*One of six missionaries who left North China.

CONTRIBUTIONS

SUFFOLK LETTER.

They were a small army of little boys. Just little fellows all dressed up in their best Sunday clothes. How nice they looked! They filed into the reserved pews in the beautiful Whitely Auditorium at Elon. Quiet, sturdy little men they were. Following them were larger boys, sober faced and just as manly. They formed a group of future American citizens. Following them were as many girls, little ones and larger ones. All of them well dressed, all of them sad. I could but breathe a prayer for both the boys and the girls. Uncle Charley was gone. He was their friend. More than that for many of them he was the only Daddy they had ever known. He loved them. They knew that, and they loved him, too. Kindly grown-ups showed them to their places, and they packed into their pews.

There were wet eyes everywhere. Most of us had never witnessed such a scene. The hearts of all of us were touched. And well so, for they were wards of the Church. They were "Uncle Charley's" first and always, and now in a more realistic sense, they were ours. His quiet form lying in state up front silently reminded us of that trust. Could he have put it in words, his quiet, gentle voice would have been pleading for them. It had often. He spoke to church after church, conference after conference, right from the touch of their hands, and from the embrace of their arms. He told his story in subdued tones, but with an eagerness never surpassed on our church floor. The church honored his words, for his were words backed up with deeds—a lifetime of loving deeds.

More than that "Uncle Charley" had carried their cause into many fine business and professional offices. His gentle, sincere manner, and his big heart and good business sense gave him a hearing. They heard his story and opened their hearts. The Orphanage prospered, and became a home for many lads and lassies. God heard his prayers. The farmlands grew larger, and the farm was improved. New buildings were added, new faith and interest were created. And every boy and girl who was received there was given a home.

There was a very large congrega-

tion at his funeral. But hundreds who knew him and loved him could not get there. A large family of his own sons and daughters and members of their own families were there. His love for them had not lessened because of his absorbing interest in the little motherless and fatherless children. Church leaders, ministers, business and professional men, paid homage to his kindly heart, his great life, and his good success. V. R. Holt, president of the Orphanage Board of Trustees and his fellow members led the procession of honorary pall bearers. Their faces expressed the loss of a beloved friend and the realization of a large responsibility now resting more heavily on their shoulders. But they had been wisely selected, and will do their work well.

Dr. L. E. Smith, president of Elon, had lost a college treasurer and a faithful member of the Board of Trustees; Dr. Jesse H. Dollar had lost a leader in his College Community Church. They conducted the services. The College Choir sang. The flowers were many and beautiful, and from many sources. Under a beautiful noonday sky his body was laid to rest in the community cemetery on a rounding hill overlooking many of the fields which he developed and near the place which he loved.

JOHN G. TRUITT.

CHRISTIAN ARCHITECT IN JAPAN.

Mr. and Mrs. Kenneth William Dowie, 1738 Bentley Avenue, West, Los Angeles, Calif., have been appointed for a three-year term of service in Japan by the American Board. The Dowie's hope to sail for Japan within the next fortnight. Mr. Dowie, who is an architect-engineer, will go out as adviser to the Reconstruction Committee of the Council of Cooperation in Japan. This Council represents the interdenominational and interracial United Church of Japan and is responsible for the rebuilding of churches, schools and missionary residences in Japan.

Mr. Dowie, who is an experienced bridge engineer and designer, as well as an architect draftsman, served for twelve years in Formosa (1913-25) as a Presbyterian missionary from Can-

(Continued on page 11.)

PEN PORTRAITS OF THE DISCIPLES OF CHRIST.

VI. NATHANIEL.

By SAMUEL LAWRENCE JOHNSON,
Pastor, Park Manor Church,
Chicago, Illinois.

Nathaniel, son of (Bar) Tolmai, or as he is more often known, Bartholomew, when told by Philip that he had found the Messiah argued that the Messiah could hardly have come from so insignificant a place as Nazareth and Philip being unable to meet his objection merely said, "Come and see."

Jesus described this man as one who valued the spiritual things of life and sought to become everything that a true "son of God" should be. He was candid, open minded and unusually free from sin. He was truly a noble soul.

It is of interest to note that he was a native of Cana, a little town near Capernaum, in which Jesus performed his first miracle and also where the nobleman found the Master when he came seeking him to heal his son. Scholars have been unable, however, to definitely place the location of the town.

Nathaniel was one of the seven who had fished all night and caught nothing to whom the risen Christ appeared and said, "Cast the net on the right side of the boat and you will find some" (John 21:6).

The traditions concerning him are of little or no value although legend would have us believe that he preached the gospel in India and there died.

DIAMOND JUBILEE.

(Continued from page 3.)

sionaries down to work cooperatively according to comity agreements which are still observed. The Congregationalists, United Brethren and Christians merged in forming The United Evangelical Church of Puerto Rico.

Specifically our denomination is responsible for 22 organized churches, 44 rural chapels, the Ryder Memorial Hospital and the Yuquiyu Rural Life Community Center, a Christian cooperative community.

During the joint festivities there will be a special dinner in honor of Dr. and Mrs. Charles I. Mohler who retire next June after 40 years of service in Puerto Rico.

al representatives attending this 50th Anniversary of Protestant Missions in Puerto Rico are Dr. Fred L. Brownlee, Miss Ruth A. Morton and Rev. D. P. Barrett.

News of Elon College

By PRESIDENT L. E. SMITH

CHARLES DAVID JOHNSTON.

On Sunday night, February 27, about 10:00 o'clock, Mr. Johnston had retired. He rang for his daughter, Rebecca, who answered the ring. She saw that her father was in serious condition. He had suffered a heart attack. She did manage to get a physician and Mr. Less Wagoner from the orphanage farm to her father's bedside before the end came. It was evident that the attack was fatal and that a most valuable life was coming to a close.

The funeral was conducted from the College Chapel Wednesday morning at 11:00 o'clock by the writer, assisted by Dr. Jesse H. Dollar, pastor of the College Church. Music was furnished by the Music Department of the college. The Board of Trustees of the orphanage and of the college attended the service in a body. A large number of relatives and friends, many from a distance, attended the service. Floral designs were numerous and beautiful. It was the kind of service that Mr. Johnston would have appreciated.

Mr. Johnston was a member of the Board of Trustees of the College and was treasurer of the college. Before coming to the orphanage as Superintendent he was Registrar of Deeds for Alamance County having served in that capacity for twelve years. He declined an additional nomination at the hands of his party to consider the call of the Board of Trustees of the Christian Orphanage and of his church to assume the important position as Superintendent of the orphanage.

At the time of Mr. Johnston's coming to the orphanage it was in hard straits financially and otherwise. By strictest economy, sound business principles, and constant hard work, Mr. Johnston built the Orphanage into one of the finest institutions of its kind in this section. He loved his work. He loved little children. It was a joy to him to be a friend to the friendless and a helper to the dependent. In the very atmosphere of simplicity he grew great in spirit and in service. For thirty-three years he piloted our institution for unfortunate and dependent children. During his service he literally built this in-

stitution into the hearts of the people of the church. Any reasonable appeal to his people for the orphanage always met with a ready and a complete response. He did all his church asked him to do and did it well and has the thanks and the sincere appreciation of the people as a whole for a difficult job well done.

Mr. Johnston was reared in the Christian Church joining the church at Long's Chapel with his parents. Later he transferred his membership to Haw River and then to Graham. From Graham he came to the Elon Community Church where he was a faithful, loyal, devout member of the church. He lived a consistent Christian life and died in the faith. May the blessings of God be upon His children and families, friends, and the work that was dear to his heart.

The college adjourned classes, in honor of and for the love that all had for Mr. Johnston, on Wednesday morning from 10:00 to 12:00 o'clock.

EVANGELISM.

As the physical life of our Lord ebbed out He said to His disciples, "Go ye into all the world and preach the Gospel to every creature." That command should be written over the door of every church, emblazoned above every altar, and stamped indelibly on the hearts of every Christian man, woman and child. This command expresses the purpose of His coming and the consuming passion of His life. During the days of His flesh, He taught, persuaded, healed and brought back to life those who had died that all men, that the world might know that He was the Christ, the Son of God, the hope of the world, and the Savior of man. When He could speak and teach no more He laid these responsibilities upon the hearts of those whom He had taught and commanded them to go the ends of the earth and speak in His stead that all men might experience the power of God that He had released in the world.

The church today has one task—that is to give Christ to the World. We may give Him by word of witness. We may be slow of speech but we can at least speak out of what we have experienced. We may tell "What great

things the Lord hath done for us." When we speak out of experience we speak with certainty. It is not a theory, speculation, or implication but positive knowledge. The man born blind said, "Whether He be the Christ or no, I know not, but this one thing I know that whereas I was blind I now see." There was no gain-saying about his seeing. It was an indisputable fact. When a man has experienced Christ he has the boldness of the Spirit with which to tell his story.

Then we may give Christ to the world by the witness of life. The power of a Christian life is irresistible. Its influence is beyond control. When Moses had spent a season with the Lord his face did shine with a whiteness that was revealing to all who saw him. When the disciples had been blessed with His fellowship all took knowledge of the fact that they had been with the Lord. Peter was so filled with Christ and the power of His Spirit that his very shadow was full of healing for the sick and afflicted.

The church needed the power of God then, and it needs it today. Man is the only medium through which the power may come. But first of all man must be worthy. Are we who live today willing to pay the price that the Gospel of Christ may go to the ends of the earth and all men have the privileges of life in Him and for Him.

APPORTIONMENT GIVING.

The local church is an important and essential unit in our church organizations. In fact, it is vital to all undertakings and without the local church there could be no overall organizations. For this fact, the local church must add its support. No local church should be content to plan its program for the year without providing for sufficient funds to carry on its own affairs. It also should provide for forward steps, new undertakings, and new obligations. At the same time the denomination has institutions. These institutions have been founded by the church and the church is obligated to provide a certain amount of support and this support must be forthcoming if these institutions are to fulfill their purposes and render the services that the church expects of them. When the local church lays its plans for the ensuing year the support of these institutions are, or should be, provided for.

The Convention has indicated the extent of the support to be given the (Continued on page 14.)

Our Christian World Mission

Rev. F. C. LESTER, Writer

LEARN

Life will be too short for most of us to learn all we would like to know about our mission fields. However, if we can master one or two ideas each week, there will come a time when we can think, and talk, with reasonable intelligence concerning our Church around the world.

North China

Our North China Mission started in 1854 in Shanghai, where Elijah Bridgeman years before had translated the Scriptures into the Chinese. Today most of that area is Communist territory.

On the map that will appear very soon we can locate Tehsien, where our hospital and school have been utterly destroyed—by bandits, the officials say. Fenyang and Taiku were occupied last July, but Mary Dewar, Gladys Williams, Emma Noreen and Louise Meebold were at work in the hospitals and schools at (my) last report. The Oberlin Shansi School buildings in Taiku, vacated when the schools migrated west during the Japanese occupation, have been occupied by the Communists.

Tsinian was occupied in early fall. The theological seminary is still there, but the Cheeloo medical school moved to Foochow last summer.

In Tunghsien, Peiping, Tientsin, and Paoting, our other stations in North China, we have—or had—12 schools and two hospitals, programs of rural service, public health, and social service. What has, or will become of this, under Communist domination only the future will tell.

Shall We Leave China?

This question is very personal to the missionaries, and to Board Secretaries. It may be very difficult to stay during the next few, or several years. If we leave China in the time of great trouble, to whom shall these four hundred million people turn for aid?

WORK

What work can we do that will make it easier for our missionaries to build the Church wherever they are?

The answer to that must be personal, but it should be definite. It doesn't seem right for the missionaries to spend all of their energies while members of the churches in America conserve theirs.

Books and Boxes

Suppose you were in China, Japan, or some other place where books were not abundant, and you received a fine book of poems, a stirring novel like *The Big Fisherman*, or even a beautiful copy of the Scriptures from a member of a church back home. How it would warm your heart! And make you feel that you were not alone!

Angie Crew, and others, tell how much the old clothes sent from America mean to the people who have so much less than we. The greatest worth is not the warmth that comes to the body of the wearer, but the assurance that people of the Church, people they have not seen, remember and care.

It is not too much trouble to get together a few things to send to the missionaries at home and abroad. Just a bit of work does the trick. And it makes so much difference to those who give and those who receive.

"One Great Hour"

When the four great broadcasting companies of America get together for an hour's broadcast, something important is happening. When the various religious sects pool their talents and time, we should take notice.

That is what will happen at ten o'clock on the night of March 26, 1949. American is to be told the needs of the world, and what we can do about those needs. It will just be too bad if we church people go to sleep, or for other reasons do not hear the broadcast.

PRAY

Prayer will not save the world, some say. Neither will money, armies, or the atom bomb save the world. But the world will not be saved unless people pray. People who pray are the kind who make the world a better place. Prayer releases power that would not be available without the prayer. Hence, men ought always to pray, and to faint not.

Our Prayer List

Sunday—Chinese Christian Leaders.

Bewildered Government officials who are anxious for China to be Christian, Ministers who lead churches, especially those in Communist areas, Teachers in colleges and universities and lower schools, Business and Professional people, Officials of local churches. Try to think of their problems, and to pray as they do.

Monday—Hospitals in North China

They are needed, and should be Christian in every sense. Pray that doctors and nurses and all workers may show the Christian spirit in all ways, and be able to witness to their faith by their words and work.

Tuesday—Schools in China

Pupils, parents, teachers, buildings, equipment—these are all important if China is to win the long struggle to intelligent, Christian living.

Wednesday—N. China Missionaries.

There were thirty-three. Most of them are still there, we think. They will need opportunity to work, protection of life and property, wisdom and grace beyond the ordinary.

Thursday—Bible Societies in China.

Communists close the Bible, but China needs an open Bible, known and read of all men.

Friday—Missionaries We Know

Rev. and Mrs. Earl Ballou, Miss Alice Murphy, Rev. and Mrs. Robbins Strong, Rev. and Mrs. Malcolm White, Rev. and Mrs. James A. Hunter, and others.

Saturday—Our Other North China Missionaries

Among them are Rev. and Mrs. Alfred D. Heininger, Rev. and Mrs. Robert B. Whitaker, and Miss Ruth Van Kirk.

OUR UNITED PRAYER

Good Master, Thou who didst heal the sick and cleanse the leper, listen to the prayer of thy distressed people around the world. They are sick in body, mind and soul. Some are keenly aware of their illness, and many are unconscious of their deadly malady. Let not our blindness keep our hearts from making their intercession to God. Give wisdom and skill to doctors, nurses, ministers, teachers, and all who try to lift men out of their ignorance, hunger, homelessness, and sin. Have mercy on the multitudes being taught that mercy is not a virtue, and give them courage to be merciful. Keep us who read these little lines sensitive to world needs, and make us to know that we can help Thee to create a Christian world, perhaps in our time. Let us not fail Thee today, or any day. Amen.

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

PROGRAM FOR APRIL.

Our society program for April is planned for a time to get acquainted with our missionaries for special study. The program has been planned and worked by Miss Virginia Brinkley, 310 Cedar Street, Suffolk, Va.

For the worship center, use a globe of the world with a tall white candle, representing the Light of Christ and placed high enough so that the light shines down upon the globe. Place six lower unlighted white candles around the globe, each representing the six missionaries (and their wives) for special study. These candles are to be lighted from the Christ candle as the women taking part in the service tell about each of the missionaries. An open Bible and white bowers will add to the effectiveness of the worship center.

CALL TO WORSHIP:

To people plunged in shades of night;
Go messengers of peace and love,
Like angels sent from fields above,
Be thine to shed celestial light.

Go to the hungry—food impart;
To paths of peace the wanderer guide;
And lead the thirsty, panting heart,
Where streams of living waters glide.

Thy love a rich reward shall find
From him who sits enthroned on high;
For they who turn the erring mind
Shall shine like stars above the sky.

HYMN: O Zion, Haste, Thy Mission Fulfilling.

LEADER: Long years ago when the world was still in darkness, God saw the great need of his people. Out of his pitying heart of love, he gave a promise—one which involved the greatest sacrifice the world has ever known. And so nearly two thousand years ago God sent His Son to be the Light of the World that we may not walk in paths of darkness but may have the light of life. To symbolize this Light of the World and to honor our Savior, let us light this tall center candle which represents the Light whose radiance still brightens the earth today and without which there would be darkness and despair across our lands.

Unfortunately there are still areas in the world where this light has not reached, and so when Christ said, "Ye are the light of the world," he

charged us with the carrying of this light to those in darkness.

We have met here this evening to do honor especially to our six missionaries who have been chosen for special study this year. In honoring these "Heralds of Christ" we shall be honoring, too, all people who have heard and obeyed the call of Christ: "Go ye into all the world."

Let us now see how these missionaries add brilliance to the Christ candle by the work that they do.

FIRST WOMAN: The Christ candle shines brighter in our world today because of the work done by the Rev. David M. Stowe among the people of North China. (Explains work of the Stowes.)

SECOND WOMAN: The rays from the Christ candle reach farther across the lands when we light the candle representing Miss Dorothy Blatter, who preaches the 'Gospel of good books for children' under the American Board of Foreign Missions in Istanbul, Turkey. (Explains her work.)

THIRD WOMAN: This candle which I now set aflame represents the spreading of the gospel by the missionaries, Rev. and Mrs. Raymond B. Blakney, in Peiping, China. (Explains their work.)

FOURTH WOMAN: Our next candle which I now light symbolizes the work of the Robert Grants who are at present career missionaries in Japan, being the first new Protestant missionaries to arrive in Japan after the war. (Explains their work.)

FIFTH WOMAN: See how the flame from the candle which represents the work of our medical missionary to India, Miss Carolyn Weeber, strengthens the other lights. In what better way can the story of Christ be carried to the far corners of the earth than through the healing of weak and diseased bodies? (Explains her work.)

SIXTH WOMAN: People like the Lee D. Bergsmans do their share in spreading the gospel throughout the world and thus help to keep the Light of Christ bright. The candle which we light now represents their work as missionaries in Johannes-

burg, South Africa. (Explains her work.)

LEADER: What a task these "Heralds of Christ" have in helping to bring his Kingdom on earth. Many sacrifices have they made to keep the flame of the Light of Christ undimmed. We have a great responsibility in helping them; they need our encouragement, our gifts, our Prayers. Paul said that missionaries are persons who believe the world is wrong side up, that it needs to be turned the other side up, and that they are sent to help do it. It will be largely through their efforts as missionaries and with our help that world evangelism may finally be realized.

CLOSING PRAYER.

(Note: The full program may be had from Miss Virginia Brinkley (address above), including the explanations of the work of the missionaries. Be sure to write to her if you want this program for April.)

RADIO DOCUMENTARY ON ASIA MISSIONS.

A series of five 15-minute documentaries, "World Without End," is now being offered free to local councils of churches and radio stations by the Foreign Missions Conference of North America. The first two programs include an on-the-spot documentary of the 37,000-mile trip made by S. Franklin Mack, Chairman of the World Radio Committee, the Rev. Everett C. Parker, director of Programs and Production, PRC, and Niklaus Hagmann, Chief Engineer of radio station WJZ, New York City. The voices, the songs, the dreams of the nationals served by the missionary enterprise are recorded.

The third program is the story of Sam Higginbottom, missionary in Allahabad, India. The fourth is a drama of Albert Schweitzer, famed medical missionary. The fifth, entitled "Each One Teach One," is an interview with Dr. Frank C. Laubach, promoter of a world literacy campaign, by S. Franklin Mack.

The Children's Division of The Board of Christian Education met at the home of Dr. and Mrs. W. E. Wiseman, Greensboro, N. C., March 3. Mrs. W. J. Andes is chairman of this important committee of The Board of Christian Education. Plans were made for aiding churches planning for Vacation Bible Schools during the summer.

FOR THE CHILDREN

Mrs. R. L. HOUSE, *Editor*

Do you remember some stories last fall by Rev. Douglas A. Smith of England? Here is another one by him:

THE VOLUNTEERS.

By DOUGLAS A. SMITH.

"One volunteer is worth ten pressed-men," declares an old proverb. Who will volunteer to serve Jesus our King?

Years ago a coastal vessel was in difficulties after it had sprung a leak from below decks, and water began to pour in. The captain urged the men to get to the pumps, but even then the water gained on them. Could the hole be blocked? The ship's carpenter was called into service, and he did his utmost to close the hole. Heavy seas continued to pound the ship. At last the captain asked for a volunteer to go down into the hold, to try to plug the hole, by supporting the planking the carpenter had fixed. The first volunteer was the captain's young son, Tim. He went below. After heavy buffeting the ship at last made its way to quieter water. The captain hurried below to relieve his son from his post; but it was unnecessary. Tim needed no human aid, he had given his life to save the ship and his shipmates. It looked as though the straining planks had slipped, and Tim trying to fix something else into the hole had had his arm trapped, and so was unable to escape from the rising water. He was drowned.

Recently an English Royal Air Force padre, the Rev. Hubert Cecil Pugh, a former Congregational minister, was posthumously awarded the George Cross. "Mr. Pugh," said the citation, "chose certain death to pray with injured airmen who were trapped in the flooded hold of a sinking ship. He simply explained that he must be where his men were; and through his comrades demurred insisted on being lowered into the damaged hold. It was three-quarters full of water with the deck awash and caving in. When he knelt down to pray the water reached his shoulders. Within a few minutes the ship plunged and sank. He had every opportunity of saving his own life, but without regard to his own safety he gave his life for others. He chose death to help others."

Alfred Sadd was a missionary of the London Missionary Society, stationed in the Pacific at the time of the attack on Pearl Harbor. When the Japanese invaded the islands many of the white people were evacuated. The young minister was urged to leave, too. But Alfred Sadd was not made of the stuff that runs away. He chose to stay to look after his fellow Christians. Soon afterwards Japanese soldiers landed on the island. Alfred Sadd and some companions were immediately arrested and taken to another island. The Japanese ordered a parade of the prisoners, before some officers, who sat behind a table. Between the prisoners and the table a Union Jack flag had been laid on the ground. An officer commanded Alfred Sadd to march to him: this Mr. Sadd did, but he walked around the Union Jack. He was instructed to return and then walk directly to the table, which would have meant treading upon his national flag. He walked forward, reached the flag, picked it up in his arms, kissed it, and handed it to the Japanese officer. Alfred Sadd and his friends were condemned to death. As the prisoners stood in a row, the young missionary broke the ranks, stepped forward and bade his fellow-countrymen have courage, and be steadfast. So he died, the first of the group to be killed. He was faithful unto death.

Jesus our Lord was a Volunteer. He gave His life for His friends. He called Himself "the good Shepherd," one who lay down his life for the sheep. "The hireling," He said, "flees when the wolf comes." The hireling is a "pressed-man." But the Volunteer is steadfast, faithful; he gives "not counting the cost." As we are thankful for the lives of such men, and especially of Jesus, let us volunteer to serve Him, "The King of kings, the Lord of lords."

SCHOOL AT HOME.

By MARY ELIZABETH THOMPSON.

Issued by the National Kindergarten Association.

"No school today," said John Burgess. "The roads are just a glare of ice, and look at that rain coming down!"

"Too bad," sighed Mrs. Burgess, as

she thought of her little live-wire Jackie and her almost grown-up daughter Alice. They would quarrel—Alice was so bossy, and Jackie resented being bossed.

However, matters turned out much better than Mrs. Burgess had anticipated. She had not realized how strong a hold the discipline of school had already taken on her small son.

There was no kindergarten in the town where the Burgesses lived, and so Jackie had arrived at the age of six without having had the benefit of its helpful lessons in self-government and cooperation. In the beginning he had found first-grade requirements hard to understand, but as he had gradually become somewhat adjusted, the school routine had fascinated him.

So, this morning, while his sister did the breakfast dishes and helped prepare the dinner, Jackie, at her suggestion, quite willingly sat at a small table near her with his books and pencils. He forgot all about Alice being his sister; she was now his teacher and must be treated with proper respect. Lessons went on quietly and seriously.

The effect was just as pronounced on Alice. She didn't nag nor pass sarcastic remarks.

Mrs. Burgess could not help smiling to herself when she heard their father ask Jackie to hand him a ruler and Jackie first asked permission of his "teacher" to do this, and Mr. Burgess, grasping the seriousness of the situation, politely asked to be excused for having interrupted the lesson.

Recess time came and Jackie enjoyed it just as much as he would have done had he really been at school. Alice and he were as playful and friendly as a couple of kittens.

Mrs. Burgess made no comment, but she did considerable thinking. Such a morning of quiet harmony was indeed a refreshing change. She would remember to ask the teacher to tea soon. Anyone who could influence noisy Jackie so quickly to become an obedient and diligent student deserved gratitude. "Not only that," she thought to herself, "perhaps this teacher could give me some helpful suggestions regarding home discipline."

A minister asked a little converted boy, "Does not the devil tell you that you are not a Christian?" "Yes, sometimes." "Well, what do you say?" "I tell him," replied the boy, "whether I am a Christian or not is none of his business."—*New Encyclopedia of Illustrations.*

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Associates*.

A WORSHIP PROGRAM FOR LENT.

By FLETA MAY MOFFITT, *Personal
Chairman, Southern Convention
Youth Council.*

CALL TO WORSHIP:

Holy Spirit, Truth divine,
Dawn upon this soul of mine;
Word of God, and inward Light
Wake my spirit, clear my sight.

HYMN: "Spirit of God, Descend Up-
on My Heart."

SCRIPTURE: Matthew 25:14-29.

THOUGHT FOR LENT: May we be
awakened to a desire for more gener-
ous giving and sacrifice, not only of
our material possessions, but of self.

Give . . .

Give as the free air and sunshine
are given,
Give as the waves when their chan-
nels are riven,
Lavishly, joyfully, utterly give!

Not the waste drops from thy cup
overflowing,
Not some small part of thy gifts
ever growing,
Give as God gave thee who gave
thee to live.

LEADER: The story is told of a young
oak tree growing strong and bearing
with great pride its crop of acorns,
when one day it heard a bramble
talking:

"These forest trees are our great-
est enemies. Look at the space they
occupy and the amount of nourish-
ment they take from the earth. Sure
they give of their acorns and of their
trunks for building materials all for
nothing. For nothing, Charity!
That's what it is, and who wants
charity. As for that, blackberries
give but they prick in return. I
don't believe in living just to give,
and for nothing!"

The oak tree listening began to
think, "Why should I give of my
acorns and shade and of myself?
What do I get in return?" More
and more these selfish thoughts took
possession of the oak and slowly its
sap turned to poison causing the
tree to start drying up gradually.
The seasons came and went, but the
oak tree shrank into itself and with-
ered. The wind whispered around
the tree, "Give! give, or how shall
you receive? Bless or there is no
room for blessing!" But the tree
only murmured to itself, "Why
should I?" It was already rotten
at the core.

CLOSING THOUGHT:

I would give my life as a growing oak
That reaches for star and sun,
And give of itself with a good tree
will
Till its growing time is done.

CLOSING PRAYER: Master of us all,
may we seek not to be comforted,
but to comfort; not to be understood,
but to understand; not to be loved,
but to love.

(pause . . .)

Master, no offering costly and sweet
May we, like Magdalene, lay at Thy
sacrifice
Dear Lord to Thee, Dear Lord to
Thee.

Amen.

WINCHESTER YOUTH FELLOWSHIP.

The Pilgrim Fellowship of the Win-
chester church has been busy this win-
ter. Our social hall of the new par-
sonage has provided an ideal place for
young people to meet and enjoy both
religious and social gatherings.

During the winter we have held our
Sunday evening meetings here, and
have been entertained at supper meet-
ings by various groups of the church
from time to time. Following the
meal, which is enjoyed before a friend-
ly, open fireplace, aglow with crack-
ling flames, a helpful and inspiring
worship service is conducted. There
is usually time for visiting together
and enjoying fellowship before the
regular evening worship service of
our church, which most of our young
people attend.

On January 30, beginning Youth
Week, we sponsored at the evening
church service, the new sound film,
"Salt of the Earth." The president
of our own Fellowship, Eugene Rus-
sell, Jr., presided. Betty Trenary
read the scriptures, and Ralph Pugh
led the song service. The service was
well attended and the picture proved
one of the most inspiring we have
shown.

It was our plan to close Youth
Week with a debate, but because of
the necessary absence of two of our
debaters on February 6, we postponed
our program until February 13. Per-
mission had been gotten from the reg-
ular quarterly conference of our
church, and the service was announced
for 7:00 p. m. on February 13. The
boys set up the tables and chairs. The

girls set the tables and decorated them
with candles and flowers. The Fel-
lowship invited members and friends
of the church for a supper meeting.
We served apple sauce, pickles, coffee,
ginger ale, potato salad, cookies and
cake, and asked our friends to bring
a sandwich. There was a veritable
feast and nearly one hundred people
accepted our invitations.

The subject for debate, "Resolved,
That the Sinner Makes More Sacri-
fices Than the Saint." Mr. C. D. Ben-
nett, a Handley High School teacher,
was moderator. Strange or perhaps
by coincidence, the affirmative deba-
ters were Freda Seldon, Betty Koon
and Evelyn Allen, all girls; while the
negative side was presented by Ralph
Pugh, Eupene Russell, Jr., and How-
ard Carper, Jr., three boys. The
judges were: Mrs. Edgar Nelson,
Mrs. Robert Newman and Mr. J. C.
Shanholtz. Their decision was in fa-
vor of the affirmative but it must be
said to the credit of the boys that they
did a good job, to be arguing against
their own convictions, since all these
young people are fine dependable
members of our Winchester Church.

It was the consensus of opinion
that our evening was well spent. Fol-
lowing the worship service, there was
the debate, in which our young people
presented in a striking manner some
heart-searching thoughts which every
Christian should consider. The de-
bate really presented a challenge for
higher Christian living.

We plan to continue with our sup-
per services. Our attendance is in-
creasing weekly. We try to present a
worship program with a deeply spir-
itual note. Perhaps there are other
groups who would find our experience
to be their own. Why not try it?

MRS. R. A. WHITTEN.

ARCHITECT IN JAPAN.

(Continued from page 6.)

ada doing architectural work and
teaching Formosan young men. Then
for eight years he was an architect-
ural draftsman with Witmer and Wat-
son in Los Angeles, Calif., followed
by nine years as a bridge designer in
the Division of Highways for the
State of California.

In 1942 he began service with the
U. S. Navy as an officer whose duties
involved the use of the Chinese and
Japanese languages. In 1946 he re-
sumed his work as bridge engineer
with the California Division of High-
ways which post he leaves to go to
Japan for three years under the Con-
gregational Christian Mission Board.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

SPECIAL TRAINING FOR THE TWELVE.

LESSON XII—MARCH 20, 1949.

MEMORY SELECTION: *Every one who asks, receives, and he who seeks, finds, and to him that knocks it will be opened.*—Luke 11:10.

LESSON: Mark 6:7-12, 30-44; Luke 11:1-13.

DEVOTIONAL READING: Matthew 10:5-16.

Learning How to Work.

"And He called unto Him the twelve and began to send them forth by two and two, and gave them power over unclean spirits. . . ." The Master used a sound educational method in training His disciples—He taught them to do, by doing. He had undoubtedly given them again and again the theory of the thing, but He knew that theory without practice would never get results. He knew that the only and the best way to learn is to learn by doing. He knew, too, that they would make some mistakes, they would not be able to do as He did, but in doing they would always be learning how to do better. This principle of learning to do by doing is the foundation of the laboratory method in schools and colleges, of practice teaching in Teacher Training Schools, of apprentice school practices, and of many other kindred activities in modern educational and scientific institutions. It is basic to the religious life, too. One may learn something about prayer from reading about prayer, but one really learns to pray by praying. If he waits to pray until he knows how to pray he will never learn to pray. The same thing is true about any kind of Christian service. It is a mistake to refuse to try to do something for Christ and the Church until one thinks he is an expert in the matter. Do what you can the best you can and you will learn to do better and better. There are thousands of people who could win others to Christ if they would simply do the best they can do. One factor in the "Special Training of the Twelve" was the lessons in learning to do by doing.

Learning to Wait and to Relax.

"And He said unto them, Come ye yourselves apart into a desert place

and rest a while." The disciples had been out on their special mission and they came back to tell Jesus "all things, both what they had done, and what they had taught." By the way that would give them an opportunity to make helpful and constructive suggestions so that they could profit by their mistakes and do better next time. For while practice makes perfect, bad practice makes perfectly bad. Jesus knew that life has its rhythms. Periods of work should be followed by periods of rest. Intake must follow outgo. If one gives one must make provision to receive. Every one needs to learn how to wait as well as how to work, and this is true of the Christian worker as well as of other workers. The bow must be unbent if it is to keep its resiliency. A preacher needs to take a day off as well as the manual laborer. Christian workers need times when they not only rest physically, but when they spend quiet time with Jesus. This is real re-creation, life is renewed from within. We need to take time to be holy.

Learning to Use What We Have For the Master.

There are many truths embedded in the story of the feeding of the five thousand as recorded in today's lesson, but in keeping with the general topic of the lesson, we should note the special training Jesus gave His disciples in using what they had. A quick canvass of the situation revealed the fact that they apparently had only five barley loaves and two small fishes, and that for a great crowd of five thousand. But at Jesus' suggestion and insistence they brought that to Him, and lo, it was more than enough to meet the needs of the huge crowd, for everybody including the disciples had plenty to eat and there were twelve basketfuls left over. Ah, what great things we would do for the Master if we only had more money or more talent or more time, or more what have you. But Jesus would teach us to use what we have in His name and for His sake. If we do that miracles will happen sure enough. It is not what we have but what we use that really counts.

Learning to Pray.

"And it came to pass that as He

was praying in a certain place, when He ceased, one of His disciples said unto Him, Lord teach us to pray, as John taught his disciples." Prayer in Jesus' life was evidently something vital. It was no mere formal repetition of words, no mere saying of prayers, but praying. The disciples were tremendously impressed when Jesus prayed. And they asked Him, through a spokesman—was it "The Big Fisherman?"—to teach them how to pray.

In response the Master gave them a form or formula for prayer. It is what we call the Lord's Prayer, but might better be called the Model Prayer, for Jesus said "when ye pray" or "After this manner pray ye." He did not mean of course that when one prayed he had to use the same words or the same form. He was simply giving the framework in which prayer was to be set, the principles and the spirit of true prayer. A recognition of God's Fatherhood and His dignity and holiness, a desire that the Father's kingdom be established and that His will be done on earth as in heaven, petition for daily needs, even physical needs, a sense of sin and of the need for forgiveness, a realization of our need for help, and the ascription of the glory for all this to the Father who alone could give the victory—this in essence is the Lord's Prayer or Model Prayer. Furthermore Jesus emphasized the virtues of sincerity, brevity, simplicity, submission in prayer.

And in a thrilling climax He emphasized the grounds of faith and hope in prayer—the Father's character and wisdom. If a child asked for a piece of bread would a father give him a stone (even if he did not have a loaf of bread for him?); if he asked for a fish would he give him a serpent? if he asked for an egg, would he give him a scorpion? Well, said Jesus, apply that same rule of thumb to God's dealings with His children. If an earthly father knows how to give good gifts to his children, how much more will God in His wisdom and His goodness give good gifts to His children. Not always what they ask, not always what they want, not always what they think they need, but good gifts. His goodness and His wisdom sometimes must withhold as well as give. All of us need to learn "the patience of unanswered prayer."

Judgment of people is often wiser than the wisest men.—Kossuth

Book Reviews

TEACH US TO PRAY. Charles Francis Whiston. The Pilgrim Press. \$2.50.

Anyone who can teach us to pray more intelligently, more consistently and more fervently is a friend indeed to whom we are immeasurably indebted. Dr. Whiston has done just this in *Teach Us to Pray*. The author deals at some lengths with the theological foundations or presuppositions of prayer, rightly insisting that prayer must have doctrinal substance as well as emotional fervor. The great elements of Christian Prayer, together with time-honored techniques of cultivating the prayer life are clearly and convincingly set forth. This is a good book for any season, especially the Lenten season. It should prove to be equally helpful to both ministers and laymen.

R. L. H.

* * *

THE COST OF DISCIPLESHIP. Dietrich Bonhoeffer. Macmillan. \$2.50.

Perhaps you have never heard of Dietrich Bonhoeffer. Neither had this reviewer until the book arrived. Now he seems to be one of the authentic Christian voices of our tragic era. His book is scholarly, but it goes beyond scholarship—to Discipleship!

Rheinhold Niebuhr describes Bonhoeffer as "one of the truly creative spirits of our age." In Nazi Germany he carried his Christian loyalty to the actual point of taking up his cross and going to his own Golgotha. A teacher and preacher, he was arrested by the Gestapo and thrown into prison, and was executed at Flossen-burg just a few days before this concentration camp was liberated by the Allies.

By all means include this book in your Lenten reading, preaching—and discipline!

R. L. H.

* * *

WHAT CHURCHES CAN DO ABOUT ECONOMIC LIFE—PROGRAMS AND RESOURCES. Cameron P. Hall. Department of the Church and Economic Life, The Federal Council of The Churches of Christ in America,

297 Fourth Avenue, New York, N. Y. 30c per copy.

This is a source book giving forth pages of answers to the ever-recurring question, "What can we do about it?"

Stimulated both by increasing economic tensions and by the call for their Christian solution from the world assembly of churches at Amsterdam, many church people are looking today for "a handle with which to take hold," in their own lives and communities.

Many practical starting points are described in this pamphlet. They cover, among others, ways of studying and influencing the economic policies and practices of the church itself, conducting occupational get-acquainted programs, studying the great Biblical themes and passages which are guides to social action, arranging off-the-record gatherings of like-minded or contrary-minded individuals, conducting "little Pittsburgh" conferences, and considering legislation on economic issues and relations. Under each heading are specific proposals which can be applied to adult men's and women's societies, to Bible classes, and to youth groups. This is an excellent guide to special activities during Lent. It is also valuable for year-round reference.

A special boon to workers in this field is the twelve-page reference section, giving a seldom-assembled list of addresses of Protestant, Roman Catholic, Jewish, labor, business, farm, consumer government and other agencies concerned with economic and social action; names and addresses of pertinent labor, business, farm, consumer and religious periodicals; and a list of books that contribute thought to the many subjects covered.

* * *

CHRISTIAN UNITY IN THE MAKING. The First Twenty-Five Years of The Federal Council of Churches of Christ in America—1905-1930. By Charles S. MacFarland, General Secretary Emeritus. FC, NY. 375 pages.

Fascinated by the living and open-eyed style of this writer, I had read over a hundred pages almost at a breath. This monumental work, done by appointment of the Executive Committee, completes a group of books, in a lifetime three dozen, which deal with its substance and undergird it.

In 1905 there convened at Carnegie Hall in New York the Interchurch Conference on Federation, among

whose lay members were George Wharton Pepper, Justice David J. Brewer, Henry Wade Rogers, Robert E. Speer, John R. Mott and Woodrow Wilson then of Princeton. Twenty-nine denominations were represented. Due to a motion in 1902 by Elias B. Sanford, "In the minds of such men as Dr. Sanford, Frank Mason North, Charles L. Thompson and their associates the Federal Council of the Churches of Christ in America was born at that moment, after years of pregnancy and patience."

Then followed those years of lonesome toil and hardship and lack of funds which come at last to success through the deathless devotion of a few men of vision—of whom finally Charles S. MacFarland came to be, by way of broadening secretarial appointments, the spear point and symbol.

"In 1911 there began the expanding circle of service." The Commission on the Church and Social Service, Commission on Peace and Arbitration, in 1912 on Christian Education; 1913, Church and Country Life; 1914, Relations with Japan; White and Colored Races; 1917, General Committee on Army and Navy Chaplains; General Wartime Commission of the Churches; 1918, France and Belgium; 1919, Religious Bodies in Europe; 1920, Committee on Ecumenical Conference—resulting in Christian Conference on Life and Work at Stockholm in 1925; 1923, Research and Education; 1924, Goodwill Between Jews and Christians; Eastern Chs., Mercy and Relief, 1927, Young People and Children; 1929, Churches Abroad, etc.

The multifarious interests and proposals of the Council in all these realms must necessarily involve criticism. I have grown to be aware that every man is conditioned by the current of his approach. I have been up Mt. Washington by four trails and have seen photos from overhead, but I have never seen Mt. Washington, and the other day was shocked by a postcard of the Great Gulf—memory fades. As this book narrates the successive attitudes of the Council on, among other crises the League of Nations, every step seems inevitable, but there were divergent and no doubt equally inevitable views. The important thing is, that the Council did a great and unprecedented work, covering the whole world, and blinking no interest in it. Such has been "Christian Unity in the Making."

B. ALFRED DUMM,
North Weare, N. H.

The Orphanage
CHAS. D. JOHNSTON, Supt.

DEAR FRIENDS:

No longer will subscribers to THE CHRISTIAN SUN read the weekly letters of Charles D. Johnston, superintendent of the Elon Christian Orphanage, for, as it does to all men, death has come to Mr. Johnston.

With Mr. Johnston's passing, a Christian Gentleman has departed from our midst, and no finer words in tribute can be said. His death leaves a lonesome void, but, at the same time, shining above that void are the ideals that motivated his life—the ideals of the Christian Gentleman.

Nowhere will Mr. Johnston's absence be felt so keenly as among the children and the workers at and with the orphanage.

A few weeks ago, when the Board of Trustees of the orphanage met, the members realized that Mr. Johnston had failed in health since the last meeting of the board. They saw that he was losing strength, and they were greatly distressed. The board members couldn't then, and can't now, picture the orphanage without his kind and gentle wisdom.

The board extends its sympathy to Mr. Johnston's family and rejoices with its members in the wonderful heritage that he has given them and their children. Even in their sadness, they could not but be very proud of their father.

Mr. Johnston came to the orphanage over thirty-two years ago, an answer to prayer. In his capacity of superintendent he was loved by the children of the orphanage, by those who helped him with his task of caring for the children, by his Board of Trustees and by the Southern Convention. He loved his work of training homeless boys and girls. And his results stand for themselves.

The beautiful tribute paid to him by Dr. L. E. Smith at the funeral services touched a responsive chord in the hearts of all those present. But the evidence of the profound grief that was felt by Mr. Johnston's "children," those still in the orphanage and also those who had returned from their separate ways of life in the outside world to pay a last loving call, showed what "The Man" had meant to hundreds of children who had lived with him and felt his guiding hand.

The Board of Trustees is deeply aware of its responsibility in finding

a successor to Mr. Johnston. Its members realize the difficult task of obtaining one who can provide that spiritual leadership that combines the personal touch with Christian ethics in training children, that combination of Mr. Johnston had but which so often is translated into sternness and unapproachableness in lesser men.

However, the board is fortunate in that it has the spirit of Mr. Johnston to guide it. It has the tangible results of his leading hand in front of it, and it has an awareness of the importance its decision will make to the future of the orphanage.

Always there will be Mr. Johnston's image to guide those whose decisions must necessarily affect the orphanage. And with that guiding spirit before them, the board members have faith that they will fulfill the duties vested in them.

IRIS L. HOLT McEVER,
Member, Board of Trustees.

REPORT FOR MARCH 10, 1949.	
Sunday School Monthly Offerings.	
Amount brought forward	\$1,392.59
Eastern Va. Conference:	
Berea (Nans.) S. S.	\$ 19.59
Liberty Spring S. S.	7.00
Mt. Carmel S. S.	13.90
Portsmouth: Elm Avenue S. S.	10.00
	50.49
N. C. & Va. Conference:	
Burlington S. S.	\$ 77.13
Greensboro, First	40.25
Reidsville S. S.	21.00
Va. Valley Conference:	
New Hope S. S.	\$ 8.68
New Hope (Thanksgiving)	12.00
	20.68
Total this week from churches	\$ 209.55
Total this year from churches	\$1,602.14
Special Offerings.	
Amount brought forward	\$2,335.22
Mr. Whitaker, Tommy Wilkins	\$ 10.00
Mr. Rumley, Jerry Wilkins	10.00
Mrs. Black, children	20.00
Chester H. Roth Co., Inc. .	7.50
A Friend	5.00
Mr. W. B. Truitt—memorial to Supt. Chas. D. Johnston	10.00
Mr. Joseph B. Johnston—memorial to Supt. Chas. D. Johnston	5.00
Mr. Chas. V. Sharpe—memorial to Supt. Chas. D. Johnston	10.00
	77.50
Total this year from Special Offerings	\$2,412.72
Grand total for the week ...	\$ 287.05
Grand total for the year ...	\$4,014.86

APPORTIONMENT GIVING.

(Continued from page 7.)

college by the church. The church is complying with the Convention's wishes. Certain contributions are made week after week. They aren't very large but with a sufficient number of them the college is assisted greatly in its current financial demands and is most grateful to the church and all sources of support.

Previously reported	\$1,527.33
N. C. & Va. Conference:	
Burlington S. S.	61.68
Greensboro, First	39.07
Va. Valley Conference:	
Mt. Olivet (R) S. S.	15.00
New Hope	7.00
Total	\$ 122.75
Grand total	\$1,650.08

MISSIONARY CAREER ENDS.

Mrs. Helen Curtis Fowle, wife of Luther R. Fowle, for over 35 years a missionary of the American Board in Turkey, died Sunday, February 27, in the Booth Memorial Hospital, New York City, at the age of 62.

Mrs. Fowle was born in North Adams, Mass., and was a graduate of Wellesley College, Class of 1908. After teaching for a time in the U.S.A. she went out to Turkey in 1911 under the Congregational Woman's Board of Missions, now merged with the American Board, as a member of the faculty at their girls' school in Marsovan. A year later she married Luther R. Fowle, lay missionary and business agent in Constantinople, now Istanbul, Turkey (1912).

Mrs. Fowle leaves her husband, Luther R. Fowle, treasurer and business agent of the American Board Near East Mission, and five children, all but one born in Turkey, namely, Curtis Fowle of Old Greenwich, Conn.; W. Farnsworth Fowle, CBS World Correspondent, now in Paris; James Warren Fowle on a traveling fellowship abroad, now in Paris; Miss Helen Joy Fowle, 76 Irving Place, New York City; and Richardson Fowle, a student at Williams College.

Mrs. Fowle also leaves a sister, Mrs. Edw. Lewis, Manchester-Green, Conn.

Mrs. Fowle lived in Turkey under three regimes, the Ottoman Empire with Sultan Abdul Hamid; the Young Turk Government, and the present Turkish Republic. With her husband she maintained a hospitable American home overlooking the Bosphorus. She not only promoted the general work of the mission, but specialized in social work among girls including summer camps and playgrounds.

FROM PEIPING TO MINDANAO.

(Continued from page 5.)

is to work in the United Churches of Mindanao. It is a field of somewhat staggering proportions, considering the distances, the rough roads and the need.

We arrived in Mindanao on December 22, and spent Christmas with Dave and Margy Hamm and their young son, Robin (nine months). Dave has been here two years, assigned to work with the Maranaos and to build a church for all, not to mention numerous other projects, such as a printing press, library, dormitory for Moro boys, etc. Dave is also pastor of the local church. He is a busy man.

Thus far, I have been on two trips—one over to Misamis, where I spent two days with the ministers of the Northern Conference and on the other trip to Cagayan for the Eastern Conference meeting. I could dwell at length on the hospitality of the Christian friends. Suffice it to say that every town one visits wants the missionary to live there. Nevertheless it is better for the missionary to live apart. It is much too easy for the new churches to depend on the "Amerikano" pastor.

Our ministry here includes some fairly able men, many of them young and that is refreshing after China, where young Christian leaders were few. Unfortunately, too any of them have had only the equivalent of a high school training and thus merely reiterate, year after year, the faith once delivered to the saints in these parts. Silliman University in Dumaguete, on Negros Island, has a good Theological School of which Jim McKinley, one of our American Board family, is dean. They are doing a grand and wholesale job of building an educated ministry but the supply is still far from meeting the demand.

We have 172 churches in Mindanao. They are spread around the north and south coasts of the island and are numerous enough so that they will have to be visited in groups. I was interested to learn how this all got started. When the Philippines won their war of liberation from Spain, the spirit of freedom was really in the air. The people also wanted freedom from the Spanish Catholic Church which had been a chief instrument in their former oppression. At the strategic moment, some very able American Board missionaries arrived and people enough for many churches rushed to them.

Educating and organizing these new

Evangelicals was another matter. There were grave language difficulties at first. As ever, there were far too few trained workers to do the job and to this day that is still tragically true. For example, in Mindanao, which is wholly an American Board field, we have only three families at the moment to do what is required. (One family which I have not yet mentioned is that of Elton ("Bud") Brown, down at Davao in the south. His job is to rebuild the churches destroyed during the Japanese war. He has reconstruction funds to work with but never enough and day after day he drives his huge truck here and there with material and plans. He is young enough to take it and it is indeed a job for a young man with a tough constitution.)

When our people became Evangelicals, they already had a stock of ideas about Christianity, acquired under Rome's tuition. It included much superstition, vestiges of which may still be seen in the crude crosses, chalked or painted on the nipa huts in which they live. As American education made its way into public schools, old superstitions gradually dropped from the more advanced people in the communities.

In their place came the militant orthodoxy of the average American Protestant of the year 1900—vigorous and colorful in its day—but now somewhat irrelevant, since times and needs have changed. It persists, I believe, because of the constant pressure of Roman Catholicism, the lack

of contact with the world beyond the islands and the lack of schools comparable, say, to those in China. As I see it now, education in our churches is the main job before us.

There is so much that I should like to tell about the trip from Peiping here, but that can wait. We came out on a U. S. Navy LST to Chingtao and on a transport from there to Shanghai. There was a hectic two weeks in that frantic city. At last we got our visa to the Philippines, which is desperately anxious to keep out both Chinese TB and Chinese Communism. The best we could get was a temporary visitor's visa, good for six months and renewable for six more months. At the end of that time, as in the U.S.A., the law requires that we leave the country and reapply for admission. That may mean that we shall come home, perhaps in December of 1949. But we hope to finish out our term here until 1951. Meanwhile, blessings on you all and much longing from us for the sight of you all once again.

American Board Mission,
Dansalan, Lanao,
Philippines.

"Yes, I saw considerable of John," said the member of the family who had been away among friends. "John is getting on in the world." There was a moment's pause, and then the gray-haired mother by the fireside asked, "Which world?"—*Sunday School Times*.

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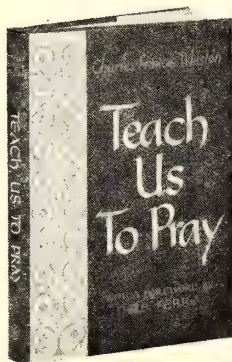
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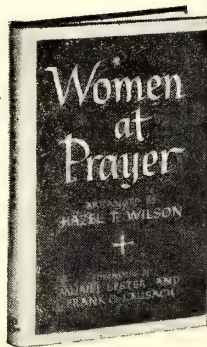


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The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CL.

RICHMOND, VA., THURSDAY MARCH 17, 1949.

NUMBER 11.

Ohio Girl Assumes International Post

Miss Margaret Ruth Blemker of Bascom, Ohio, has been appointed an Associate Secretary of the American Board, with special responsibility for work in the Near East. Miss Blemker recently spent three years as a teacher in the American School for Girls, Izmir, Turkey, conducted by the American



MISS BLEMKER

Board. "While it is true," she comments, "that Turkey is no longer the land of the Sultan, the veil, the Harem and the fez, there are still many old and picturesque features to delight the traveler. On the other hand nothing so much impresses the visitor to Turkey as the similarity in many respects with western life, and modernization which has come rapidly since the establishment of the Turkish Republic twenty-five years ago."

The daughter of Rev. and Mrs. R. W. Blemker, Miss Blemker was born in a Reformed Church manse and her father is now pastor of the Union Evangelical and Reformed Church of Bascom, Ohio. She is a graduate of Heidelberg College and holds her Masters' Degree in Personnel from Syracuse University.

"Americans are warmly greeted on every hand in Turkey today," Miss Blemker says. "She is looking to us, not only for military aid, but also for moral support and example."

Among the things which Miss Blemker highlighted as coming out of her recent experiences as a teacher in Turkey was "respect of the young for their elders" which modernization has not killed in Turkey; the expansion by the Turkish Government of its educational system, even into the interior; the development of community centers in every town and city where there is democratic participation in public affairs and the popularity of the study of English and of American schools. "Our American Board schools have more applicants than they can admit," she comments.

During her summer vacations in Turkey, Miss Blemker was able to broaden her knowledge of the Near East by visiting interior Turkey, Syria, Palestine and Egypt. On her way home to America in the summer of 1948 she traveled through Italy, Switzerland, Germany, France and England.

Miss Blemker is now understudy for Miss Mabel E. Emerson who will be retiring this coming fall. As she views her new work she says, "It is a high privilege as well as a challenging responsibility, at this time when so many of the world's problems seem again in a crisis, to be permitted to work in a new capacity with the American Board. In this age when information of all sorts is penetrating the old world, it is reassuring to know American Board schools and hospitals, publications and service groups are on this frontier in Turkey."

News Flashes

Dr W. E. Wisseman will assist Rev. W. J. Andes in revival services at the Winston-Salem Church, the week of March 28-April 1.

Chaplain Ostrander of the Virginia State Penitentiary will address the Eastern Virginia Ministers' Association at the meeting on next Monday in Suffolk.

Salem Chapel and Belews Creek Churches, near Winston-Salem, are planning for a new parsonage to be built soon at Belews Creek Church. Rev. Allen Hurdle, a Duke Divinity School student, is pastor of these churches.

Mrs. F. C. Lester and two children (Dorothy and Harry) are spending a few days with Mrs. Lester's parents in Florida. Dr. Lester returned to Asheboro in time for the Bible School Workers Institute on Thursday, March 3.

Rev. Earl T. Farrell, pastor of the Haw River Church for the past several years, has resigned to accept a call from the Cypress Chapel-Damascus-Oak Grove Pastorate in the Eastern Virginia Conference. He will take up his new work June 1.

Henry E. Fries of Winston-Salem was buried March 4. Mr. Fries was a friend of our church there; his church—the Fries Memorial Moravian Church—having used our building for about two years while their building was in the process of being built. For seventy years he served as superintendent of the Sunday school of his church.

Mrs. J. W. Whitt, a member of long standing of our High Point Church, is now living at 223 North Cherry Street, Winston-Salem. She had not had a copy of THE CHRISTIAN SUN for a long time and recently had the privilege of reading the last several copies. "How I have missed my church paper," she stated. Mrs. Whitt has been ill and in the hospital recently. Possibly some of her friends would like to subscribe to THE CHRISTIAN SUN for her and thus she could receive a copy each week.

WIDE-AWAKE LAYMAN AND WIFE CELEBRATE GOLDEN WED- DING ANNIVERSARY.

Mr. and Mrs. Clayton Pugh, delightfully entertained with a reception in honor of their Uncle and Aunt, Mr. and Mrs. A. C. Oates, of Winchester, Va., and High View, West Va., who were celebrating their Golden Wedding Anniversary. Mr. A. C. Oates is owner of the Oates Building Materials Yard, and has several farms and orchards at High View, West Va.

They both have been ardent members of the Timber Ridge Congrega-

tional Christian Church for over fifty years. They were among many to receive certificates by their pastor, the Rev. Roy D. Coulter, on the occasion of a Jubilee Service held at Timber Ridge last summer.

Mr. and Mrs. Oates were recipients of many lovely gifts from their friends in Winchester, and from the members of Timber Ridge Congregational Christian Church, who were in attendance at the reception. Both Mr. and Mrs. Oates are among the outstanding and ever loyal supporters of Timber Ridge Church.



MR. AND MRS. OATES AND THEIR ANNIVERSARY CAKE

WILLIAM RICH LICENSED AT PROVIDENCE.

On Sunday night, February 27, at 7:30 o'clock, in the Providence Memorial Christian Church of Graham, N. C., Mr. William Rich, a member of the Providence Church, was licensed to the Gospel Ministry.

Dr. Reynolds, pastor of the candidate, delivered the sermon, using for his subject, "Pastors According to God's Heart," based on Jeremiah 3: 15. Dr. Bowden, representing the Committee on the Ministry, made the address to the candidate. Dr. Scott, representing the Southern Convention, made the address to the people and Rev. Kenneth Register, president of the North Carolina and Virginia Conference, made the declaration of

licensure and gave the prayer of dedication.

The church choir rendered special music for the service.

This was a most impressive service and one which will have a lasting effect upon the hearts of those who were there to share this service with us.

Providence Church is to be congratulated for the part it has played in producing a messenger of the gospel. May God grant that some of our other churches may be led to do the same.

KENNETH D. REGISTER.

The most devastating emotion in human life is hate, and the next most destructive and paralyzing is fear.—*John D. Rockefeller, Jr.*

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

DR. STANLEY U. NORTH VISITS THE SOUTHERN CONVENTION.

Dr. Stanley U. North, Director of City Work Department of the Church Extension Division of The Board of Home Missions of Congregational Christian Churches, New York, accompanied Superintendent Wm. T. Scott on a tour of the churches of the Southern Convention during the week of February 19-25. Beginning in Lynchburg, February 19, they studied the developing work of our Lynchburg Church. Dr. North was impressed with the opportunities awaiting us in Lynchburg. Extensive plans for developing the work are now under way under the leadership of Rev. J. B. Allan.

Going from Lynchburg to Norfolk, Dr. North and Supt. Scott attended the Bay View service on Sunday night, February 20, meeting with the congregation following the service. About eighty people were present for the church service and conference. Rev. and Mrs. Johnson L. Griffin are beginning their work at Bay View with enthusiasm. The Sunday school is crowding the facilities of this church, and building plans must be completed shortly for the making available more facilities for the children and young people.

On Monday, Dr. North addressed the Eastern Virginia Ministers' Association at Suffolk and that afternoon met with the pastors of the Suffolk area, visiting Bethlehem, Union (Southampton), Windsor and Berea (Nansemond).

On Tuesday, the 22nd, they visited the churches of the Norfolk-Portsmouth area, going to all nine of the churches, and in the afternoon met with the pastors of these churches at Bay View to discuss plans for aiding Mr. Griffin in his work at Bay View. Enthusiasm prevailed at this point over the prospects for the developing work at Bay View. Indications are strong that our Berea (Great Bridge) Church will soon be in the midst of an expanding city. Dr. North urges that we be prepared in these two points of the Norfolk area for developing strong and vigorous work. He urged the ministers of the Norfolk and Suffolk areas to be vigilant for opportunities for church extension.

Dr. North is of the opinion that new churches will start with vigor if pastors and laymen of local churches become interested in the matter of church extension in their respective areas.

Wednesday, Thursday and Friday were spent in North Carolina, including visits to Burlington where the Beverly Hills development was given special consideration. Dr. North addressed the members of the Burlington (First Church) on Wednesday evening, the 23rd, and on the following day met with the pastor and others in making plans for the development of the Beverly Hills project. Our two churches in Greensboro—First and Palm Street—are both contemplating building, each of these churches having on hand substantial building funds, and plans are now being made for the beginning of construction at the earliest possible time.

Dr. North's visit ended in Raleigh where he visited the Long-Meadow section in suburban Raleigh. Dr. North is of the opinion that a new church should be started in Raleigh as soon as it is possible. Raleigh needs another Congregational Christian Church if we adequately cover that city.

We are profoundly indebted to Dr. North for his helpful visit to our area, and we sincerely hope he will be returning again soon.

Money never starts an idea; it is the idea that starts the money.—Wm. J. Cameron.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

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1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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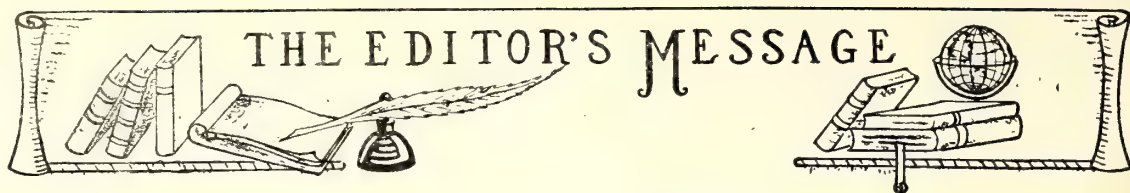
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MEMORIALS.

One way for the church to enrich its life and perpetuate its influence is to solicit and erect appropriate memorials. The church becomes thereby the lengthened shadow of many people. New churches, church fixtures, improvements and a variety of items may be secured as memorials. Examples, old and new, abound.

The Rev. George Edwin Stickney was for ten years Director of Christian Education in Minnesota and has recently become Superintendent of the Montana State Conference. His father was a pioneer in Northern Minnesota and North Dakota in establishing Sunday Schools and churches. A beautiful memorial window in Plymouth Church, Fargo, N. D., was placed there by the family and friends, in memory of Dr. and Mrs. Stickney.

Mr. Guy Elken was a beloved deacon in the Congregational Church at Mayville, N. D. He served on the board of directors of the State Conference. In memory of Mrs. Elken, a life-long member of the church, the members of the family contributed \$15,000 to the repair fund of the church with the suggestion that the money be used to purchase new carpeting.

The 1948 treasurer's report of the Euclid Avenue Church, Cleveland, lists thirty-five memorials received since 1912. The treasurer of the North Dakota Conference reports a number of memorial gifts for the Pilgrim Park Fund.

There are always needs in the home church, in conference, convention and missionary enterprises. And there is no better way to commemorate one's loved ones than by making possible the satisfying of such needs by memorial gifts. It is gratifying to note the continuing stream of Life Memberships and Memorials registered by the Women of our Convention. These "living memorials" give needed vitality to the work of the Kingdom in our day. Do not neglect these opportunities in your church.

THE EDITOR MUSES.

Janitors serve an indispensable if not an honored place in the life of the churches. How greatly we are indebted to these ecclesiastical servants! Their name is legion. Many of them are remarkably versatile, serving as sexton and general factotum. It is the custom of some churches to remember their janitors on their birthdays with testimonials and gifts. The lowliest office in the church may be dignified by faithful service. Newspapers carried the account of Stanton Carr, popular janitor of University Methodist Church in Los Angeles. Skilled in every trade, he kept the huge campus church in shipshape. "He was," said the pastor, "the most popular man in the church."

The deaf are entitled to the gospel, but little preparation is made for them in the majority of churches. Some churches are equipped with hearing aids. The Second Baptist Church in Richmond is providing a Sunday afternoon service each month for the deaf. Sign language is used to translate the sermon. A film is presented. This church is rendering a distinct spiritual service. The deaf have the gospel preached to them.

Christ Methodist Church in Baltimore made the headlines recently. It has served unhearing worshippers since 1896. The workings of the service are described as novel, yet quite simple. As the Rev. J. Lee Williams preaches the sermon, his assistant, the Rev. Louis W. Foxwell stands beside him and conveys the message to the congregation by means of sign language. The Rev. Mr. Foxwell, better known as "the signer," has complete hearing, but he has used the sign language since childhood because his parents are deaf. The signer speaks with his face as well as his hands. His expressions change, his lips move sometimes—while his hands busily translate the words into symbols.

Some of the gestures are obvious, even to those unfamiliar with sign language. Others are more difficult, but are soon learned, and prove quite logical. For example, the word "Jesus" is formed by pointing with the left hand to the right palm to indicate the scar wound from the Cross.

The Reformed Church has an honorable and interesting history. Its origin reaches back into the continent of Europe. It is one of the two movements which developed out of the Protestant Reformation in the beginning of the Sixteenth Century. So many abuses had crept into the Roman Church that the need of a drastic reform began to be felt by many spiritual leaders. The Papal System came under wide criticism. Ulrich Zwingli, Martin Luther and others began to preach a more evangelical Gospel. At first all the participants in this effort to reform the Church were called "Reformers." Ultimately the followers of Luther became known as Lutherans, while the followers of Zwingli retained the name Reformers. The principles of the great Reformation soon crystallized into the well-defined propositions: Justification by grace through faith, which was doctrinal statement, indicating the way of salvation; the Bible as the only rule of faith, which was a practical statement indicating the way of life; and the universal priesthood of believers, an ecclesiastical reform under the banner of religious freedom. It is heartening to know that the E. & R. Merger will put us back into the main stream of the Protestant Reformation and give us a more substantial historical background.

How little do they see what is, who frame their hasty judgments upon that which seems.—Southey.

Concerning the Arrested Protestant Leaders in Bulgaria

*A Statement by the American Board**

The democratic world will be shocked and stabbed awake when they learn and fully understand what lies back of the recent arrest and conviction of fifteen leaders of the Protestant churches in Bulgaria. A storm of officially inspired persecution has fallen upon these Christian leaders and their churches. The Bulgarian Government seems to be carrying out the policy of denying freedom of religion and of ruthlessly suppressing all religious groups which are not completely subservient to the State.

Spiritual Kin.

Protestants around the world will wish to assure these Bulgarian leaders and their terrorized congregations of a sense of spiritual solidarity in a common fellowship and the common cause of evangelical Christianity. They are our spiritual kin. We cannot reach them except by means of prayer, but all the world should know not only what is happening to them but of the undying concern which evangelical Christians around the world have for them and for all the oppressed people of Bulgaria.

Attempting to Break Christian Ties.

Many of the evangelical leaders were arrested in 1948. Some of them are among the fifteen pastors who have just been tried. They were accused on three counts: espionage for the United States, treason and black-market dealings. Although individual leaders conceivably may have overstepped some present Bulgarian law, the basic reason for the persecution of these Protestant pastors is that they strove to place loyalty to God above earthly commands. At the moment, the Bulgarian Government is considering a law outlawing all mission work in Bulgaria, prohibiting all connection between evangelical Bulgarian churches and churches outside the country, and providing for the confiscation of mission property.

*Editorial Note: The eyes and ears of the Christian World have followed the trail and conviction of 15 Protestant pastors in Bulgaria, four of whom were sentenced for life. One was a Congregationalist. The sentences were declared a "travesty of justice" by Bishop Paul Garber of Geneva. Many of our readers will welcome this timely article which gives the interesting background of Congregational efforts in Bulgaria.

American Board Started Evangelical Movement in Bulgaria Nearly One Hundred Years Ago.

In 1857 when most of the Balkan Peninsula, including present-day Bulgaria, was part of the Ottoman Empire, Cyrus Hamlin of the American Board went from Istanbul to make a survey of this region known then as European Turkey. He found there people of various religious backgrounds. He was particularly impressed by the Bulgarians, who though poor and almost completely illiterate were ambitious, liberty loving, thrifty and eager to learn. Mission work was opened in 1858 and within a few years several centers were opened for boys and girls and literature in the Bulgarian language was prepared and distributed. *Purpose: to make better Christians and good citizens.*

The missionaries have constantly held to their purpose to serve the highest interests of the Bulgarian people. They have refrained from partisan politics. They imposed no religious tests for admission to their schools. Their primary purpose was to encourage in their students a personal and living faith in Christ and to prepare them to go out as sound-thinking, conscientious, industrious and self-reliant citizens of Bulgaria. In 1878 the Marquis of Bath paid high tribute to the missionaries along these very lines commenting also on their relief work for the needy and oppressed, and saying: "There is hardly a town in Bulgaria where persons are not to be found who owe to them the advantages of a superior education. The result of their teaching has permeated all Bulgarian society, and is not the least important of the causes that have rendered the people capable of wisely using the freedom so suddenly conferred on them." Since 1933, the thirty-six congregations of the Protestant churches in Bulgaria, which resulted from the work of the American Board missionaries, have become self-governing and self-supporting. No subsidizing have been granted them and no funds sent except for general humanitarian relief. Their pastors and lay leaders have been men and women of sturdy character and devoted Christian service, shepherds of simple, Bible-loving con-

gregations made up of humble people of meager means living mostly in small towns or villages. The kindergarten movement started by Elizabeth Clarke became a foundation stone in the whole State educational system. The Folk School at Pordim, where young men and women were trained in modern methods of agriculture, animal husbandry and housewifery was founded by Dr. and Mrs. Edward B. Haskell. Concern for people of the crowded city of Sophia led to the opening of a community center in the heart of the industrial section of that city.

First Weekly Newspaper—First Bible in Bulgarian.

In 1871 the town of Samokov was made the center of the Mission's educational work. Courses were opened to train leaders for the evangelical church. On June 30, 1871, the first number of the weekly evangelical newspaper, *Zornitsa* was published. It was the first continuously appearing paper in the Bulgarian language and survived all difficulties until suppressed in October, 1948. The distinguished missionary linguist, Dr. Elias Riggs, helped establish this paper and brought with him from Istanbul the first translation of the Bible into the Bulgarian language. Also in 1871 the first Evangelical Church Society was organized in the rural town of Bansko. Four years later the Bulgarian Evangelical Society was organized.

Missionaries Stood By.

The Bulgarian evangelical Christians and the whole nation to this day revere such missionary names as Haggell, House, Thomson, Clarke, Riggs, Washburn, Long, Challis, Davis, Ostrander, Baird and Count. They were cherished as devoted friends of the nation completely free from political interests or connections. After the first World War, the Samokov schools moved to Sofia, and became the "American College" with a separate Board of Trustees, part of the Near East College Association. It was closed in 1942 by Nazi influence.

In view of all these facts, it is impossible not to interpret the policy of the present Bulgarian Government as ruthless suppression of religious groups which are not wholly subservient to the State.

Tuchiness, when it becomes chronic, is a morbid condition of the inward disposition. It is a self-love inflamed to the acute point.—*Drummond.*

CONTRIBUTIONS

SUFFOLK LETTER.

All of a minister's pay does not come in the salary check. Some of it comes to him when he sees several fine young couples come into the worship services Sunday morning after Sunday morning. They are among the thinking and choosing people of the community. To know that they have thought and chosen to make the habit of church attendance a part of their regular program is something to make any minister feel good. I know several couples like that. Some of them have to make plans ahead to be able to attend the Sunday morning church service, but it is plenty good pay to the minister to see that they have chosen to make whatever plans necessary and that they are right there.

There is a couple—and may their kind increase—who walk right down near the front with their two little children, and take their place Sunday after Sunday. Some more of the pastor's pay is in seeing little children come into the regular morning church service with their parents. The minister knows that while the little child may not sit up still and quiet every minute of the time nevertheless he will be taking in most of what is going on. And more than that he knows that the family which comes to church with the little children right along with them will be parents who are later proud of their sons and daughters. It is good pay to see parents and children worship at the big morning service right along together in a family pew.

There is a bit more good pay—pay that does not show up in the salary check—but something that makes the minister quite as glad to see some dear, faithful member who has been sick for a long time, who has been greatly missed by him in their pew, back in place again. I saw that last Sunday morning! It made me very happy. I couldn't buy raiment with that sort of pay, but I could preach much better, pray much better and be a better pastor. And how happy that whole family was! 'Twas mighty pay.

Yes, and how about being down town where the streets are crowded and the crowd is moving swiftly on its way, and some shrill childish voice cheerily sounds out about the pounding tread of many feet, "Hi! there,

Dr. Brown! Mother, that was Dr. Brown!" No, the preacher will not need to pay any income tax on that, but I am here to tell you it is plenty good pay. It says to you that there is a child that knows you and honors you, and loves you. It says there is a child that represents a home where the church is honored and the children are told about the preacher as though he were a dear friend. The little voice opens the window to the heart of the most sacred precincts of the home, and you walked faster and happier because you know there is a home that will call you when they need you and let you be of some service to them. That's good pay. That is the kind of pay that makes good preachers, good communities, and good going for really great and worthwhile futures.

JOHN G. TRUITT.

LETTER FROM REV. D. P. BARRETT.

MY DEAR BRO. SCOTT:

Your much appreciated letter came to me in San Juan the day after my arrival. Thanks so much for your kindness in all you have done in union with many others of the Southern Convention to make my visit to Puerto Rico a real joy and comfort.

We had a wonderful trip and a hearty reception to the Island and friends without number greet us nearly on every step along the streets of Ponce.

Arrived here from San Juan last Saturday where I have been ever since.

Attended three services last Sunday and a dedicatory service of a new church building Tuesday evening of this week.

We shall leave Ponce this afternoon for San Juan where we shall expect to attend the great meeting of the fiftieth anniversary of Evangelical work in Puerto Rico.

A reunion of all denominations working in the Island will be a splendid proof of the progress in Evangelical work during these years of half a century. It is believed that 5,000 will be present. Will let you know more about my observations within a few days.

Until then I remain yours most cordially,

D. P. BARRETT.

LETTER FROM THE JACKSONS.

Shaowu, Fukien, China,
January 20, 1949.

DEAR FAMILY AND FRIENDS:

When unanswered letters are mixed with Christmas notes from 1947 and when many of those very letters are from busy people whose living conditions are more rugged than ours, then it is time for drastic action. And so once more I take to the mimeograph machine. While it is busy grinding out Chinese examination papers for an Mei School, I'll get busy with putting my thoughts to all of you good folk on paper.

First, a word of thanks for snapshots—only you who are also far from friends and family can know how much they mean to us. And then, thanks for writing us, especially for details of your lives and work.

Second, a word about the *Communist-Nationalist* war. Last month when the Voice of America radio newscast announced that China was engaged in the biggest battle of her long history, we were preparing for our Synod Annual Meeting. As winter set in, we were enjoying our first electric lights from our own generator and the comfort, unusual here, of our wood stove. So peaceful was Shaowu that even the inflation seemed to have reached a lull. One of the pastors upon his return from a meeting in Shanghai said, "Shaowu is heaven; even my dog here fares better than I did in Shanghai." But the Shaowu people know their country is engaged in a terrible civil war. Every morning enroute to school a certain drug-gist asks me, "What news?" Whoever happens by at that moment stops in his tracks—the coolie carrying wood, the wounded soldier looking for a bargain, the clerk hurrying past the peddlers. All stop, not to stare at the foreigner, but to hear what the American radio says about the war.

The early January lull on the front, due to weather or peace-feelers, or both, now seems to have broken. Inflation resumed its spiral even before. Hearts lightened at Christmas by talk of peace, are heavier than ever. "Where is there peace on earth?" Refugees have begun to reach Shaowu; they daily come to beg rice, medicine and money.

Still, rebuilding from last year's fire continues—shop-homes better looking than the former ones. Christians with rice (the only thing comparable to a steady income or a bank account in America) quarrel over re-

(Continued on page 7.)

News of Elon College

By PRESIDENT L. E. SMITH

FIRE PARTIALLY DESTROYS THE LATE J. O. ATKINSON HOME AT ELON COLLEGE.

Just as chapel adjourned this morning, Friday, it was discovered that the house formerly owned by Dr. J. O. Atkinson and family was on fire. The fire started in the attic on the northeast corner. Alarm was given. The fire departments of Elon College, Gibsonville and Burlington responded. The flames were confined largely to the attic and the second floor.

In early fall the college had the roof of the house insulated. The insulation and the slate roof held the flames until the fire department could get the fire under control. The roof and the ceiling to the second floor were completely destroyed. The remainder of the house, of course, was simply soaked with water.

There were two faculty families living in the house and one married student. A third member of the faculty had moved out only a few weeks before. The students responded to the call and removed all furniture from the burning building. The college has sustained quite a loss as a result of the fire and three families have been greatly inconvenienced.

During the war the college purchased this property from the estate of the late Dr. and Mrs. J. O. Atkinson. An additional room and two baths were added. There were four comfortable apartments and they served the college well.

The house was erected in 1892 by the late Jake Long, attorney. Dr. J. O. Atkinson purchased the home from Attorney Long in the summer of 1897. All of Dr. and Mrs. J. O. Atkinson's children were born either in this house or while they were living there. The place held a lot of sentiment for the Atkinson family as well as for the college and the community. Should the college elect to rebuild on the same lines, it would cost in excess of \$30,000. The loss is supposed to be covered by insurance. Future plans will await the decision of the insurance company. All students entering Elon College since 1892 and all people who have lived in the community will recall this home. It was one of the largest, best built and most neatly kept homes in Elon College. It was a cred-

it to the community. Its loss will be a source of regret by many people.

APPORTIONMENT GIVING.

The financial needs of Elon College are accentuated today, perhaps more decidedly than any previous day in many years. The expansion of the facilities and the growth of the college in recent years have brought it to a position of prestige in relation to similar colleges throughout the country. If it is to maintain its present position and to keep pace with sister institutions its financial support must be increased accordingly. Today as never before money determines the efficiency and the position of the college. The expenses of operation have increased in such proportions and the need for increased faculty salaries is emphasized with almost every issue of our daily papers. State and Federal Governments are providing funds in such large amounts for our tax-supported schools that the constituents of our church-colleges will be almost compelled to make increased funds available for our institutions.

It is good of the Southern Convention to apportion \$15,000 to the churches of the Convention for Elon College. It certainly would be of tremendous help if our churches would pay these apportionments as the months come and go. The college's expenses accrue daily and should be paid on the first of each month. Every dollar received from the church helps materially in meeting our obligations. The college is most grateful for the churches' assistance.

Previously reported	\$1,650.08
Eastern N. C. Conference:	
Wake Chapel S. S.	23.46
N. C. & Va. Conference:	
Ingram S. S.	16.95
Liberty S. S.	4.10
Long's Chapel	35.00
Western N. C. Conference:	
Seagrove	40.00
Total	\$ 119.51
Grand total	\$1,769.59

LETTER FROM THE JACKSONS.

(Continued from page 6.)

lief clothing, and getting it to the really needy is a difficult task. Wool yarn is so scarce (there is none for

sale anywhere) that even the well-to-do look cold. But there is still freshly dyed cloth spread to dry on the lot by East Gate Church; the noodle racks are not often empty; fresh vegetables still line the street; and people give feasts for engagements, weddings, funerals or anything a bit special.

There is even some optimism about the outcome of the war despite all the American news reports that Nationalist China is doomed. As one young man said, "Look what happened in America last November. Truman was elected despite all the contrary predictions. Anything might happen now."

Local politics are none too calm, however. Last fall several brothers were arrested, apparently for organizing a third party—with guns. The newly decorated entrance of the Democratic League's headquarters, practically next door to us, is nothing but a gate now that the party has been outlawed. A few nights ago shop fronts on the next street were placarded with signs accusing a local leader of misappropriation of funds (rice).

Though the Chinese are famous for their ability to compromise a way through a crisis, many are fast losing even that small hope. *What does all this mean to us?* Like most missionaries, we are thinking of the possibility of flight, but living as though to stay. If conditions are such that no funds can reach us, Dick may stay alone. Our fellow Chinese may be able to take care of one person. But then—broken families may mean ineffectual work, too, if separated long. And so back and forth our thoughts go. It seems we always have to make decisions before we really know enough to act wisely.

Every day, enroute to Han Mei School, I make that interesting walk through East Gate "shopping center" stepping over peddlers' wares, dodging dogs, chickens and children. Sometimes I catch the eye of a smiling child. When his smile suddenly fades, I realize he was not greeting me; he was smiling at his own affairs when I appeared and frightened him. Other children holler "foreigner" at me; but once in a while someone really smiles and my courage to face the stares and strange unpleasantnesses is renewed.

And what is Deedee (Chinese for "little brother") doing? He is outgrowing his clothes as fast as any youngster and making our home—

(Continued on page 15.)

Our Christian World Mission

Rev. F. C. LESTER, Writer

LEARN

This week we study India with its 500 million people. The study may well continue for a lifetime.

Madura Mission

The American Board began work in 1812. The Madura Mission was established in 1834. In this area, about the size of Massachusetts, work is carried on in seven stations, thirty organized pastorates, and with 40,000 Christians.

On September 27, 1947, the Church of South India came into being. It is composed of Anglicans, Methodists and Congregational Christians. Rev. J. E. L. Newbiggin, a Scots missionary, was elected the first bishop.

Ceylon Mission

The Ceylon Mission began in 1816. Dr. John Scudder, the first missionary physician ever sent abroad, joined the mission. Two large hospitals are now administered by the Ceylonese Christians. The Church is part of the Church of South India.

Marathi Mission

The Marathi Mission dates from 1813, and works through eight stations among a million and a half of the Marathi race, one of the strongest in India. Our missionaries work in close cooperation with the Indian Church.

Two years ago Rev. B. P. Hivale started the Ahmednagar College with an enrollment of 335 students, 45 of whom were Christians.

Our Missionaries

The Christian Church inherited India through the Congregationalists. We now have about eighty missionaries on the field. Dr. Hale Cook worked with the Gleasons in Carroll County a few years ago. He and Mrs. Cook are at Wai. He has studied agriculture, medicine and theology, and has degrees in these subjects.

WORK

What can we do to help India? Not much, you say. But surely we can do something.

Mrs. Joseph Moulton tried to make us think that we could help when she spoke in our area. Miss Lillian Picken thrills those who hear her story until they feel that they can be partners with the Indian people. Rev. and Mrs. Robert C. H. Mueller are out there because our people in Reidsville support them. Ask the Reidsville people if there is something you can do for India.

Not Enough Workers

In India, as everywhere else on the mission fields, there are not enough workers. What can eighty people do among 500 million? They are teaching a few people how to make enough to eat; they bring good health to a fortunate few; they are lifting the level of intelligence; and they win some to Christ. But there are not enough workers to make a very great impression on the masses. And yet there are multitudes anxious to enter the Christian Church.

There are several churches in the Southern Convention that could send two or more missionaries to help the hard-pressed workers on the field. Yes, there are many individuals who could pay all the expenses for a missionary doctor, teacher, farmer or preacher.

Why Don't We?

Why don't we send the needed help? That is too hard for me. We think that we can't; but that's when we count church money, not when we look at our bank accounts. It had not hurt us to send the Jacksons and Riggs to Shaowu. The Reidsville church is doing better by its own program since it is sending missionaries abroad. If you want your church to grow, send out a missionary to help where one is needed most. The most excellent way is to send one of your own choice young people.

PRAY

The map on the last page will help you to locate the people for whom you have been praying. This week we leave China and go to another important part of the world. India has recently received its freedom, and is fashioning its own destiny. It will be good for the world if India can become Christian. To that end you are asked to pray.

Our Prayer List

Sunday—Leaders of the Church of South India

They are working a merger that is more difficult than the one we recently voted.

Monday—Government Leaders.

They are blazing new trails, and fashioning customs that may last for centuries

Tuesday—Mission Institutions

Schools, hospitals churches. So many people are yet untouched by learning, medicine or Christianity. The institutions are important.

Wednesday—Rev. and Mrs. Robert C. H. Mueller.

Join with our Reidsville people in praying for their missionaries in India.

Thursday—Rev. and Mrs. Joseph Moulton, Rev. and Mrs. Loy Long, Miss Lillian Picken, Dr. and Mrs. Hale Cook and the other missionaries of the Marathi Mission.

Friday—The Ceylon Mission

This area is now independent, but the Christians want the fellowship of American Christians.

Saturday—The Madura Mission

Mention names we know, like Rev. and Mrs. James Hess, Rev. and Mrs. Edward Nolting, Mr. and Mrs. Loyd L. Lorbeer, and Dr. and Mrs. Edward W. Wilder.

"Ask and Ye Shall Receive"

"The Prayer of a Righteous Man Availeth Much"

MISSIONARY OFFERINGS.

REPORT FOR DECEMBER 17, 1948-FEBRUARY 28, 1949.

Home Missions.

Church or Sunday School & Conference:

Auburn S. S. (E. N. C.)	\$ 10.36
Chapel Hill (E. N. C.) (Rev. D. P. Barrett)	14.00
Morrisville (E. N. C.)	1.40
Oak Level (E. N. C.)	3.00
Pleasant Union (E. N. C.)	5.00
Wake Chapel S. S. (E. N. C.)	27.62
Berea (Nans) (E. Va.)	2.25
Bethlehem (Nans) S. S. (E. Va.)	3.37
Damascus S. S. (E. Va.)	25.00
Dendron S. S. (E. Va.)	13.92
Franklin (E. Va.)	100.00
Holland (E. Va.)	65.00
Hopewell (E. Va.)	10.00
Isle of Wight (E. Va.)	35.00
Liberty Springs S. S. (E. Va.)	5.00
Mt. Carmel S. S. (E. Va.)	5.87
Newport News S. S. (E. Va.)	27.00
Norfolk, Rosemont (E. Va.)	47.00
Oakland (E. Va.)	7.50
Portsmouth, First (E. Va.) (S. S. and Church)	10.12
Spring Hill (E. Va.)	3.58
Union (South.) (E. Va.)	23.00
Bethlehem (N. C. Va.)	5.00
Burlington S. S. (N. C. Va.)	61.06
Carolina (N. C. Va.)	44.00
Carolina (N. C. Va.) (Rev. D. P. Barrett)	8.10
Durham S. S. (N. C. Va.)	13.69
Durham (N. C. Va.)	47.96
Durham (N. C. Va.) (Rev. D. P. Barret)	5.00
Greensboro, First, Women (N. C. Va.) (Rev. D. P. Barrett)	10.00
Greensboro, First (N. C. Va.)	28.49
Greensboro, Palm St. (N. C. Va.)	124.00
Hines Chapel S. S. (N. C. Va.)	1.50
Ingram S. S. (N. C. Va.)	16.05
Lebanon (N. C. Va.)	13.82
Liberty (N. C. Va.)	5.00
Long's Chapel (N. C. Va.) (Rev. D. P. Barrett)	5.00
Monticello (N. C. Va.)	12.50
New Lebanon S. S. (N. C. Va.)	11.00
Pleasant Grove S. S. (N. C. Va.)	13.42
Reidsville S. S. (N. C. Va.)	17.00
Tryon, Erskine Mem. (N. C. Va.)	53.85
Albemarle (W. N. C.)	26.00
Big Oak (W. N. C.)	15.00
Ether S. S. (W. N. C.)	9.52
Flint Hill (M) (W. N. C.)	3.66
Hank's Chapel S. S. (W. N. C.)	20.37
Pleasant Grove (W. N. C.)	5.00
Pleasant Ridge (W. N. C.)	110.00
Shady Grove (W. N. C.)	2.00
Smithwood (W. N. C.)	20.00
Spoon's Chapel (W. N. C.)	4.27
Antioch S. S. (V. Va.)	10.20
Bethel (V. Va.)	3.00
Beulah (V. Va.)	1.00
Leaksville S. S. (V. Va.)	2.77
Linville (V. Va.)	10.99
Mt. Lebanon S. S. (V. Va.)	15.00
Mt. Olivet (G) S. S. (V. Va.)	8.43
Newport (V. Va.)	15.91
Palmyra (V. Va.) (Rev. D. P. Barrett)	13.00
Winchester (V. Va.)	42.50
Wood's Chapel (V. Va.) (Rev. D. P. Barrett)	2.75
George D. Colclough, Elon College, N. C. (Franklinton Center)	5.00
Alma K. Hitecock, 801 Allinson St., N. W., Washington, D. C.	82.41

The Woman's Board, Mrs. W. V. Leathers, Treasurer:

Regular	1,100.00
"Unseen Guest"	12.62
From the Young People	114.95
Rent—Carroll County Parsonage	20.00

Total for Home Missions .. \$2,617.78

Foreign Missions.

Auburn S. S. (E. N. C.)	\$ 10.35
Morrisville (E. N. C.)	1.41
Oak Level (E. N. C.)	2.00
Pleasant Union (E. N. C.)	5.00
Wake Chapel S. S. (E. N. C.)	27.62
Wake Chapel (E. N. C.) (Christmas gift for Timothy Chang)	7.00
Bethlehem (Nans.) (E. Va.)	5.62
Damascus S. S. (E. Va.)	20.00
Dendron S. S. (E. Va.)	1.93
Franklin (E. Va.)	110.00
Hopewell (E. Va.)	10.00
Liberty Spring S. S. (E. Va.)	5.00
Mt. Carmel S. S. (E. Va.)	5.86
Newport News S. S. (E. Va.)	27.35
Norfolk, First (E. Va.) (Christmas gift for Timothy Chang)	5.00
Norfolk, Rosemont (E. Va.) (Shaowu)	38.50
Norfolk, Rosemont (E. Va.) (Richard L. Jacksons)	10.00
Norfolk, Rosemont (E. Va.)	47.00
Oakland S. S. (E. Va.)	7.50
Portsmouth, First (E. Va.) (S. S. & Church)	10.15
Spring Hill (E. Va.)	3.58
Suffolk (E. Va.) (Shaowu)	50.00
Union (South.) (E. Va.)	23.00
Apple's Chapel (N. C. Va.) (Christmas gift for T. Chang)	5.00
Burlington S. S. (N. C. Va.)	61.07
Burlington (N. C. Va.) (Christmas gift for Timothy Chang)	10.00
Durham S. S. (N. C. Va.)	13.71
Durham (N. C. Va.)	47.96
Durham (N. C. Va.) Harrell Circle (Christmas gift for Timothy Chang)	6.00
Greensboro, First (N. C. Va.) Women & Young People (Christmas gift for Timothy Chang)	24.00
Greensboro, First (N. C. Va.)	28.49
Greensboro, First (N. C. Va.) (Shaowu)	68.09
Greensboro, Palm Street (N. C. Va.) (Christmas gift for Timothy Chang)	6.00
Happy Home (N. C. Va.)	26.87
Hines Chapel S. S. (N. C. Va.)	1.50
Ingram S. S. (N. C. Va.)	16.36
Lebanon (N. C. Va.)	13.82
Ingram (N. C. Va.) (Christmas gift for Timothy Chang)	15.00
Long's Chapel (N. C. Va.)	3.00
Mebane (N. C. Va.) (Christmas gift for Timothy Chang)	5.00
Monticello (N. C. Va.) (Christmas gift for Timothy Chang)	5.00
Monticello (N. C. Va.)	12.50
New Lebanon S. S. (N. C. Va.)	11.00
Pleasant Grove S. S. (N. C. Va.)	13.43
Reidsville (N. C. Va.) (Circle No. 4 (Christmas gift for Timothy Chang)	2.00
Reidsville (N. C. Va.) Cheerful Workers (Christmas gift for Timothy Chang)	5.00
Reidsville (N. C. Va.): Muellers	696.00
Summerville	320.00
Tryon, Ersk. Mem. (N. C. Va.)	53.85
Tryon, Ersk. Mem.) (N. C. Va.) (Shaowu)	100.00

Albemarle (W. N. C.)	26.00
Ether S. S. (W. N. C.)	9.53
Flint Hill (M) (W. N. C.)	3.00
Hanks Cha'pel S. S. (W. N. C.)	18.86
Pleasant Grove (W. N. C.)	5.00
Pleasant Ridge (W. N. C.)	110.00
Shady Grove (W. N. C.)	2.00
Smithwood (W. N. C.)	20.00
Spoon's Chapel (W. N. C.)	3.09
Antioch S. S. (V. Va.)	10.21
Bethel (V. Va.)	3.00
Beulah (V. Va.)	1.00
Leaksville S. S. (V. Va.)	2.77
Linville (V. Va.)	10.99
Mt. Olivet (G) S. S. (V. Va.)	8.43
Newport S. S. (V. Va.)	15.92
Newport (V. Va.) (Shaowu)	16.94
Winchester (V. Va.)	42.50
N. C. Va. Conference (Shaowu)	31.20
Woman's Board:	
Regular	1,100.00
A.B.C.F.M. (Chinese student)	1,000.00
Shaowu	156.88
"Unseen Guest"	12.63
From the Young People	114.96

Total for Foreign Missions .. \$4,729.43

Summary.

Total Period December 17, 1948-February 28, 1949	\$ 7,347.21
Previously reported	10,543.09
Total since September 1, 1948	\$17,890.30

WM. T. SCOTT,
Superintendent.

D. P. BARRETT FUND.

The following churches and people made contributions toward the expenses of Rev. D. P. Barrett for his trip to Puerto Rico:

Chapel Hill (E. N. C.)	\$ 28.00
Durham (N. C. Va.)	5.00
Longs Cha'pel (N. C. Va.)	5.00
Greensboro, First (N. C. Va.) Women	10.00
Palmyra (V. Va.)	13.00
Wood's Chapel (V. Va.)	2.75
Carolina (N. C. Va.)	8.10
Board of Home Missions, American Missionary Ass'n	100.00
Chapel Hill, Woman's Missionary Ass'n	10.00
Mr. E. R. Nelms (Antioch) (E. Va.)	11.00
Mr. & Mrs. Jack Darden (Isle of Wight) (E. Va.)	2.00
S. T. Holland	3.00
Windsor S. S. (E. Va.)	5.00
Philathea Class (Suffolk Christian Church)	10.00
Bethlehem Christian Church	21.00
John J. Pitt	10.00
First Church, Newport News	10.00
Woman's Auxiliary, Berea (Nor.)	10.00
G. W. Rothgeb	10.00
M. J. W. White (for Leaksville Church in memory of his father, M. J. W. White)	50.00
Junior Philathea Class, Suffolk Christian Church	10.00
Young Ladies Class, Suffolk Christian Church	5.80
Mrs. Belle F. Robinson	10.00
Mrs. J. Monroe Harris	2.00
Dr. and Mrs. H. Shelton Smith	5.00
Woman's Auxiliary, Franklin Christian Church	10.00

(Continued on page 12.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

DEAR LITTLE FRIENDS:

Does your mother ever say, "Why don't you eat? Goodness, you will never get to be big and strong eating like a bird," or something like that? The other day I was reading in a magazine for parents about a mother who persuaded her little boy to eat carrots by letting him scrub them.

Now, I don't have any problem with wanting to eat. I need to be told to "eat like a bird," but I like to cook and plan things to eat. For some reason sweets seem better than vegetables, but they aren't as good for us the doctors say.

Recently a newspaper featured the Suffolk Cook Book. The book was compiled by the Girls' Class in 1927. Many of the recipes call for things that are hard to get now but it has some wonderful recipes. Cook book making is an interesting way of making money and I remember that the Bay View Church of Norfolk has a cook book, too.

Suffolk (and the country around it) is famous for its good food. The peanuts, ham and vegetables from there are delicious. Although we cook our food very rapidly and preserve its minerals, the flavor isn't quite like the food cooked on wood fires in iron pots in days gone by. I remember butter beans and corn being good cooked this way. I have a fondness for corn-bread and sweets.

When I was a little girl I ate two kinds of cake that I especially liked. One was what I called "chocolate" but it was actually a vanilla batter iced ("streaked" they used to say) with chocolate. The layers were very thin and sometimes there were as many as seven of them! The other is a mixture of spices and fruit that is called Japanese cake. One of my great aunts makes it even now. A recipe for this wonderful cake is in the Suffolk Cook Book.

It is interesting to see the different kinds of things to make and the names of the people who made up, or owned, the recipe. There are names familiar to Eastern Virginia people: Staley, Leathers, Truitt, Rollings, Bradford, etc. It would be delightful to try all of them.

Cooking is not only important but it can be such fun. The same thing can be said for eating! Girls need to

know how to cook, and boys, too. I think Boy Scouts learn the fundamentals of cooking.

Really good cooking is one of the most creative of arts. Every year the state of Virginia has a contest to see what chef or cook can make the best meat dish, pastry or salad. The Southland is famous for its food. Maybe I am a bit prejudiced because the first food I ate was prepared by Suffolk-trained cooks, but I do think it is one of the culinary centers of the country.

Churches are known by the kind of food they serve. There are some outstanding cooks, like Mrs. Apperson of Newport News who makes rolls for hundreds that taste as good as those made for a dozen. At conference time the church women prepare food that is bountiful and tasty.

Jesus ate with his friends. It is a friendly, pleasant habit. Don't bother with being persuaded, eat and enjoy the wonders of God's love for all these things He has given us!

OLDER AND YOUNGER CHILDREN.

By JANETTE STEVENSON MURRAY.

(*American Mother for 1947.*)

Issued by the National Kindergarten Association.

"Why is Jimmie so reluctant and timid with regard to doing even very simple little things, Mrs. Evans?" inquired the kindergarten teacher.

"Oh? Do you think he is?" Jimmie's mother seemed surprised. "I'm so busy seeing that the boys are clean, as well as properly fed, and in trying to keep the house in order, that I really haven't noticed."

"Perhaps he is dominated by his older brothers," ventured the teacher.

"Now I shouldn't wonder if Ned does boss Jimmie too much."

"I'm going to try, at school, to bring Jimmie forward, so that he'll develop confidence in his own ability, but the difficulty may be more of a home problem, Mrs. Evans. Will you please watch how your boys behave when they are together?"

That night, when Mr. Evans drove into the yard, Jimmie darted down the driveway to meet him. "Oh, Daddy," he began, "a garage in the next block burned up. There was a car in it and—" But here Ned interrupted—to say that the owners could

not get the garage door open. Then instead of allowing Jimmie to finish his recital, he continued the narrative himself.

Mrs. Evans was on the porch. "Ned!" she called, "Jimmie began the story. Let him tell it."

Both boys looked surprised. Jimmie was embarrassed and could tell little more.

"Let us not interrupt Jimmie when he is talking," whispered Mother to Ned afterwards. "If we give him a chance, he may learn to tell a story as well as you do."

The next morning was Saturday. Mrs. Evans heard a commotion in the backyard. "Oh, you're no good! You can't lay the bricks straight; the wall will fall down. Go away." Ned gave Jimmie a little push. Then he called to the boy next door, "Hi, Jerry! Come over and help me lay bricks."

Jimmie went into the house.

"Why don't you make the boys let you play?" inquired his mother.

"Ned says I can't do it right."

"But you can. Here, show me what an even wall you can build with your two-by-four blocks."

Jimmie was fighting back the tears, so mother had to begin laying out the wall. "We'll make a window here, and this will be the door," she said.

The little fellow became interested and, encouraged by her warm appreciation, worked on alone.

"Now," she said, regarding the finished job with approval, "you can convince Ned that you are able to build a wall."

That afternoon they all went to Cousin Jack's birthday party. Jimmie hung about his mother's chair, altogether too much.

"Run and hide," she said when they played *Hide-and-Seek* in the garden, but the little boy was too fearful to venture. "Here, quick, behind this bush." She held the branches aside, and he slipped in. The next time, she helped him hide behind the garage with another boy. Before the game was over, he was playing with the others in a fairly natural way.

"It's high time we were looking after Jimmie," said Mrs. Evans to her husband after the boys were in bed. "Why he didn't have enough assurance to take his turn rolling a tenpin ball this afternoon."

"I know." Mr. Evans laid down his newspaper. "Ned finds fault with everything Jimmie does. It is bad for both boys. I blame myself for not having seen this sooner."

(Continued on page 14.)

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Associates*.

EASTERN VIRGINIA PILGRIM FELLOWSHIP TO MEET AT LIBERTY SPRING.

One of the liveliest groups of young people in the Eastern Virginia Conference will be host to the Eastern Virginia Pilgrim Fellowship when it meets March 27 at 3:00 o'clock at Liberty Spring Church. Jack Byrd, president of the organization, a member of Cypress Chapel Church, will preside. The young folks of Union (Southampton) Church will present the devotional service. A trio of girls—Shirley Page Richardson, Florence Dora King and Ada LeClaire Brinkley—of Suffolk will sing a special number.

An address will be made by Mr. George Poole of Portsmouth. Four departments of the Pilgrim Fellowship will be represented in reports made by Anne Johnston of Holland on Missionary Action; Personal Action will be presented by Audrey Mae Duling of Newport News; Interdenominational Action will be represented by Hugh Vernon White, Jr., of Holland; and Social Action by Harry Lee Weaver, of Holy Neck Church. Others are on the program.

The young people of several of the churches have already sent in their annual contribution of not less than \$5.00. Many others are urged to do so before the meeting at Liberty Spring. Many of the young people of the Conference have never seen the Liberty Spring Church. They are urged to attend and enjoy the fellowship with this fine rural church which has every modern convenience.

JOHN G. TRUITT.

NORTH CAROLINA-VIRGINIA YOUNG PEOPLE'S SPRING RALLY.

The North Carolina-Virginia Young People's Conference will hold their Spring Rally in Reidsville, on Sunday, April 3. Registration will start at 2:30, with a registration fee of 10c. The theme of the Rally will be, "For the Facing of This Hour." Dr. W. W. Sloan of Elon College will speak briefly on Puerto Rico. Miss Maxine Garner of Woman's College, will speak briefly on Race Relations. You will hear reports of the activities of our conference during Youth Week.

You will hear about some important events, such as summer camp. The Rally will end about 7:30.

I will see you on Sunday, April 3, at 2:30 in Reidsville with your 10c for registration fee and your sandwiches for supper. (The Reidsville Church is furnishing drinks and cookies.)

This is our first big event since our new officers took over, so let's show our interest by attending the Rally. It will be a great inspiration for everyone who attends.

DOROTHY BALLINGER, *Pres.*,
N. C.-Va. Y. P.'s Conf.

SCHEDULE OF SUMMER CAMPS AND CONFERENCES.

Following is a list of important conferences to be held during the summer and should have the immediate attention of all pastors, Sunday school superintendents and leaders of young people.

We have endeavored to arrange this schedule to the best possible convenience of the greatest number of people and we hope that even now our churches and young people's groups will begin to look forward to these special events:

1. Woman's Convention and School of Missions, Elon College, June 13 to 17. In connection with this school all of our Student Summer Service workers will be called in for special instruction for their work in Daily Vacation Bible Schools throughout the Convention.

2. June 20 to 25, Young People's Summer Conference at Elon College. This will be for the young people of the entire Convention from fifteen years up. We hope that this school may even surpass those of its kind held in the past years.

3. July 10 to 16, Junior High Camp at Crabtree Creek. We were unable to secure one of the larger camps for this period, or any other suitable period during the summer, and the registration for this camp will be for young people twelve, thirteen and fourteen years of age.

4. Valley of Virginia Camp, August 21 to 26.

We have found the E. & R. leaders very cooperative and we desire to have

a sizeable exchange of young people in all camps and conferences during the summer—as well as an exchange of leadership. The dates for the E. & R. camps and conferences follow:

1. July 3 to 8, Young People's Summer Conference at Catawba College. There will be room in this school for any number of young people from our Fellowship.

2. July 10-16, Junior Camp at John's River (They are holding ten reservations for young people of this age from the Southern Convention).

3. July 10-16 and July 17-30, Junior High Camps at John's River.

4. July 31-August 13. Young People's Camp at John's River.

Although the personnel for our summer program is not complete, the following have been elected as deans, and correspondence concerning the various camps should be directed to them: Crabtree, Rev. Wm. J. Andes, Dean; Elon Young People's Conference, Rev. Jesse H. Dollar, Dean; Valley Camp, Rev. S. E. Madren, Dean. The E. & R. Camp and Conference Director is Rev. Josh Levens, c/o First Evangelical and Reformed Church, S. Church and W. Horah Sts., Salisbury, N. C.

JESSE H. DOLLAR, *Chairman*,
Board Christian Education.

VACATION BIBLE SCHOOLS—1949.

A limited number of Sunday school workers will be available for Daily Vacation Bible Schools this summer if you cannot have your school without. Please contact Dr. Jesse H. Dollar, Chairman of the Board of Christian Education, Elon College, N. C.

Here is a list of books suggested by the Board of Christian Education for use this summer (if you have used these write for additional suggestions):

For Teachers (Choose one group)—

Group I—*Life of Jesus*.

Beginners: "Jesus, Our Friend"—Elizabeth McShields. 60c.

Primary: "Stories of Jesus"—Bertha Anderson. 60c.

Junior: "We Would See Jesus"—Katie Payne Owens. 60c.

Intermediate: "Jesus Taught Them, Saying"—Ruth Schroeder. 60c.

Group II—*China*.

Beginner: "God's Plan for Happy Homes"—Elizabeth Meinney.

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JESUS AMONG PEOPLE OF OTHER RACES.

LESSON XIII—MARCH 27, 1949.

MEMORY SELECTION: *God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him.*—Acts 10:34 and 35.

LESSON: Mark 7:24-37; Luke 7:1-10.

DEVOTIONAL READING: Acts 10:34-35.

A Man of One Country, and of Every Country.

The visit of Jesus to Tyre and Sidon was the only time, as the writer of these *Notes* recalls, that Jesus went out of His own country into a foreign country. He was preeminently a man of one country in the sense that He lived and labored in His own country and primarily among the Jews. This was because He knew that He could best accomplish His mission by concentrating His efforts on the people who for centuries had been prepared for the coming of the Messiah, and through whom eventually the message would be proclaimed. With the limited time that He had on earth and with the limitations imposed upon Him by circumstances, it was imperative that instead of scattering His effort, He intensify His mission to the Jews.

But this does not mean that He was nationalistic or narrow, that He was a man of only one country so far as His love and His redemptive mission were concerned. His compassion and His concern were universal both as to race and religion. Humanity was one in His thinking and He responded to human needs wherever He found them. Jesus was a Jew but He was also a Universal Man, indeed the favorite name for Himself was "the Son of Man." It might be remarked in passing that one of the difficult problems that confronts many ministers is the proportion of time that one ought to give to outside interests, and even outside church activities. One suspects that one of the most effective ways for a minister to help to bring in the Kingdom of God is to develop intensively the local church. If a fellow scatters himself all over the landscape he is liable to do an injustice to his local work.

Jesus and a Canaanite or Syro-phoenician.

The first case in today's lesson concerns the healing of the daughter of a woman who was a Syrophenician or Canaanite. As such she was of course a foreigner and as such she was held in disdain by the Jews. Indeed the Jews often referred to Gentiles as dogs. Thus it was that when the woman came to Jesus as He was trying to get a little seclusion, and besought Him to heal her daughter who had an unclean spirit, Jesus replied that it was not meet or fitting to take bread from children and give it to dogs. The words are not as harsh or as heartless as they seem. There is a little play of humor in them for Jesus uses the word for little dogs or puppies under the table. The remark was probably a rebuke to the disciples and a test of the faith of the woman. And she has a ready mind and a quick tongue, for taking the words of the Master she said that she would be glad to have the crumbs that were left over. The woman's faith and love brought a quick response from the Master and He told her that her faith had won the victory. And it came to pass even as He had said. When she returned home, there was her daughter lying on the bed, but with the demon gone out of her. It is the story of faith as the secret of receiving.

Jesus and a Greek.

The next foreigner whom Jesus meets is a Greek, a man who lived beyond the Jordan, in the Greek section of Decapolis—The Ten Cities. In this case the man was deaf and dumb, two defects that are, of course, intimately associated with each other. Taking the man aside, undoubtedly to avoid attraction and curiosity and sensation seekers, Jesus spat, and then putting His fingers into His ears and touching his tongue, He said, "Be opened." And the miracle happened, for not only was the man able to hear, but still more marvelous, he was able to talk at once. How was it done? It was done by a direct act of the power of God. It was done by breaking the laws we know. In this case Jesus used aids to faith—He spat upon His fingers, and He touched the ears and He touched the tongue of the man. There are aids to faith. Faith operates

both with and without aids, that is visible, material aids.

Jesus and a Roman.

A centurion was a Roman. This particular centurion had a servant who was ill. This man though a soldier had a warm heart and a personal interest in his servant. He had heard about Jesus and he sent a select group of Jews to enlist His aid. As as soon as He received the message Jesus went with the delegation. But when He drew near the house the centurion with an inspiring display of humility came to meet Him and suggested that it would not be necessary for Jesus to come into the house—he did not feel worthy of that honor. All that would be necessary, said the man, would be for Jesus to speak the word and the servant would be healed. The man's faith and humility amazed Jesus—it was the greatest display of faith and He had seen thus far in Israel. And again faith received the victory, for the centurion's servant was healed at that same hour.

The common element in all these stories is of course that Jesus was dealing in each case with a foreigner. But Christ regarded not the color of a man's skin, or the race to which he belonged. He saw men as men, men as children of God, men as human beings. And His healing touch and His saving grace were for all men, regardless of race or religion.

How indefensible our racial prejudices are! How trivial are our distinctions between men on the basis of color or creed or class or culture! How unchristlike are so many of our attitudes toward other peoples, both in our own lands and in other lands. All of us need a baptism of the spirit of Christ in our attitudes toward, and our relations with, other peoples. Racial prejudice and racial discrimination are among the worst of sins. And alas they are in the best of people. These things ought not so to be. Christ has broken down the middle wall of partition and we are all one in Him.

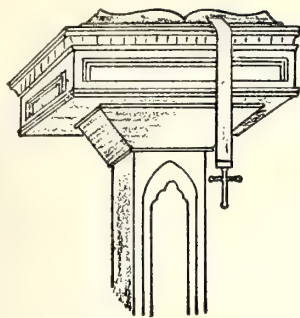
D. P. BARRETT FUND.

(Continued from page 9.)

Rosemont Christian Church	15.00
Concord Church, Willing Workers (Timberville)	5.00
Women's Fellowship, Richmond Church	2.00
Mr. & Mrs. T. E. Brickhouse ...	10.00
Mr. & Mrs. H. R. Morrison	2.50
Mr. and Mrs. O. S. Mills	2.50
H. S. Hardeastle	2.50

Total \$ 406.15

WM. T. SCOTT,
Superintendent.



FREE GRACE.

A Sermon

By REV. DURANT D. NASH, SR.,
Hopewell, Virginia.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"—Romans 8:32.

How many of us have looked up to our Heavenly Father and thanked Him for this day? Did it cost you anything? No, it did not. It is free, just as the air you breathe is free. The life you have is the breath of God. He gave it to you. Money cannot buy it. It is free. How freely does God love the world! While we were yet sinners, Christ died for the ungodly. "While we were 'dead in sin' God spared not his own Son, but delivered him up for us all." And how freely with him does he "give us all things!" Verily, *free grace* is all in all! The grace or love of God, whence cometh our salvation, is *free* in all, and *free* for all.

First, it is free in all to whom it is given. It does not depend on any power or merit in man; neither the good works or righteousness of the receiver; not on anything he is or has done. It does not in any way depend on his good temper or good desires, for all these flow from the free grace of God; they are the streams only, not the fountain. They are the fruits of free grace, and not the root. They are not the cause, but the effects of it. Whatsoever good is in man, or is done by man, God is the author and doer of it. Thus is his grace free in all; that is, no way depending on any power or merit in man, but on God alone, who freely gave us his own Son, and "with him freely giveth us all things."

But is it free for all, as well as in all? To this some have answered, "No, it is free only for those whom God hath ordained to life; and they are but a little flock. The greater part of mankind God hath ordained to death; and it is not free for them. Them God hateth; and therefore, be-

fore they were born, decreed they should die eternally. And this he absolutely decreed." Oh, how could any one charge a loving God who gave his only Son, and with him free grace, and everlasting life, that whosoever believed in him should not perish, and charge God so unjust as to decree that man is born into this world for which he had no choice, to go to heaven or to go to hell, and there is nothing that he can do to change his fate. If you believe this doctrine, you make our blessed Lord and Savior Jesus Christ an impostor; one who went to the cross, suffered and died in my place that I and you and everyone who believeth in him could have everlasting life. Hear Jesus as He said, "Come unto me all ye that are weary and heavy laden and I will give you rest, in my Father's house are many mansions; if it were not so I would have told you." Is that the decree of predestination? But you say, "That is not the predestination which I hold. I hold only the election of grace. What I believe is no more than this: that God before the foundation of the world did elect a certain number of men to be justified, sanctified, and glorified. Now all these will be saved, and none else, for the rest of mankind God leaves to themselves. So they follow the imaginations of their own hearts which are only evil continually, and waxing worse and worse, are at length justly punished with everlasting destruction. Is this all the predestination which you hold? Consider, perhaps, this is not all. Do you believe God ordained them to this very thing? If so, you believe the whole decree; you hold predestination in the full sense which has been above described. But it may be you think you do not. Do you believe God hardens the heart of them that perish? Believe God (literally) hardened Pharaoh's heart, and that for this end created him? Why this amounts to the same thing. If you believe Pharaoh, or any one man was created to be damned, you hold all that has been said of predestination. And now may I ask one or two questions? If God decreed and ordained that man is born into this world to be saved or lost, to go to heaven or hell, why did Jesus come? Thanks be to a loving Father that is not a respecter of persons, God so loved the world that He gave us free grace, and with it he gave us all things.

Who then can be saved? All men, everywhere. Is this *free grace* of God the Father to be in vain for you? Remember, God made you in His own

Image, not to go to hell as some would have you think, not to be saying it is no use, if God wants to save me he will, and if not I won't be saved. God made you for his own, not to be deceived by the devil, who would have you believe that you will be saved in time if God wants to save you. Present yourselves. "He that spareth not his own Son, but delivered him up for us all, how shall he not with him also *freely* give us all things?" Yes, "thanks be unto God for His unspeakable gift."

NEED UNLIMITED.

During 1949 Church World Service, our cooperative Protestant overseas relief agency, is asking for eight million pounds of clothing, shoes and bedding for overseas needs. These are vital to care for the needs of new refugees in Palestine and Greece, to meet the still existing wants of many parts of Europe, to care for millions in China, Burma, Japan, Korea, Okinawa, the Philippines, India and Pakistan. The list of desired items is rather long and specific, topped by men's heavy clothing, the hardest of all items to get. Two thousand bales or approximately 200,000 pounds per month are needed. Heavy clothing for women, and children, layettes for infants, light clothing for men, women and children and bedding, sheets, blankets and quilts come next in order. Sturdy shoes in wearable condition are also needed for all ages. Church World Service is no longer accepting women's high-heeled shoes because low-heeled walking shoes are so greatly needed.

The monthly requirement of 65,000 pounds to meet the eight million pound goal looms large, but broken down and divided among Protestants throughout the country, the needed contribution from each is almost negligible, less than a pound apiece. For Congregational Christian Churches, only 250,000 pounds is asked. Send your gift of clothing now to the Church World Service Center, New Windsor, Maryland. Remember, too, that 8c a pound will pack your gift and see it delivered overseas.

ONE GREAT HOUR.

Saturday night, March 26, is the time for "One Great Hour," the united appeal for overseas relief funds of the churches of America. The time is 10:00 p. m. The stations of three major networks will carry it. Ask your friends to listen, too. Send your gift to the Convention Office.

The Orphanage

DEAR FRIENDS:

At the funeral services for Mr. Charles D. Johnston, one little boy from the orphanage was heard saying, "I wonder what will happen now." That thought no doubt has been in the minds of many people. I'm sure all the children have wondered, and you of the Southern Convention have asked the same question.

The members of the Board of Trustees feel very keenly their responsibility in answering that question. We all know that it will take time to find a worthy successor to Mr. Johnston as superintendent of the Christian Orphanage. I think you would like to know what is going to happen in the meantime. I want to assure you that during the time needed to find that superintendent, the children of the orphanage will be well cared for, and the general business of the orphanage will be carried on. We are well equipped to do just that.

Miss Hattie Brakefield has been head matron for many years. She knows and loves the children and is quite familiar with the everyday life at the orphanage. She is well qualified to take over the responsibility of seeing that everything continues as it should in the three separate homes.

Mrs. Estelle Lynch Perry is the efficient office manager and will redouble her efforts, if need be, to keep things running smoothly.

Mr. Less Wagoner has for a long time been more than the farm manager. He has assisted Mr. Johnston in all things pertaining to management and upkeep of the orphanage. He is well acquainted with all such details and will continue the efficient management that has been true of the past.

And last, I wish to say something of the faithfulness of the chairman of the Board of Trustees, Mr. V. R. Holt. Many years ago, Mr. Johnston and Mr. W. K. Holt, father of the present chairman of the board, agreed to serve the orphanage, the one as superintendent and the other as chairman of the board. The only provision was that the other should accept. Mr. Holt remained chairman until his death. His son came on the board at that time and later became its chairman. Thus, Mr. Vitus Holt is doubly endowed—he has an inherited love for the orphanage as well as a

deep interest that has grown with his service. As the years have gone by Mr. Johnston came to rely more and more upon Mr. Holt's help and willingness to be of assistance. His home is near the orphanage, and as Superintendent Johnston is no longer there, he is giving whatever time is needed to guarantee smooth and efficient management.

Mr. Johnston is sorely missed by everyone and in everything pertaining to the institution, but the board is very grateful for those who are with us and who are carrying the load in such a splendid way during the time

"UNCLE CHARLIE."*

By Robert Armster Whitten.

Through the years he proved a friend,
And father to girls and boys;
All broken hearts he sought to mend
With gladness and with joys.

He proved a father to many a son,
A dad to many a girl;
He's living still in hearts he won
To bless our weary world.

His heart was big, and brave and strong,
It beat for the orphan child;
His life he gave for this youthful throng
With meekness, calm and mild.

To each he gave at its best,
As he ministered through the years;
Courage inspired in every breast,
Gave hope instead of fears.

He built with mortar, brick, and stone
A house where children live;
Through love he made of it a home,
The best he had to give.

He builded other buildings fair,
Character of lasting worth,
In human hearts with loving care,
The greatest work on earth.

*In memory of the late Charles D. Johnston, Superintendent, Christian Orphanage, Elon College, N. C.

we are trying to locate the right superintendent to take the place of Superintendent Johnston.

IRIS HOLT McEWEN,
Member, Board of Trustees.

REPORT FOR MARCH 17, 1949.

Sunday School Monthly Offerings.

Amount brought forward	\$1,602.14
Eastern N. C. Conference:	
Wake Chapel S. S.	85.28
Eastern Va. Conference:	
Christian Temple S. S. ..	\$20.00
Portsmouth, First, S. S. .	8.73
	28.73
N. C. & Va. Conference:	
Bethel S. S.	\$ 2.16
Long's Chapel	25.00
	27.16
Western N. C. Conference:	
Hank's Chapel S. S.	\$28.20
Ramseur S. S.	40.51
	68.71

Ala. Conference:

Corinth	\$ 3.44
New Hope S. S.	3.05
	6.49

Total this week from churches \$ 216.37

Total this year from churches \$1,818.51

Special Offerings.

Amount brought forward	\$2,412.72
Mr. Cooke, children	\$ 10.00
Mrs. Leigh, children	38.99
Mrs. Kinch, children	15.00
Raymond Love	20.00
J. B. Taylor, rent	50.00
Woman's Auxiliary, Burlington Christian Church	5.00
Sale of eggs	1.00
Mebane Christian S. S.—	
memorial to Supt. Chas.	
D. Johnston	10.00
Mrs. Iris McEwen—	
memorial to Supt. Chas.	
D. Johnston	25.00
Misses Violet, Wilma & Nellie Mae Holt—	
memorial to Supt. Chas.	
D. Johnston	15.00
	189.99

County: :
Alamance (Doris Ward) 20.00

Total this week from
Special Offerings \$ 209.99

Total this year from
Special Offerings \$2,622.71

Grand total for the week .. \$ 426.36

Grand total for the year ... \$4,441.22

FOR THE CHILDREN.

(Continued from page 10.)

"The teacher says it is necessary to build up Jimmie's self-confidence—that he needs to experience the joy of success. It was a good thing I went to the kindergarten yesterday. I can't see how I have been so blind to Ned's bossy, disagreeable ways. If not corrected, they will bring results quite as serious for him as for Jimmie. I think we should encourage Ned to help Jimmie."

"Yes, that is a very good idea, and it will work out especially well if we are careful to see that each boy has the opportunity to be with those of his own age only, during part of his playtime. Then our boys will have more pleasure in each other's companionship, because of the different experiences they will have and the opportunities these will give them for exchanging confidences."

Depression, gloom, pessimism, despair, discouragement, these slay ten human beings to every one murdered by typhoid, influenza, diabetes or pneumonia. If tuberculosis is the great white plague, fear is the great black plague. Be cheerful.—Crane.

LETTER FROM THE JACKSONS.

(Continued from page 7.)

well, just that, making our *home*. He loves our young amah almost as much as he does us and we're all wondering what his first word spoken with real understanding will be Foochow or Shaowu dialect, the national language or English. He seems to connect "da-da" with his daddy; so maybe English will win. But later, Chinese, one dialect or another, is bound to be uppermost; its grammar is so much simpler. Personally, I can't wait to have a natural interpreter right in the family.

A word about the weather—Quoting freely from the November 6 *New Yorker*, "Since the Chinese traditionally depend for warmth on clothing and fortitude" (in Shaowu we might add "and firebaskets") and the "winter here is raw and gray, Westerners who have been softened by the idea that environment should be controlled rather than philosophically accepted, bear the chill for awhile by pretending they are camping out, but eventually they break down in misery and long woolen underwear." This is one reason why we look a little deformed in winter snapshots. But we are thankful we have such clothing. Millions more in our world would probably like some of the same.

Those millions—India, Africa, East Indies, Palestine. It is hard for us to pray for them, we who are fairly comfortable even in China. "Peace—blessing—love." What does the ragged, poorly feed peasant soldier fighting his fellow countryman there in North China know of such words? the poorly educated dark African hated and secretly feared by the white African? What do the men who make rioting, hating, killing mobs anywhere know of these words? We can only be silent before the mystery of the world's terrors as we are before the mystery of the world's wonders. God can understand prayers without words. As men learn more about that vastness within the atom and the vastness of our universe, may God help us learn more about the human spirit—its vast capacity for good, so much of which is turned now toward evil. May we each one more wholeheartedly turn our own abilities toward the good God would have in His world.

Affectionately,

DICK & DOROTHY JACKSON.

A miser grows rich by seeming poor, an extravagant man grows poor by seeming rich.—*Shakespeare*.

VACATION BIBLE SCHOOLS.

(Continued from page 11.)

60c; "Children and Their Home"—Picture set. 25c and \$1. For the children to read: "Ah Fu." Neville. 50c.

Primary: "The Watch Goat Boy"—Gertrude Rinden. 90c.

Junior: "Dike Against the Sea"—Mary Hollister. 90c.

Intermediate: "Tai-Lee's Precious Seed"—Mary Beck. 90c. "A New China"—Viola Winn (Teacher's Guide). 90c.

Picture Map of China—Smalley. 60c.

"Fun and Festival from China"—Hummel. 35c.

For Those Who Plan and Lead the School.

"The How of Vacation School" (General Book). 50c.

"Leaflets 1-11," 2c each or 20c a set—Division of Christian Education, 14 Beacon Street, Boston 8, Mass.

All materials are to be ordered from Pilgrim Press, 14 Beacon Street, Boston 8, Massachusetts.

The Board hopes that every church in the Convention can have a Vacation Bible School this summer. The value to both your church and your children can be unlimited. If you want additional suggestions for books, write to Mrs. W. J. Andes, 637 South Sunset Drive, Winston-Salem, North Carolina, Chairman of the Children's Division of the Board.

INFORMATION DESIRED CONCERNING REV. JAMES O'KELLY.

Owing to the fact that some things have been uncovered about Rev. James O'Kelly's early life, we may wish to revise the first chapter of his life as published in 1910.

In the first place he says in his pamphlet on slavery that he was a native of Virginia. Taking this as a clue and the records of Mecklenburg County, Va., it was found out that he manumitted a slave in that county in 1785, and in 1789 he and his wife were given a life interest in a tract of forty acres of land by his friend, Tignal Jones. At what time he became a citizen of North Carolina we know nothing with certainty, but the first deed in Chatham County, North Carolina, is dated 1797 and this gave his residence as Chatham County.

By consulting the law office in Virginia it is found that several people by that name came to different counties in Virginia from 1612 to 1658—William O'Kelly came in on the 23rd of March, 1657, Sisly O'Kelly and Robert O'Kelly, August 20, 1642, John and Thomas O'Kelly, June 8, 1657, and Thomas O'Kelly, February 17, 1658.

If any reader happens to know anything further about the O'Kelly family of Virginia and North Carolina it will be appreciated as a favor if you will be good enough to let me have it: W. E. MacClenny, 118 St. James Avenue, Suffolk, Virginia.

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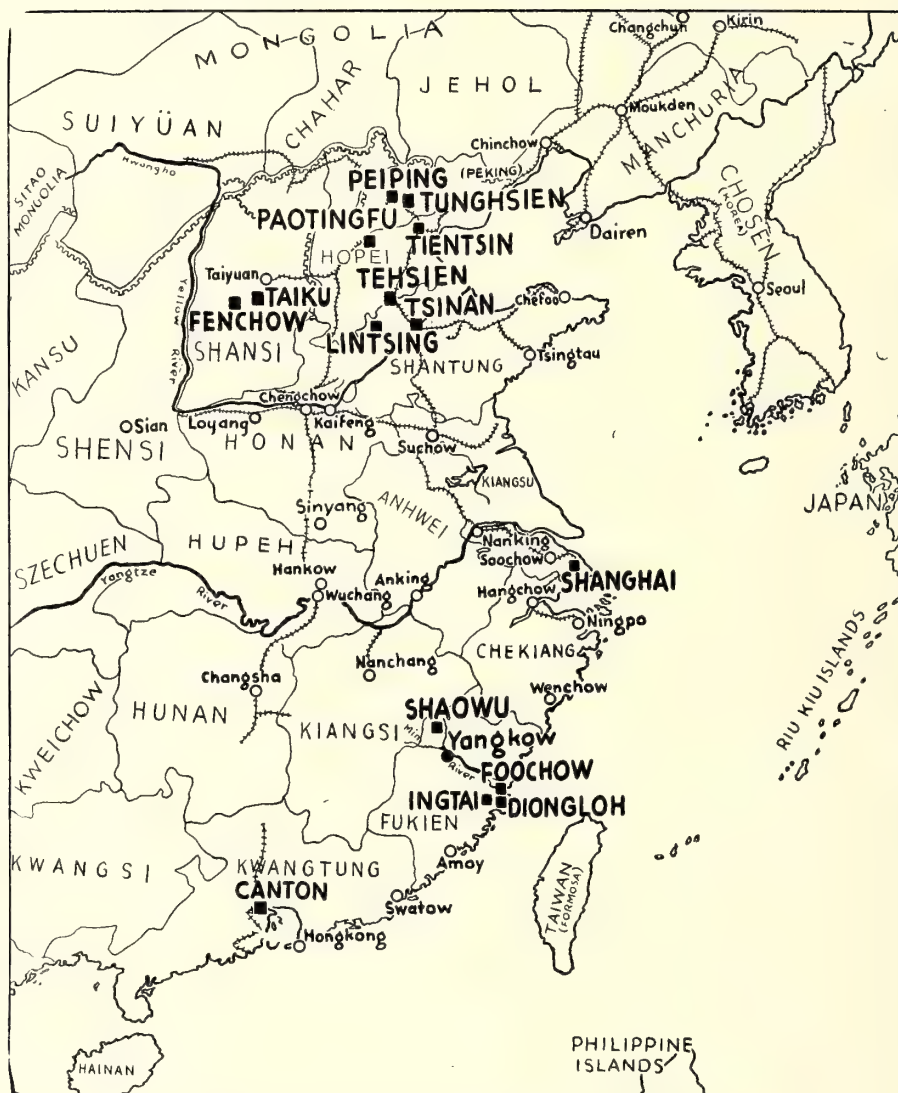
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STUDY CHINA--CENTER OF WORLD MOVEMENTS

AS CHINA GOES, SO GOES THE WORLD
SHALL IT BE PAGAN OR CHRISTIAN



WE HAVE A BIG STAKE IN CHINA

More than 100 of our missionaries are there among the 450 million Chinese. If Communism really takes hold in China, then world revolution is almost certain. Keep the map for future reference, and let part of your daily prayers be for China.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.
1844 - Over a Century of Service to the Denomination - 1949

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CI.

RICHMOND, VA., THURSDAY

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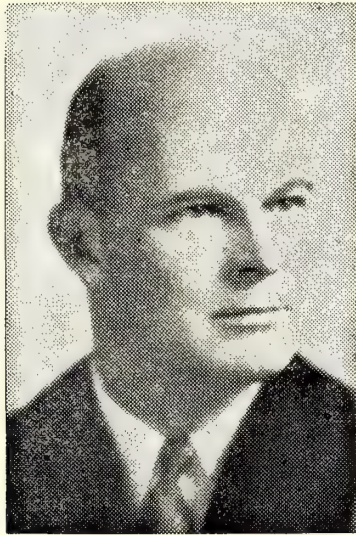
NUMBER 12.

The Vocabulary of Missions

By TRUMAN DOUGLASS

There are times when the vocabulary of missions, like the vocabulary of Hollywood, shows signs of distressing monotony and an impoverished imagination. In place of the movie industry's "corn," the missionary movement relies on the sonorous cliché. In the two fields of activity—movies and missions

—this paucity of language takes somewhat divergent forms. Whereas Hollywood habitually employs the ninety horse-power word to describe the one-half mouse-power film, the missionary movement has a genius for characterizing the most interesting and important enterprise on earth in lifeless, repetitive, monochromatic language.



DR. DOUGLASS

President of Home Missions Council

of martial speech have lost some of their punch with me. If a psychoanalyst, engaged in giving me the word-association test, were to shout "strategic opportunity" in my ear, I should probably come right back with "tactical error."

The reports of all missionary agencies are highly fictitious. In their summaries and statistics they inevitably depersonalize and generalize what is personal and particular. Therefore they need to be approached with sensitized imagination and an eye for the personal realities behind them. Missions—to use a phrase which is fast becoming another cliché—are people. And people are seldom monotonous, repetitive, or uninteresting. They are not like reports any more than they behave like polls.

If the unhappy connotations of the word could be avoided I should like to call attention to the significance and variety of those ministries performed in the "regular" work which the Board helps to make possible. In a time when much emphasis is placed upon the importance of keeping the Church and its agencies in a condition of "mobility," something should be said for the grace of staying put. In the face of the tendency to exalt sheer mobility as being in itself a supreme value, the missionary agencies clearly need to do a better job of exhibiting the romance of their "regular" work—work which is carefully planned, adequately equipped, and continued over a long enough period to make a difference to those for whom and with whom it is done.

News Flashes

Dr. Luther Grice supplied the pulpit at Mt. Carmel (Windsor) last Sunday.

Rev. and Mrs. Ellis Clark of Great Bridge, Norfolk, Va., are receiving congratulations on the birth of a son.

Dr. John G. Truitt of Suffolk was the Lenten speaker at the Epworth Church, Norfolk, Va., on Monday through Wednesday of this week.

Attention is called to the Pilgrim Fellowship Rallies: this Sunday afternoon at Liberty Spring and April 3 at Reidsville.

Rev. Albert J. Penner of Massachusetts will succeed Rev. Allen Knight Chalmers at Broadway Tabernacle, New York.

Dr. R. B. Montgomery has resigned as president of Lynchburg College to become president of the College of the Bible in Lexington, Ky.

The Elon College Choir will sing at three of our churches on Sunday, March 27. The schedule for these concerts is as follows: 11:00 a. m.—Union, Virgilina, Va.; 3:30 p. m.—Ingram, Ingram, Va.; 8:00 p. m.—Reidsville, Reidsville, N. C.

Miss Elizabeth McGuffie, associate secretary for Women's Work for the denomination, with headquarters in Chicago, will speak at the North Carolina Women's Mission Rallies next week.

Mrs. W. W. Sloan of the Elon College faculty will speak at each of the North Carolina Women's Mission Rallies, giving impressions of Puerto Rico gained from the trip Dr. and Mrs. Sloan made to the Island at Christmastime.

Helen Kenyon, Moderator, the General Council of Congregational Christian Churches, is featured in "Look Applauds" in the issue of *Look*, released nationally on Tuesday, March 15. "Look Applauds" is devoted to giving recognition to outstanding personages who have made distinguished contributions to knowledge, culture, and the improvement of human relations.

I.C.R.E. SCHEDULES NATIONWIDE CELEBRATION IN 1952.

Plans for a nationwide celebration of the publication of the complete Revised Standard Version of the Bible in 1952 were launched during the annual meeting of the International Council of Religious Education, according to Rev. Philip C. Landers, associate general secretary.

Publication of the revised New Testament occurred in 1946 with a public presentation here at a mass meeting during the annual meeting of the International Council.

In 1952 it is expected that simultaneous inter-church mass meetings will be held in communities in the United States and Canada on Tuesday evening, September 30, to coincide with the public release.

"Emphasis in all these services will be placed on the use of the Bible in individual lives and in Christian teaching," stated Mr. Landers, who originally proposed and developed the idea.

Copies of the new version will be presented to outstanding organizations and persons of each community in these services. A national radio hook-up with American and Canadian officials speaking is proposed.

AMSTERDAM, CONTINUED.

In their first meeting since the Amsterdam Assembly (August, 1948), over seventy-five delegates of United States member churches convened at Evanston, Illinois, in order to carry forward World Council activities in America. Bishop G. Bromley Oxnam, of New York, presided at the American Conference. Major speeches at the meeting, held at the First Methodist Church of Evanston, March 21-23, were made by Bishop Oxnam, Mr. Charles P. Taft, Dr. Franklin Clark Fry and Dr. O. Frederick Nolde, the World Council's secretary for international affairs.

Noting that "the laity constitutes more than 99 per cent of the Church," the American Conference will plan a North American meeting of Christian laymen to find ways and means of applying Christian principles in daily life. Such regional meetings were called for by the Amsterdam Assembly, which declared that laymen regard the Church as "a place for the satisfaction of a religious need isolated from the everyday realities of a modern world." Findings of this conference will be passed on to the Geneva headquarters of the World Council.

(Continued on page 7.)

PASTORS' PAY UNDER STREET SWEEPERS'.

Toronto pays street sweepers over \$2,000 a year, and that is not enough. But the United Church of Canada has been trying to support a ministry whose minimum salary, which is not always paid, is around \$1,800. The rise in the cost of living makes this an impossibly low figure, so the church seeks to do something to raise it. A laymen's committee has been formed to lift the minimum to \$2,400, "immediately if possible, but by 1951 at latest." A Canada-wide laymen's organization has been set up, which has issued a pamphlet on *The Position of Our Ministers* directed to the church members. Attractively printed by the United Church Publishing House of Toronto, this pamphlet should stir the people who are in position to remedy a shameful injustice. It points out that "of the 2,016 active ministers of the United Church, only 373 at the present time receive more than \$2,400." A chart shows that if 100 is taken as the base figure for 1939, ministers' salaries have risen only to 130 by 1948, while the cost of commodities has risen to 180, and the cost of food has passed 200. Labor income has climbed from 100 to 275 and farm income has risen from 100 to 360. With the fall in purchasing power of the dollar, the \$2,400 which the committee seeks will fail by \$600 of supporting a standard of living equal to that provided by \$1,800 a decade ago. As a consequence, the effectiveness of pastors as well as the health and educational standards of their families is suffering, and the church is finding it increasingly difficult to interest young men in the ministry. The new initiative of the Canadian laymen is therefore propitious. We hope it will also become contagious. The situation which prevails in Canada exists here in aggravated form, and without the democratic equalization of salaries which the United Church wisely observes. Living costs have soared higher on this side of the border, and pastoral salaries have usually followed the same deliberate pace as in Canada. But where is the laymen's committee? Who is ready to give our church members the truth concerning this matter, which concerns every church in a similarly succinct but accurate form? Isn't this a job that the commission on the ministry of the Federal Council of Churches could help the laymen do?—*The Christian Century*.

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

DISPLACED PERSONS.

Help place a displaced person. Do you know of a house that needs a family to live in it? Have you heard of a job that will need a worker? Could you and the other members of your church, together, find the fare from New York to your town for a displaced person or perhaps a family of three or four. Wouldn't all of you together stand behind that family to make sure they really begin a new and happy life in your community? That's all you need to bring a D. P. family from despair to hope. The second step in making the plan a reality is to get the necessary assurance forms and fill them out. They are available from your State Council of Churches at Richmond, Va., or Durham, N. C.

MISSIONARY OFFERINGS.

REPORT FOR MARCH 1-17, 1949.

Home Missions.

Chapel Hill (E.N.C.) for Rev. D. P. Barrett	\$ 24.00
Wake Chapel S. S. (E.N.C.)	21.89
Bethlehem (Nans.) S. S. (E.Va.) ..	3.61
Liberty Spring S. S. (E.Va.) ..	2.50
Newport News S. S. (E.Va.) ..	12.50
Portsmouth, Elm Ave. S. S. (E.Va.)	20.00
Portsmouth, First, S. S. (E.Va.) ..	4.28
Burlington S. S. (N.C.Va.)	31.33
Greensboro, First (N.C.Va.) ..	16.10
Ingram S. S. (N.C.Va.)	8.61
Long's Chapel (N.C.Va.)	20.00
Ether S. S. (W.N.C.)	3.00
Hank's Chapel S. S. (W.N.C.) ..	17.61
Mt. Olivet (R) S. S. (V.Va.) ..	9.00
New Hope S. S. (V.Va.)	5.68
Winchester (V.Va.) for Rev. D. P. Barrett	1.00
Board of Home Missions, American Missionary Association for Rev. D. P. Barrett	100.00
Dr. H. S. Hardcastle, Newport News, Va.—gifts from Eastern Virginia Churches for Rev. D. P. Barrett	213.30
W. T. Dunn, 4873 Fort Ave., Lynchburg, Va., for Christian Education	1.83
Carroll County Parsonage Rent ..	10.00
Mt. Carmel S. S. (E.Va.)	2.46
Tryon, Ersk. Mem. (N.C.Va.) ..	134.00
Tryon, Ersk. Memorial S. S. (N.C.Va.)	10.00
Mt. Pleasant (W.N.C.)	4.00
Shady Grove (W.N.C.)	2.00
Antioch S. S. (V.Va.)	6.04
Linville (V. Va.)	8.16
Mrs. W. B. Williams, Treasurer, Eastern Virginia Woman's Bd. (Expenses of Missions Team)	25.00
Total for Home Missions ..	\$ 717.90

Foreign Missions.

Wake Chapel S. S. (E.N.C.)	\$ 21.89
Berea (Nans.) S. S. (E.Va.) ...	3.61
Liberty Spring S. S. (E.Va.) ..	2.50
Newport News S. S. (E.Va.) ...	12.50
Portsmouth, First S. S. (E.Va.)	4.27
Portsmouth, Shelton Memorial (E.Va.) for "Morning Star VI"	2.00
Spring Hill Women's Missionary Society (E.Va.) for Shaowu ..	10.00
Burlington S. S. (N.C.Va.)	31.34
Greensboro, First (N.C.Va.) ...	16.10
Ingram S. S. (N.C.Va.)	9.00
Long's Chapel (N.C.Va.)	15.00
Ether S. S. (W.N.C.)	3.00
New Hope (V.Va.)	5.68
W. T. Dunn, 4873 Fort Ave., Lynchburg, Va.—for Shaowu ..	1.83
Mt. Carmel S. S. (E.Va.)	2.46
Tryon, Ersk. Memorial (N.C.Va.)	110.00
Tryon, Ersk. Memorial S. S. (N.C.Va.)	10.00
Union, N. C. (N.C.Va.) for Shaowu	10.00
Mt. Pleasant (W.N.C.)	4.00
Pleasant Ridge S. S. (W.N.C.) for "Morning Star VI"	2.00
Antioch S. S. (V.Va.)	6.03
Linville (V.Va.)	8.17
Louise Tharrington, Louisburg, N. C., for Shaowu	6.80
Total for Foreign Missions .	\$ 298.18

Summary.

Total for period March 1-17	\$ 1,016.08
Previously reported	17,890.30
Total since Sept. 1, 1948 ...	\$18,906.38

WM. T. SCOTT,
Superintendent.

Your contributions to "One Great Hour" will mean far more than their dollar-and-cents value. They will bring a Christian hope to the war-scarred men, women and children of Europe and Asia. They will tell them that someone in the world really cares.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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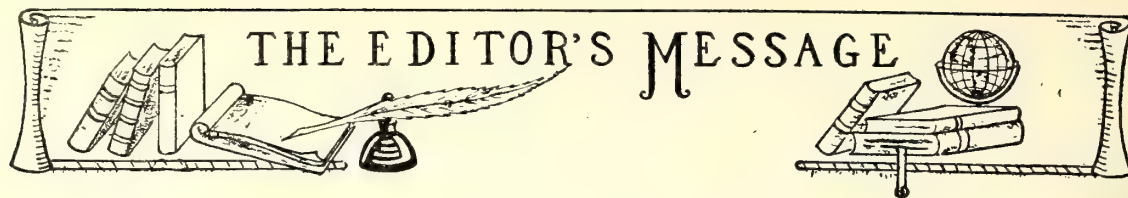
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THE EDITOR MUSES.

One Great Hour (Saturday 10-11 p. m.) should be a thrilling experience for many within and without our churches. Some are apt to become callous or irritated by unending appeals, but others will allow each cause to stand on its own merit. Hunger and frustration are widespread. Millions are ready to embrace communism, many are prospects for atheism. American Protestantism should meet this situation with wisdom and strength. Hunger can be alleviated. Faith can be restored. We are not alone. There are great reservoirs of cooperation. One Great Hour should be definitive and redemptive. Listen! Pray! Give! Behold the salvation of our God!

"**Schism**" was militantly charged by Rev. James W. Fifield, Jr., of Los Angeles at the Cleveland Council meeting when the Merger was approved. Speaking for the anti-merger forces, he claimed that approval of union would break the hearts of this minority group. The Christian Century announced that under his leadership First Church, Los Angeles, has voted two to one against the Merger. One wonders if there are not broken hearts over the decision. Evidently the action of this great church is not sustained at the bar of public opinion. The Christian Century correspondent writes:

"The entire Protestant community here is profoundly disturbed over this action as a sign of a threatened rift in the Congregational Christian Churches. While they have no interest in the internal affairs of any particular denomination as such, they are aware that such a rift can but have a deleterious effect upon the ecumenical movement as a whole. They feel that at a time when all churches are challenged to present a solid front against organized foes seeking to destroy Christianity, it is most unfortunate that inner denominational differences are permitted to get in the way of the larger demands of the Kingdom of God. They realize that the rift provides material for those critics of the church who rejoice to see members of a Christian body at loggerheads among themselves. All pray that counsels of unity and amity may yet prevail.

CLEVELAND CONFERENCE CALLS FOR "RIGHTEOUS AND DYNAMIC FAITH"

"If America's leadership is to deserve the confidence of the world, it must be characterized by a righteous and dynamic faith. No people is ever great, even in worldly terms, without a faith and nothing would be more dangerous than to have the present material power of our nation employed carelessly, detached from the guiding direction of a policy based upon righteous faith."

Thus spake the National Conference on the Churches and World Order in its message to the churches, adopted in the closing hours of a four-day

meeting in Cleveland, Ohio, March 11. It had been called together by the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America to appraise the critical problems that have arisen during the past year to threaten the peace of the world and the moral use of the great power as a world leader reposing in the United States and the American people.

"By both word and deed we must cultivate a faith which provides a serene courage amidst the insecurities of our day," the Message stated in the concluding paragraph of a 2,800-word document. "There is no simple resolution of our complex responsibilities. Our generation is destined to live in the midst of uncertainty and turmoil. In such a world we declare that God rules. We are not doomed to chaos. We are laborers together with God, and with Him all things are possible."

Meeting once again in the Hotel Cleveland—scene of the pre-San Francisco United Nations Conference of four years ago when strengthening amendments to the Dumbarton Oaks proposals were made—the 1949 gathering is said to have attracted the largest attendance of Protestants in the post-war era.

Delegates were made conscious of the moral hazards and fateful consequences invoked in the use of the tremendous power resting in the hands of the United States by the keynote speaker who warned that war was not inevitable and that if it came the United States leadership, possessed of great moral and physical assets with which to lead the world to peace, would not be able to escape primary responsibility.

The Message adopted by the Conference and commended to the churches for study and action declared that the nation must resist both the temptation to use its power irresponsibly and to flee the responsibilities of its power. The paramount question, it was observed, is whether as a people we have the spiritual power for such leadership.

Acknowledging the dangers of worldly power and the possibility that sight of human values may be lost in the pursuit of technical supremacy, the Message called upon their fellow-Christians not to be deaf to the cry of the people for deliverance from the death, misery, the starvation of body and soul visited upon them by economic disorder and recurrent war.

Other appeals in the message include intensification of United Nations' efforts to bring about multilateral and balanced reduction of armaments; the putting of basic national strategy in the hands of persons who have faith in the achievability of peace; and the control and coordination of all elements of national power.

Churches, said the message, must sharpen the sense of moral obligation, mitigate national pride and pretention, and "preach the Majesty of God under whose

sovereignty we are called upon to build a more inclusive community of mankind."

Mrs. Leslie E. Swain, the only woman speaker on the speaking program, predicted that unless the West changed its attitude toward Asia, it might lead to the formation of a Far East bloc. Mrs. Swain, who attended the meeting last month of the Executive Committee of the World Council of Churches in Switzerland, declared, "Unless we move quickly we shall find the East doing exactly what we have done . . . facing their problems without consulting the West." She attributed part of the ill will of Asiatic countries to what she termed the fail-

ure of the church to make Christianity a world-wide institution.

Dr. Walter M. Horton analyzed some of the difficulties that beset the United States in the application of moral influence in world affairs. He said the present communism hysteria coupled with a fatalism about the inevitability of war—which he joined Mr. Dulles in challenging—constituted a menace to the moral use of American power and served as an inducement to war. The Oberlin professor urged the delegates not to discard Christian principles for "purely political expediency," nor on the other hand to abandon "realism" in treating problems of power politics.

Godspeed to Missionary Recruits

I

Miss Maxine Helen Stavroulakis, daughter of Mrs. Alice Jones Stavroulakis of Canton, Illinois, flew from New York Monday, March 14, by Pan American Airways for South Africa, where she will teach for four years under the American Board. Miss Stavroulakis will be on the faculty of Inanda Seminary, Natal, South Africa, a fine Christian school for Zulu girls founded and conducted by the American Board.

Miss Stavroulakis has been living for the past three months or so at the Walker Missionary Home, Auburn-dale, Mass., where under the direction of Dr. James Dexter Taylor, distinguished Congregational missionary scholar from South Africa, she has been studying the Zulu language. Zulu is one of the most complicated languages. Along with having a very difficult grammatical structure it is characterized by three distinct "clicks" which come from the Hottentot language. These "clicks" are incapable of reproduction in written English.

II

William S. Barker, Jr., World War II veteran, son of Mr. and Mrs. William S. Barker of 39 Fairview Drive, Wethersfield, Conn., sailed March 10 on the *Queen Elizabeth* bound for Mt. Silinda, Southern Rhodesia, as a career industrial missionary under the American Board.

Born in Hartford, Conn., 23 years ago, Mr. Barker was educated at Norwich University in Vermont and Rensselaer Polytechnic Institute (Class of 1945 B. S. in electrical engineering). During World War II Bill Barker was Assistant Engineer on a U. S. Destroyer with the 7th Fleet in the China

Seas and following release from the Navy he worked with the General Electric in Pittsfield, Mass.

There is a double pull toward Africa for Mr. Barker because he is not only going out as a teacher of industrial arts among the African people, because he believes that that is the best way he can invest his talents toward building a Christian world, but he will join his fiancée, Miss Marie Bushong, R. N., daughter of Rev. and Mrs. Eugene M. Bushong of Longmeadow, Mass. Miss Bushong and Mr. Barker will be married and assigned to work at Silinda, Southern Rhodesia, she as a nurse and he as an industrial teacher.

In his work at Mt. Silinda Institute, Mr. Barker will have charge of the Industrial Department where African young men are trained as cabinet makers, blacksmiths and brick and tile makers. The African mahogany from which the furniture is made comes from part of the Mt. Silinda forest, formerly owned by the mission, but recently sold to the government. Before he actually takes over his work at Mt. Silinda Institute, Mr. Barker will study the native tongue, Ndau.

On the eve of sailing Mr. Barker expressed his motivation simply by saying: "I believe that teaching is the best way I can devote my life to the service of Christ and that as a teacher of industrial arts I can help the African people. Jesus was a carpenter and through the centuries Christians have been workers. In learning to take pride in a job well done also learn to build a good life and to find satisfaction in it."

III

Miss Corrine M. Nordquest for the past four years a Director of Religious

Education in the First Congregational Church of Hyde Park, Mass., and the First Congregational Church of Auburn-dale, Mass., sailed March 10, on the *Queen Elizabeth* bound for South Africa as a career religious education and social work missionary under the American Board.

Miss Nordquest, who is the daughter of Mr. and Mrs. Herman R. Nordquest of 1733 West 7th Street, Ashtabula, Ohio, and was born in that city, is a graduate of Schauffler College, Cleveland, Ohio, with special advance work at Andover-Newton Theological Seminary, Newton, Mass. Her New England home has been at 479 Huntington Avenue, Hyde Park, Mass.

For the past four months Miss Nordquest has been studying Zulu with Dr. James Dexter Taylor, Acting Secretary for Africa of the American Board, learning among other things the three distinct "clicks" which come from the Hottentot language and which are incapable of reproduction in written English.

On December 12 she was Commissioned by the American Board in the South Congregational Church, Rev. Francis L. Cooper, minister, of Brockton, Mass., and at the service was Chief Albert J. Luthuli, Zulu Christian layman from South Africa, then on a visit to the U. S. A.

On November 28 Miss Nordquest was consecrated in the Second Congregational Church of Ashtabula, Ohio, Rev. Clarke M. Cochrane, minister. She will be the representative in Africa of both the South Congregational Church of Brockton, Mass., and the Second Congregational Church of Ashtabula, Ohio.

On the eve of sailing Miss Nordquest said: "As far back as I can remember, I have been interested in people of other countries and in the work of missionaries. The hope for a world of peace lies in the permeation of all of life with Christian standards and ideals. The supreme need in our world today is for more people with Christlike character. I would like to have an active part in the great missionary enterprise of bringing the gospel of life, love and joy to millions who so earnestly seek it and desperately need it."

Abolish lashing ambition. Stifle stinging jealousy. Wreck remorse's whip. Regret no yesterdays. Hobble feverish hurry. Trust serenely. Choke complaints with commendation. Make "Smile and Push" your motto.
—Christian F. Reisner, D. D.

CONTRIBUTIONS

SUFFOLK LETTER.

A deacon is one who is elected by the congregation to be a helper of the pastor and the people in matters pertaining to the church. The dictionary says: "*One who attends to the business affairs of the place of worship, and to the wants of the poor, and advises the minister.*" You can readily see that why he should have the qualities assigned to him in the sixth chapter of Acts (Acts 6:1-5):

- (1) "men of honest report"
- (2) "full of the Holy Spirit"
- (3) "and wisdom"
- (4) "whom we will appoint over this business."

Therefore it seems to me that it is very clear that a deacon should be a good and true man of God, having the Spirit of Christ, and being full of tact and wisdom, one who in love and meekness of spirit would try to be a real helper—not only of the pastor, but of the church in its business affairs, and of the members in their want or need. A group of goodly men, full of the Holy Spirit and wisdom, can have a great deal to do with the worth of the church to their community and the world.

Paul in writing to Timothy about deacons says (I Tim. 3:8-13) they are to be "grave, not double tongued, not given to much wine, not greedy of filthy lucre." That is they are to be sincere and reverent, not guilty of what is known today as "double-talk," or "two-timing"—not a drinker, not a cheater in the name of "good business." Paul in this passage insists that he be a man proved and tested, and being found blameless let him use the office of deacon. He also calls attention to the fact that he is to set a good example in his home as husband and father; and that his wife is to be "faithful in all things."

Therefore I feel that it is assumed by a church that when it elects a person to the office of deacon it recognizes that he is a man of well known goodwill, honesty, tact and Christian faith. The more business ability and training he has all the better, but he must be first and last a good man—he must be above reproach. No wonder Paul says: "For they that use the office of deacon well purchase to themselves a good degree, and great boldness (or effectiveness) in the faith which is in

Jesus Christ" (I Tim. 3:13). The Church has conferred on a member one of its very highest honors when it elects him to the office of deacon.

It is clear, then, from the Scriptures that deacons are distinct officers in the church; they are to help supply the wants of the poor and to help look after the sick, needy, bereft; and in many churches unless there is elected or appointed a special Board of Finance they are to look after the financial and material af-

GOD STILL COMFORTS LONELY HEARTS.

By Rev. John Dale Kempster,
Interlachen, Florida.

The best of good people get lonesome at times

And a little depressed in their hearts
And lose for a moment the peace of the mind
Nor revive till the trouble departs.

The Apostle St. Paul, was a wonderful man
His equal we never have seen
And yet even he was lonesome at times
And longed for a change of the scene.

There isn't a doubt that he prayed unto God
And he knew that his prayers would be heard

But God sent no angel, but just a good man
To bring him the comforting word.

The message that Titus did give unto Paul
To humans will never be known
But it certainly cheered the heart of St. Paul
And his gratitude quickly was shown.

We are living just now in a saddened old World

Men yearning for strength to endure.
So let us give cheer to the lonely of heart
And our personal cheer shall be sure.

fairs of the church. They should assist their minister in their prayers, their counsel, and in any ways of encouragement and help that may occur to them. They help with the serving of The Lord's Supper; and in the absence of a pastor the chairman of the board of deacons, or one of its members presides over any business session of the church.

JOHN G. TRUITT.

We tend to think and feel in terms of art we like; and if the art we like is bad then our thinking and feeling will be bad. And if the thinking and feeling of most of the individuals composing a society is bad, is not that society in danger?—*Aldous Huxley.*

PEN PORTRAITS OF THE DISCIPLES OF CHRIST.

THOMAS.

By SAMUEL LAWRENCE JOHNSON,
Pastor, Park Manor Church,
Chicago, Illinois.

An honest doubt never did anyone harm—rather what is harmful are doubts which one continues to hold despite adequate evidence. Thomas doubted, or rather was slow to believe, but when convinced he uttered what is perhaps the noblest confession in the Gospels, "My Lord and my God."

Thomas was a charming man with little appreciation of personal danger. When the other apostles would have dissuaded Jesus from going to Bethany where Lazarus lay dead, Thomas on the other hand was all for the adventure. He was deeply devoted to Jesus and so long as He was with them, Thomas was ready to do anything. It was when Jesus announced at the Last Supper that he was leaving them that Thomas was filled with perplexity. He was very much of a materialist and with the Crucifixion was persuaded that all was over with the Master, and yet he was found in the company of the rest "on the first day of the week" when they met for conference. When the Messiah first appeared to the apostles though for some reason Thomas was not with them and refused to believe until he, too, had the experience of sight and feeling.

The "Acts of Thomas" was written probably during the second century by a man named Lucius. This purports to give an account of the life of the Apostle. It records that he was assigned to India. At first he did not want to go, then was persuaded by a vision which sold him as a slave to an Indian merchant. Thomas was a carpenter by trade and was instructed to build a house for his Master; he took the prince's money but distributed it among the poor.

We do not know how he died but Roman Martyrology relates that his body was taken from India to Edessa and during the crusades was removed to Ortona in Italy.

Perhaps the most disturbing victims of the war are the youth of Europe and Asia. A whole generation has grown up under the abnormality of war and lack of any community life. They often lived like little animals, surviving as best they could. Many were subjected to distorted ideologies which have complicated their physical sufferings.

News of Elon College

By PRESIDENT L. E. SMITH

WHERE DO CHRISTIAN CHURCH YOUNG PEOPLE GO TO COLLEGE?

Recently I received a copy of a letter written by a very good and interested friend to Dr. Jesse H. Dollar, pastor of the Elon College Community Church. In this letter he stated that a very fine group of Elon College alumni lived in his city but that a very few of these alumni ever came to his church. He was lamenting this fact and rightly so. Ordinarily, they should and would be expected to attend his church and the college would be most happy if they did. The writer of the letter emphasized the fact that his church had been loyal to the college in every respect stating that it had always supported the college in every way possible, that it paid its conference apportionment in full for the college, was raising its Staley-Atkinson-Newman Memorial Fund apportionment, and in other ways supported the college financially. He felt that the alumni should regard these facts. This pastor friend is exactly right in all of his contentions. The college agrees and certainly will use its influence to the fullest extent to induce its alumni to attend his church and Congregational Christian Churches located elsewhere in our Convention and beyond the bounds of our Convention, but both the church and the college must be realistic and considerate in this very important matter. Not many of the alumni in reference are members of the Congregational Christian Church. The majority of them are Methodists, Baptists, Presbyterians and others. They belonged to these denominations when they entered Elon College. It is our responsibility so long as they are students in Elon College to see that they are properly instructed in the Bible and related subjects and that they attend divine services but it is not our responsibility to endeavor to have them join the Congregational Christian Church. We could not afford to have the reputation as a proselyting school. We must insist on all accepting Christ and uniting with the Church but should leave the matter of choice of a denomination to the students themselves. We could wish that they were members of our church and

would attend the Congregational Christian Church when they leave college but they are not and the chances are that they won't.

There is a way and a very good way to get Elon alumni to attend our church when they leave college and that is to make sure that our young people, our sons and daughters, go to our college. If we would send more of our young people who are members of our church to our college, our college would send more of its graduates back to our church. By sending our young people to our college we not only help the college we help our church as well. It is certainly one good way to help improve the solidarity of our church. When our young people are trained in our college they meet each other, form friendships, and create mutual interests in the affairs of the church. There is much more to be realized on a college campus than a mere education acquired from the study of the arts and sciences. It takes more than facts and figures to build a character.

I am not pleading for you, our Congregational Christian Churches, to send your young people to Elon College merely for the sake of Elon College but for the sake of our church as well. For the past two years we have had more students than we could take care of. We were compelled to turn many away. All indications are that Elon College will be completely filled by the end of May. We have more bonafide applications today than we have ever had this early in all of our history.

Where do our Christian Church young people go to college? Where do the young people of your church membership go to college? Come to Elon College. Try it and see. It will prove itself to be a good college and will meet the spiritual and social needs as well as educational standards.

APPORTIONMENT GIVING.

At the beginning of the church year the apportionment table for the requirements of the Convention and the denomination is put in the hands of the officials and membership of the local churches. Each church knows exactly what the Convention expects of it, how much the church is asked to

give to contribute for the support of all the boards, commissions and institutions of the church. If each local church would begin at once to work and contribute to meet the needs fully and as quickly as possible each church would find itself in a much more favorable position and the causes to be supported would be in a much more favorable position to meet their usual demands. These boards, commissions, and institutions are creations of the church and are necessary for the carrying out of its program and support of the work of the Kingdom at home and abroad. The church took a long step in the right direction when it founded Elon College, providing for the training of its young people who are potential leaders and officials of church in every age. Elon College was founded not as a temporary measure but as a permanent institution with the hope that it would grow in efficiency, in service, and prestige as the years pass. The church has done a good job in supporting the college. We come now, however, to the place where if the college is to measure up to the church's demands and expectations that it must have increased funds and I am sure that the church will be delighted to increase its contributions to help meet the needs of this new day in the field of Christian higher education.

Previously reported	\$1,769.59
N. C. & Va. Conference:	
Tryon, Erskine Memorial	107.00
Tryon, Erskine Memorial S. S. ...	10.00
Total	\$ 117.00
Grand total	\$1,886.59

AMSTERDAM, CONTINUED.

(Continued from page 2.)

cil for correlation with the findings of other regional laymen's meetings.

Laying the groundwork for the study of industrial workers, a preliminary World Council report, compiled in Geneva, pointed out the breakdown of "natural communities of family, village, church and neighborhood," and described industrial man as "a nameless unit in a mass." The revival of the "ancient gods, Fate and Chance," accounts for the "great development of betting and gambling . . . astrology and other forms of superstition."

The American delegates mapped out the World Council action in the United States on economic life, youth work, international affairs and overseas relief, and considered questions of theology and church unity.

Our Christian World Mission

Rev. F. C. LESTER, Writer

LEARN

"The Darkest Continent" will be our area for study this week—Africa, land of extreme poverty and great wealth, land of racial tensions and of great opportunity for Christianity.

South African Mission

Mission work was begun in Africa in 1835 among the Zulus. In South Africa we are responsible for 140,000 people. The situation here is critical, for political reactionaries are making the race problem acute. Only one experienced missionary on the field in direct contact with the churches is fully conversant with the Zulu language. Here is a tremendous task and opportunity for the ten new missionaries recently arrived on the field. The Bantu churches themselves, with some 30,000 members, do missionary work among less privileged Africans.

West Africa Central Mission

Work in the Portuguese Colony of Angola among the Ovimbundu people was begun in 1880. In 1927 this field was divided between the American Board and the United Church of Canada, and much of the work is done cooperatively. At Dondi there is Currie Institute for Boys, Means School for Girls, Sara Hurd Scott Hospital, Union Theological School and Union Press. Here twenty-five missionaries try to serve over 700,000 people for whom we are responsible.

East Africa Mission

In 1893 a Negro woman, Nancy Jones, from the Zulu Mission (now South Africa Mission), helped to start the work in East Africa. Religious, educational and medical work is being carried on in 43 places where our responsibility is for a population of 60,000. Here in Southern Rhodesia the need and demand for education is greater than can be met by government plus missionaries. In 1946 this Mission agreed to receive less mission aid each year for the next three years, becoming self-supporting by the end of 1949. Every indication is that this will become a reality.

can see what sacrifice this must have meant and what a large proportion of the church members must have participated. If we would give in like proportion, how much we could do to make the light of Jesus shine on a dark continent!

WORK

How can we help? By our gifts and by our prayers. More missionaries are desperately needed in our Africa stations. Christian leaders there feel that the only hope for Africa is more missionaries and better tools for them to use so that native African workers can be trained in the Christian way of life. This will make it possible to combat the forces of materialism and communism which threaten to "take over" in Africa.

"A Firm Foundation," the American Board Report for 1948 makes plain our task:

South Africa—"A great act of faith equal to the faith of those Africans who are willing to risk all to lead their people is required by American Christians that these confirmed Christians in South Africa may not be left entirely leaderless."

West Central—"The problems of Angola are many, but the Christian solution of all of them is quite possible if the people of the Church in America and Canada will in any degree match the consecration, sacrifice and devotion of the people of the Church in Africa."

East Africa—"The faith, hard work and self-sacrifice of the African people should be matched by a willingness on our part to train more leadership for their churches and schools and to start for them some of the badly needed projects that they are not now able to handle themselves but that they will be able to take over within a period of from eight to ten years."

A Missionary Representative

Our Reidsville Church has a representative in Dondi, West Central Mission, Miss Harriett M. Summerville, who since 1946 has been a teacher in the Means School for Girls. How fine it would be if some other church in the Southern Convention would pay for sending a new missionary to one of the spots in Africa where new recruits are so badly needed!

The Africans Help Others

In West Central Africa the Christians raised \$4,000 for taking the Gospel to remote parts of Africa and to people in the labor camps on the coast. When the average wage for men is 12 to 15 cents a day and for women and children much less, you

PRAY

Our prayers this week are for the Christians of Africa and for their leaders, our missionaries. Let us pray for the consecrated African leaders who are attempting to lead their people in paths of righteousness and peace. Let us pray that more missionaries will be found to give the needed "lift" to the African national leaders.

Our Prayer List

Sunday—The 1,347 African evangelists at work in our three fields.

They need strength, training, and faith in their attempts to lead their people in the Christian way.

Monday—Our Schools.

They provide the much needed training for the children and young people of "Darkest Africa." From the kindergarten in Galangue (West Central) to Adams College in South Africa the need for teachers is great; the call for trained people is urgent. Of the evangelists listed above only 55 are ordained.

Tuesday—Our Hospitals—one in East Africa, one in South Africa, and two in West Central Africa.

Many of our stations have no medical service at all, which is hard on our missionary families as well as on the nationals. Let us pray for the three American doctors, the six nurses, and the eight African doctors as they attempt to fill a great need.

Wednesday—Our Social Centers in the great city of Johannesburg in South Africa.

Our prayers are needed here, where we help in a School of Social Work for training Christians; in welfare centers for Bantu men, delinquent girls, and African mothers. Rev. and Mrs. Ray Phillips have labored in this field since 1918.

Thursday—Rev. and Mrs. Carl R. Dille.

They are serving as rural evangelists in Elende Station of the West Central Africa Mission. Graduates of Defiance College, they were serving rural Christian churches in Pennsylvania before they went to Africa in 1940.

Friday—Rev. and Mrs. Henry C. McDowell.

The McDowells do church and educational work in Elende Station. He first went to Africa in 1919, but for health reasons returned to the States and was principal of Lincoln Academy, Kings Mountain, N. C., from 1937-44.

Saturday—New Missionaries who have gone to Africa since 1946.

Five to East Africa, ten to South Africa, and ten to West Central Africa. They need our prayers, for their task is a difficult one.

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

DISTRICT RALLIES.

Annual spring rallies (for North Carolina districts) will be held at the following dates and places:

Halifax District—March 29 (Tuesday), at Virgilina, Va.

Greensboro & Burlington Districts—March 30 (Wednesday), at Greensboro, N. C.

Sanford & Asheboro Districts—March 31 (Thursday), at Pleasant Grove, N. C.

Henderson and Raleigh—April 1 (Friday), at Henderson, N. C.

Our guest speaker for the Rallies will be Miss Elizabeth McGuffie of our Chicago office. She is the Associate Secretary for Women's Work for our denomination. She is to talk on Materials and Methods in Women's Work and will also conduct a Bible study.

The meetings will all start at 10:00 a. m. and close at 3:30. p. m.

The Rallies are always inspiring and helpful to all who are in woman's groups, and we hope that all who can may avail themselves of the opportunity to come and hear Miss McGuffie, as well as others who will be on the program. Of course, not one of the least valuable parts of such meetings is the contacting of old and new friends.

In order that no confusion will result from using new names of districts, here is the list of old names matched to new ones:

Formerly Alamance District—now Burlington District.

Formerly Chatham-Lee-Moore District—now Sanford District.

Formerly Durham-Wake District—now Raleigh District.

Formerly Guilford-Rockingham-Forsyth District—now Greensboro District.

Formerly Halifax District—now Halifax District.

Formerly Randolph District—now Asheboro District.

Formerly Vance-Warren District—now Henderson District.

Mrs. F. C. Lester is president of the North Carolina Women, and is responsible for planning the rallies for North Carolina.

Mrs. R. L. House is president of the Eastern Virginia Women, and therefore responsible for planning rallies

for Eastern Virginia. (I am sorry that it is not possible to print dates and places for Eastern Virginia, as no information has been received by the editor regarding them.)

ANGIE CREW'S ADDRESS CHANGED.

Please note that Angie Crew's address has been changed again and is: Miss Angie Crew
Foreign Missions Conference of North America
A. P. O. 317
c/o Postmaster
San Francisco, California.

NEWS FROM LOCAL SOCIETIES.

BEREA (GREAT BRIDGE).

The Ladies' Auxiliary of Berea is happy to report that we are enjoying our year's work as we strive together to achieve the goals for our Master's work. We have had all-day meetings each month with covered dish luncheons and everyone looks forward to this true fellowship one with another.

We have all received spiritual inspiration from our Bible study and devotionals each month presented to us so sincerely by Mrs. Grace Dozier.

Our public service was held November 7, 1948, at our evening service. It was led by our president, Mrs. E. E. Waterfield, with other members assisting her with the program. A special message for this occasion was delivered by our pastor, Rev. Ellis N. Clark. This service was largely attended by our congregation and many visitors.

The World Day of Prayer was observed on March 4, 1949. We enjoyed observing this day with a united service of eight churches of this area.

We have sent two large boxes of clothing to the Indians at Elbowoods, North Dakota. We always enjoy our Friendly Service project, and also the opportunities of friendly service at home that are so near to us. We have sent sunshine baskets to the shut-ins and aged, and we have remembered the sick with get-well cards and flowers. We also enjoyed a shower for Baby Clark and now we can announce a new member of our Cradle Roll, Ellis Newsome Clark, Jr. He will be

better known to us as "Buddy" Clark.

We had the pleasure of having Mrs. Laubach, a missionary, the wife of Dr. Frank Laubach, visit with us and conduct a service on February 23, 1949.

Our story of *On Our Own Doorstep* will be completed at our next meeting by our president, Mrs. E. E. Waterfield. This book was presented to us in parts by Mrs. Elsie Mae Clark, Mrs. Mildred Nichols, Mrs. Lola Eason, Mrs. Etta Daniels and Mrs. Jane Smith. This study has truly aroused us to the opportunities that await us in our home mission work.

We ask God's blessings on us as we look forward with much enthusiasm to accomplish our future achievements for the year.

MRS. RUTH K. SOREY,
Reporter.

* * *

BURLINGTON.

About 300 garments were recently brought to the Woman's Auxiliary meeting for Easter gifts to the Christian Orphanage at Elon. One woman from the group sent 100 sweaters to the Orphanage.

Mrs. Levi Aldridge was presented with an orchid on behalf of the Auxiliary, on her eightieth birthday, in recognition of her life of beauty and service.

On Monday, March 28, at 6:45 p. m., all seven circles will join together for a covered dish supper and study of our Home Mission book, *On Our Own Doorstep*, by Frank S. Mead. Mrs. W. W. Sloan of Elon College will not only discuss this subject, but will show pictures and give first hand account of what she and Dr. Sloan saw during their visit to Puerto Rico during the Christmas holidays.

SEVEN SUGGESTIONS FOR LENT.

1. Be present as far as possible at every service of the Church. The benefit will be to others as well as to yourself.
2. Read the Scriptures regularly and meditate upon what you read.
3. Pray until prayer becomes a habit.
4. Keep a strict watch over your lips.
5. Deny yourself some luxury and add the cost of it to your Easter offering.
6. Let self-examination be a daily duty. Be sure you are moving.
7. Make your Lent positive, not merely negative.

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

YOUNG FRIENDS:

It is spring! It arrived according to the calendar last Sunday. I know it is here because I have heard the peepers. They are the brownish frogs that make such a noise! Robins are about, too, and from my window I see a yardful of yellow, white and purple crocus blooms. Pussy willow is in the house and kites are flying.

Last Saturday I paid a visit to the country and I could see that it was springtime there, too. This was a very special visit. I went with seven high school youngsters from my church to Bon Air which is not very far from Richmond. This is a school for girls who have gotten into trouble. Some of them don't have any parents, some only one, some have stayed away from school, others have stolen things or hurt someone. They come from all over the State of Virginia and are from twelve to eighteen years of age. Every month they hold a birthday party for the girls having been born during that month. There were five March girls and we went to take them a birthday cake and presents.

It was fun to be with them. All of us get into trouble sometimes. Mothers are apt to say, "It's human nature." These girls don't look any different or act any different from us. They have no bars or bolts on their windows and one of the cottages where the best-behaved girls live doesn't have a lock on the door! They are free to leave but few of them try it. A girl is sent to Bon Air to be punished but she usually gets a wonderful education. The rule is that every girl sent there must spend 350 perfect days—no accidents to equipment, no temper tantrums, no tardiness, etc. One girl has been trying for over two years to get her 350 perfect days.

In the lovely wooded place there are the buildings: cottages, school, chapel, laundry and even a little dime store where the Bon Air girls go once a month for their shopping! Four or five dogs are a part of the little community and a young red-headed worker named Doris Foltz. She met us and took us to the building where the party was to be. We met the matron and then the girls. The oldest was 18, two were 14, one 15 and a 13-year-old. Our boys and girls were soon acquainted and playing games and sing-

ing together.

The cake had five candles and was decorated in green because it is the month of St. Patrick. Each girl was given a box of candy with a tiny china animal tied to it. They seemed to like their gifts and told us good-bye politely and asked us to "Come again when you aren't going to bring us something." We walked around the grounds, saw the youngsters returning from an afternoon movie, met a young tow-head who is mothering 500 baby chicks and looked at the lovely murals in the library of the school. You would have liked them—huge paintings of Russian, Mexican and Indian boys and girls.

We have to live by rules and laws or we would soon have trouble all of the time. It takes all of life to learn to follow the rules and not to fuss about them, I think. There are these girls and others who do not learn so quickly or never had a chance to learn them. I felt very happy that they were at beautiful Bon Air instead of locked in a dark jail. They play basket ball at the YWCA in Richmond, they make field trips to the museums and they have religious instruction. Ministers serve them and Miss Foltz. She is paid with money that comes from the churches and our own denomination supports this work.

I hope that you don't find following the rules too hard. Let us all work—mothers, fathers, teachers, ministers, and children—that we may learn to follow the good, simple ways of Christian living and help others find rules easy, too. It is a hard job and it will take us all. In the meantime it is good that such work is being done for younger people. Each month a church nearby remembers the girls of Bon Air. It is a kind of Friendly Service.

GRANDFATHER'S FAVORITE.

By JANETTE STEVENSON MURRAY.

(American Mother for 1947.)

Issued by the National Kindergarten Association.

"My boys fight so much. What do you think causes it?" inquired Mrs. Watson of her guest, an older woman whom she had invited in for tea. "They are five and seven, you know—old enough to know better."

"Why, all young boys scuffle and tease each other. They are just like puppies."

"Yes, but our boys seem to do an unusual amount of it. The other morning they began before breakfast and kept it up, until I finally punished both before I sent them off to school. As a result, we were all in a bad humor, and I thought what a poor way it was to begin the day."

Just then Tommy appeared. His brown eyes sparkling with interest and enthusiasm, he was soon telling them about the store they were building in kindergarten. Then he brought his drum and showed their guest how he could keep time. He lingered after that, still eager to talk.

A little later, Robert, the seven-year-old, came in. He dutifully shook hands, but he seemed bashful and wandered off to the far end of the room at the first opportunity. He was soon taken up with his own interests. When urged, he played several pieces on the piano; he also answered all questions readily, but with overemphasis. Evidently, his mother was making an effort to draw him out so that he would have a share in the visit.

After both boys had gone to the yard to play, Mrs. Watson discussed Tommy's sociability and his obvious pleasure when occupying the center of the stage.

"From what I have observed, Tommy is a true extrovert," her guest remarked.

"O yes, I remember learning about that," said Mrs. Watson. "I suppose then that Robert, being just the opposite type, is an introvert. It is hard to keep him from feeling out of things—imagining that he has been slighted. My father, who lives with us, openly makes a fuss over Tommy, declaring his pride and confidence in him upon every occasion. He does not notice Robert so much."

"But doesn't Robert resent this?"

"Why, I don't know. I have tried so hard myself to be fair to both of them that I haven't thought of Grandpa's favoritism making any difference."

"I am quite sure that you are fair. Still, your father's attitude may cause some of this constant teasing and scuffling. Every boy covets his grandfather's favor. Not getting his share might make Robert jealous, so that he would want to take it out on Tommy by constantly picking on him. It might also make Robert feel inferior

(Continued on page 11.)

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Associates*.

SUMMER CAMP SET-UP FOR THE SOUTHERN CONVENTION.

Young People's Summer Conference at Elon College, N. C.—June 20-27, Dr. Jesse H. Dollar, Dean.

Junior High Camp at Crabtree Creek, near Raleigh, N. C.—July 10-16, Rev. W. J. Andes, Dean.

Valley Young People's Camp (Junior Highs) at Powell's Fort, Woodstock, Va.—August 20-27, Rev. S. E. Madren, Dean.

All these camps are Convention-wide except the Valley Camp at Powell's Fort. We will have further information concerning all these camps in the near future. This information will be sent to all pastors and superintendents of the Convention.

KENNETH D. REGISTER,
Director, Y. P.'s Work.

SPEAKERS ANNOUNCED FOR INTERNATIONAL C. E. CONVENTION TO BE HELD IN TORONTO.

Dr. Leslie C. Sayre, Dr. James McCracken and Dr. Dicran Kassouny will be among the leading speakers at the 40th International Christian Endeavor Convention in Toronto, Ontario, Canada, July 5 to 10, according to announcement by the program committee. Youth from all United States and Canada will attend.

Dr. Sayre, who is secretary and editor of the adult division of the Missionary Education Movement of the United States and Canada, will address the Friday mass meeting when the theme will be "Build With Christ Through World Friendship."

The morning quiet hour services will be conducted by Dr. McCracken, pastor of Riverside Baptist Church, New York, formerly of McMaster University, Hamilton, Ontario.

Dr. Kassouny, who has been president of the Syria-Lebanon Christian Endeavor Union for eleven years, will be a speaker at the Sunday afternoon popular meeting. He is now taking advanced studies in medicine at the Deaconess Hospital, Milwaukee, Wis. Last summer, Dr. Kassouny was a delegate to the World's C. E. Union Conference at Bournemouth, England.

A parade with more than 10,000 delegates from Canada and the United

States expected to march, has been planned for Saturday afternoon.

Arrangements are being made to have a daily question and answer radio period conducted by Dr. Daniel A. Poling. At the morning assembly periods talks on Christian Endeavor will be given by the Rev. P. Marion Simms, associate general secretary.

Speakers for evening programs at the convention who have already been announced by the program committee are Dr. Daniel A. Poling, president of the World's Christian Endeavor Union; the Rev. Ernest R. Bryan, general secretary of the International Society, and the Rt. Rev. C. Ritchie Bell, president of the Canadian Christian Endeavor Union.

A LETTER FROM JAPAN.

A letter to the Sunday school children of America from the Sunday school children of Hiroshima, Japan, has been released by Dr. Paul H. Vieth, who recently returned from a year's work in Japan as religious education consultant to General MacArthur's staff. The letter was released through the International Council of Religious Education. The text of the letter follows:

To the Sunday School Children
of America:

To this day we have received many gifts and letters from our American friends. We, members of the Sunday school, were able to get back on our feet with your encouragement and sympathy.

Our American friends and ourselves are all branches of the Vine, One Body of Christ.

We wish to continue this friendship forever. We have been able to rebuild our church school with your sympathy and prayer. Today is our joyful dedication day. We want to express our heartfelt gratitude.

FUMIO OHNO,
Nagaregwa C. S.,
Hiroshima, Japan.

The letter was written by a Japanese girl during recent dedication ceremonies for a rebuilt church school building in Hiroshima.

Dr. Vieth is a professor of religious education at Yale University Divinity School, New Haven. He was formerly a staff member and has served as chairman of many important committees of the International Council.

TWELVE CHARACTERISTICS OF CHRISTIAN ENDEAVOR.

1. Christian Endeavor is a Christ-centered youth organization whose essential principles are: Confession of Christ, Service for Christ, Loyalty to Christ's Church, and Fellowship with Christ's people.

2. It has a dynamic name which at once declares its purpose and objective.

3. It has made an outstanding contribution through nearly seventy years of service.

4. It has maintained a wholesome tradition and has developed a great reservoir of respect and goodwill.

5. It emphasizes the covenant basis of membership, which is expressed in commitment to a common statement of Christian purpose.

6. It is a voluntary group committed to specific objectives.

7. It has universal adaptability.

8. It has a warmly evangelical program but does not neglect social emphases.

9. It is an outstanding recruiting agency for full time Christian service.

10. It employs the "learn by doing" technique.

11. It develops loyalties to the local church and denomination.

12. It develops an ecumenical outreach that is not only national but worldwide.

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FOR THE CHILDREN

(Continued from page 10.)

and cause him to become introspective."

"Yes—turn his mind in on himself and his grandfather's neglect. I'll speak to Grandpa about partiality and ask him to favor Robert for a while; we'll see if it will make any difference."

Several weeks later Mrs. Watson met her friend at a party. "You diagnosed my difficulty correctly," said the former. "You know Father is one of the kindest of men, and when I pointed out the results of his favoritism he blamed himself severely for his shortsightedness. He has used great tact in shifting the emphasis of his favor, and now Robert fairly basks in his grandfather's approval, and the boy is so happy and serene. Also, the children take more interest in each other, and their scuffling is more playful. I can see, too, that Robert is less secretive and is developing more confidence in himself."

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

TURNING TOWARD THE CROSS.

LESSON I—APRIL 3, 1949.

MEMORY SELECTION: *If any man would come after me, let him deny himself and take up his cross and follow me.*—Mark 8:34.

LESSON: Mark 8:27-9:1, 31-34; Luke 9:28-36, 51.

DEVOTIONAL READING: Philippians 2:5-11.

The Christ.

Jesus had been with His disciples intimately for some time now. He felt the time had come for Him to question them about the conception which men in general, and they in particular had of His person and His mission. Thus it was, that while they were apart from the crowds, in a kind of retreat in the Northern part of the land, He asked them, "Who do men say that I am?" Their reply was illuminating and suggestive. There was a division of opinion among men as to whom He was, but they all agreed that He was a great man, one of the prophetic line, and among the greatest—John the Baptist, Elijah, Jeremiah, or some other prophet. He was no ordinary teacher or preacher.

Then turning to them again, He asked, "But who say ye that I am?" Peter, acting as Jesus said under the inspiration of the spirit of God promptly replied, "Thou art the Christ, the Son of the living God." To be sure Peter did not know all that was involved in the words, the Christ, or the Son of the living God in the sense of giving them a theological definition. But he was saying that out of their intimate association with Him, and out of the observation of Him, they felt that He was indeed God's Anointed, that He was the fulfilment of the hopes of Israel. For them at least, Jesus was God's Christ, God's Messiah.

Strangely enough Jesus charged them that they should tell no man. The time was not ripe to make a public announcement of His Messiahship. The people were not ready for it, and an announcement now would interfere with His as yet unfinished task. Furthermore they had to be instructed in the deeper and the stranger meaning of what the Messiahship really meant and demanded.

The Cross.

Hard upon their recognition of Him as the Messiah or the Christ, Jesus began to teach them that He must suffer many things and be rejected by the elders and the chief priests and scribes, and be killed, and—we must not forget these words either—that "after three days rise again." He told them plainly and openly. It was too much for Peter, and he took Jesus to task for the words and rebuked Him soundly. The idea of the Messiah suffering, the idea of God's Son being treated thus. But it was true. Indeed it was embedded in the divine plan. His saving ministry was to be effected by His suffering and by His death. Peter's words came as a subtle temptation, and Jesus promptly rebuked him. The Cross had already long ago cast its shadow across His path.

But more this principle of the denial of self was the law of discipleship. The disciple is not above his Lord. "If any man would come after me, let him deny himself, and take up his cross and follow me," said Jesus. One must turn from self as the center of life if he would be the Master's disciple. Self-denial is the first law of discipleship, whatever may be the first law of life. One trouble with much modern religion is that there is no Cross in it.

Confirmation.

The Transfiguration undoubtedly had a double significance. In the first place it deepened the faith of the disciples in their Lord and prepared them in some measure at least for what lay ahead. Moses and Elijah were names to conjure with among the people of Israel, and as representatives of the law and the prophets it gave dignity and meaning to the Transfiguration when these towering personalities appeared and conversed with the Master. Furthermore the voice that came out of cloud saying, "This is my Son, my chosen; hear ye him," had a tremendous effect. It made an indelible impression on Peter for when years later he wrote his letter to his fellow Christians in an effort to bolster their faith and to strengthen their loyalty, he referred to the voice which they heard which came from heaven when they were with Him in the holy

mount. In spite of the fact that He must be humiliated, indeed, by virtue of that fact, the Father was well pleased with His Son.

The Transfiguration also strengthened the Master for the ordeal that lay ahead of Him. Moses and Elijah spoke with Him of His "decease" or His "departure" which He was about to make. We do not know what they told Him about that unknown world of the spirit about which we know so little. But they use a word that means much. It was not death as a dread or final thing, but a departure, a going out into another world and another life where personal values were conserved. As the Son of Man the Son of God must have thanked God and took courage.

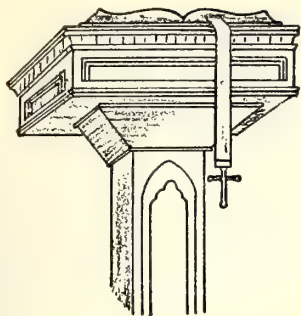
The Consecration.

"And it came to pass, when the days were well-nigh come that He should be received up—there it is again in another way, received up—He steadfastly set His face to go to Jerusalem. He had put His hand to the plow and He did not look back. He had made His decision to drink the cup to the last bitter dregs and He would not be swerved from His high purpose. Jerusalem was the place where the issue would be settled, and to Jerusalem He would go. He never had courted danger nor had He presumed upon the plans of God. But when in the voluntary obedience to the Father's will, it became necessary for Him to go to the Cross, He set "His face like a flint" as one version has it, and steadfastly set His face to go to Jerusalem. How important and determinative moments of insight and high resolve are. For tasks in hours of insight willed can be through days of toil fulfilled. All of us need those moments of surrender and commitment to high purposes which strengthen and stead the soul in times of stress and strain and which sustain us in the hours of crisis.

DISREGARDING GOD.

I know a mother who as an idiot child. For it she gave up all society, almost everything, and devoted her whole life to it. "And now," said she, "for fourteen years I have tended it, and loved it, and it does not even know me. Oh, it is breaking my heart!" Oh, how the Lord might say this of hundreds here! Jesus comes here, and goes from one to another, asking if there is a place for Him. Oh, will not some of you take Him into your hearts?

—D. L. Moody.



WEIGHED IN THE BALANCES.

Sermon Given on "The Church and Economic" Sunday

By REV. BERNARD V. MUNGER,
Chapel Hill, N. C.

As a spokesman for Christ in the Church, the preacher should point out the features of our society which are contrary to God's will, and which make it harder for you and me to live Christian lives. As Christians, we should all give serious consideration to those features of our society, to the end that we both understand wherein they are contrary to God's will, and have some grasp of how we are to live if we would overcome the difficulty they present to our Christian living. God grant that as we consider the relation of our faith to our economic life, we may all move in the direction of fulfilling our Christian duty!

To talk about the injustices and inequalities of our Capitalistic system would be like condemning a robber for having bad breath. We should get right at the fundamental principles undergirding the economic system called Capitalism. And, though that will take a bit of analysis which runs the risk of becoming academic, it should be worth the extra attention that it takes, for it will help us to understand the contradiction between the Capitalistic view of this world and the view of the world which is shared by Christians. You see, Capitalism really got under way when Adam Smith, and others like him, declared economics to be a science, to be the working out of natural processes. Adam Smith set forth this interesting proposition: "The natural effort of every individual to better his own condition, when suffered to exert it with freedom and security, is so powerful a principle that it is alone, and without any assistance, capable of carrying on the society to wealth and prosperity." Out of the expressions of man's natural selfishness, there would come satisfactory economic life. Why? Because this was "Natural Law" in action. Such a belief could only have been expounded success-

fully in an age when the predominant scientific view was that the world-processes were but the pre-determined, mechanical operations of Natural Law. So, when economics became a science it, too, proclaimed that its pronouncements were but the description of "natural" processes. Thus, the God of Capitalism is "Natural Process," and the will of the God of Capitalism is "selfishness given free expression." The end of these "processes" when unrestrained, would be the wealthy, prosperous society. Such a society, Capitalism assumes, would be a wholesome society.

Now, that would be just so much "academic theory" were it not for this point: this is an assumption that natural, selfish, fallen man can develop a wholesome society on the basis of the natural expression of his instincts, his desires, his urge to better his own conditions. That, you see, is nothing short of a downright denial of the whole Biblical point of view! The Biblical point of view is that natural, selfish, fallen man is absolutely incapable of creating a society in which justice, brotherhood, and peace prevail! The Biblical point of view is that men must be redeemed by God before they can live in obedience to God's will, and that only those who are obedient to God's will can achieve peace, brotherhood, justice, and love! Thus, from the Biblical point of view, this basic concept of Capitalism is erroneous. There is really no greater error than to declare that natural man, sinful, fallen, selfish man, can, on his own, work out that type of society which will be wholesome, just, and peaceful!

Capitalism, by insisting that its principles were "scientific" and in accordance with "Natural Law," joined readily with the other scientific views of life and insisted that the principles of morality, humanitarianism, and theology did not apply within the "scientific domain!" Thus, from that day forward, whenever the humanitarian, the moralist, or the theologian spoke critically of Capitalism and demanded a change, the answer always came back simply and dogmatically: "Would you tamper with Natural Law?" Until one of the present-day defenders of Capitalism can say: "The love-gospel, condemning all self-assertion as sin, is a false approach to the problems of life!" Remember that God sent Christ to proclaim the love-gospel in all its fullness. Then listen to this true child of a capitalistic economy say, in effect, God just doesn't have the true approach to the

problem of life! I would have you hold on to those facts about our economic system, for not to know its principles for what they are, is not to understand why the Christian understanding of life is considered completely irrelevant to our economic life, and why the role of religion, throughout the days of Capitalism's orgy, was considered an entirely private and interior role, having nothing really compelling to say to this whole area of living!

Put into common oft-repeated words, this means that "business is business" is the insistence of Capitalism. "Business is business," and nothing else. Business is business, and it operates according to its own "natural" laws! Let the moralist, the theologian, the humanitarian, and the reformer rave about the will of God. That is for private life! All talk about selflessness, about justice, about love, and about cooperation is talk about irrelevancies. Business is business, and it thrives on selfishness and competition.

That should help us understand why the basic questions in our economic relations have not been "is it just, is it fair, is it productive of community, is it conducive to the good life for all?" Rather, there has been but one question: "Does it pay?" God forgive us Christians who have even agreed with these blasphemers of God and allowed them to convince us that questions of justice, community welfare, and God's will as revealed in Christ, were always to be conditioned by the prior question: "Does it pay?" God forgive us for allowing the very principles of Christian behaviour to be mocked!

God, however, is not mocked. We've already paid a high price for our attention to the natural and the material, and our neglect of the spiritual! And it looks as if we'll continue to pay. For God's judgment which has been upon us in depression, and sufferings, and wars, in the past, is now upon us in the haunting spectre of Communism. This Communism which now makes us afraid and despairing, is God's judgment upon us. And oh, the irony of such judgment. For it was Capitalism which gave birth to the very ideas which gained a new interpretation in Communism. Where, for instance, did Communism get the idea of economics as the primary and motivating cause of all human history, if not from the Capitalistic system which claimed in word and deed, that the primary purpose

(Continued on page 15.)

The Orphanage

The big tractor balked last week. And it cost \$300 to get her started again.

Fish for dinner were enjoyed very much last week. Fish are not produced on the farm, so they were a real treat.

Miss Hattie Brakefield is back after spending a few days in the Alamance General Hospital.

Easter dresses are beginning to arrive, and the Easter parade for the girls and boys looks very promising.

The recent cold snap played havoc with eight acres of wheat which, up until that time, promised to bring in a big crop.

Mr. Less Wagoner took one of the boys to McPherson's Hospital in Durham last week. He was suffering with a sinus infection.

The dairyman reports that very soon now the milk production will pick up quite a bit. Springtime has something to do with it.

A big need: China, the hotel kind which doesn't break easily, for two buildings. The Young Adult Class of the Burlington church is planning to provide it for the Baby Home.

Two children, who underwent very serious eye operations several months ago, were carried back to Dr. McPherson's Hospital in Durham for a check-up last week. Mr. Wagoner says the eyes of both were found to be in excellent condition.

Three girls from the orphanage are in the senior class of high school this year. The members are planning a trip to Washington soon to see the sights. The minimum cost is \$20. Wouldn't you like to send one of these girls?
IRIS HOLT McEWEN,
Member, Board of Trustees.

REPORT FOR MARCH 24, 1949.

Sunday School Monthly Offerings.

Amount brought forward	\$1,818.51
Eastern Va. Conference:	
Newport News S. S.	13.25
N. C. & Va. Conference:	
Tryon, Ersk. Mem.	\$ 95.00
Tryon, Ersk. Mem. S. S. .	10.00
	105.00

Western N. C. Conference:	
Pleasant Ridge	\$ 65.00
Pleasant Union	11.88
Shady Grove	3.50
	80.38
Va. Valley Conference:	
Linville	17.94
Ala. Conference:	
Bethany	8.00
Total this week from churches	
	\$ 224.57
Total this year from churches	
	\$2,043.08
Special Offerings.	
Amount brought forward	\$2,622.71
Mr. Hughes, children	\$ 45.00
L. S. Holt	150.00
V. R. Holt	12.50
Chapel Hill W. M. Society	10.00
Mr. & Mrs. C. M. Fields,	
Easter	5.00
	222.50
County:	
Vance (Proctor children)	30.00
Total this week from	
Special Offerings	\$ 252.50
Total this year from	
Special Offerings	\$2,875.21
Grand total for the week ...	
	\$ 477.07
Grand total for the year ...	
	\$4,918.29

In Memoriam

HOLLAND.

In loving memory of Mrs. Mary Rawles Holland who was called to her heavenly home December 15, 1948, we, the members of the Missionary Society of Holy Neck Congregational Christian Church, wish to honor her memory and express our appreciation for her faithful life.

Therefore, be it resolved:

1. That we bow in humble submission to the will of our Heavenly Father who doeth all things well.
2. That in her death, we have lost a loyal and devoted member.
3. That we extend to her loved ones our sincere and heartfelt sympathy and pray God's blessing upon them.
4. That a copy of these resolutions be sent to the Christian Sun for publication, one sent to the family, and a copy be entered on the records of our society.

Mrs. W. JOHN NORFLEET,
Mrs. LUTHER GRICE.

REDD.

On January 2, 1949, God in His infinite wisdom and great love called from our midst our oldest member, Mrs. Mollie Redd. She had been a member of Bethlehem Christian Church, Nansemond County, for seventy-six years. She was a good neighbor, a devoted mother and always untiring in her efforts to serve those she loved.

Therefore, be it resolved:

1. That this church has lost a beloved member for whom we mourn.
2. That we extend to the bereaved family our heartfelt sympathy and etrnest prayers.
3. That God's blessings may fall upon their sad hearts and give them comfort.

4. That a copy of these resolutions be sent to the family, one placed on our church records, and one sent to the Christian Sun for publication.

Mrs. J. E. HARRIS,
Mrs. TOM POOLE,
Mrs. ANNIE R. SMITH,

JONES.

Mr. Fleming B. Jones passed away at his home near Nathalie, Va., on December 21, 1948, at the age of 63. He was a member of Liberty Christian Church.

Mr. Jones married Miss Mattie Guill, and his death occurred on their 38th wedding anniversary. He is survived by his wife; three daughters, Mrs. Elsie Jones, Mrs. Anne Silby and Mrs. Henry Frank of Rice, Va.; four sons, Hersey, Herman, Ernest and Lawrence; and four grandchildren.

The funeral was conducted at Liberty Christian Church by the pastor, Rev. Mark W. Andes and assisted by Rev. O. D. Burnette. The burial was in the church cemetery.

May the Father God strengthen the family in this and all times of need.

JUDKINS.

Josephus C. Judkins, 71, died March 15, 1949, at his home at 300 York Street, Suffolk, Va. He is survived by his wife, Mrs. Georgia Pierce Judkins; a daughter, Mrs. R. E. Johnson of Nansemond County; four sons, L. J. of Martinsville; L. T., J. E. and J. T. of Suffolk; a sister, Mrs. Minnie Spivey of Bethel, N. C.; and six grandchildren.

His was the kind of life that exalts the Christian home, the dignity and beauty of honest, faithful work, and the worship of God in the church Sunday after Sunday. Of his kind it can be said: "They are the salt of the earth."

The funeral was conducted by his pastor, assisted by the Rev. E. D. Poe, interim pastor of the First Baptist Church of Suffolk. The attendance was large and the flowers beautiful. May God's divine blessings be upon the bereft.

JOHN G. TRUITT,
Pastor.

HOLLAND.

Mrs. James L. Holland, 79, died February 26, 1949, at her home, 425 Jackson Street, Suffolk, Va., after a long illness. Mrs. Holland is survived by her husband and five daughters: Mrs. H. A. Spivey, Petersburg, Va., Mrs. C. B. Thompson, Nansemond Co., Mrs. Oscar Beaton and Mrs. Ervin C. Wilkins of Suffolk, and Mrs. J. H. Moore of Portsmouth, Va.; five sons: J. E. Holland of Hopewell, S. H. Holland of Cape Charles, Linwood Holland of Norfolk, Paul and Godwin Holland of Suffolk; a brother, John Godwin of Windsor; 25 grandchildren and 12 great-grandchildren.

Mrs. Holland was well known for her Christian life and devotion to her large family. She was a member of the First Baptist Church of Suffolk, and mother of the superintendent of the Primary Department of the Suffolk Christian Church Sunday School, Mrs. Ervin C. Wilkins. The funeral services were conducted by the writer, assisted by Rev. E. D. Poe, interim pastor of the First Baptist Church of Suffolk. A very large congregation of friends of the family attended the funeral. May our gracious heavenly Father comfort the bereaved.

JOHN G. TRUITT.

WEIGHED IN THE BALANCES.

(Continued from page 13.)

of man was to acquire wealth and prosperity? Would Communism have dared declare that morality and religion have nothing to say to economics, if Capitalism had not already declared that and got away with it? Would Communism have dared declare that the selfishness of a class was blessed by Natural Law, had not Capitalism already declared the selfishness of men to be so blessed? Would Communism have ever dared declared that its principles were beyond criticism by moralists, theologians and humanitarians, had Capitalism not already declared an economic system "scientific" and thus, impervious to criticism? Communism, in large part, is but a contrasting expression of the same principles which underly Capitalism. Which is why some of the most penetrating Christian thinkers of this generation reject both Capitalism and Communism, because they have both sprung from the same source of error, and are both destructive of personality and community! Capitalism and Communism are twin errors, because they both deny the need for God's redemptive activity in Christ, and put their trust in "natural man" as he follows the processes of "Natural Law." That is why the Amsterdam Assembly of the World Council of Churches could say: "The Christian Churches should reject the ideologies of both Communism and Capitalism, and should seek to draw men away from the false assumption that these extremes are the only alternatives." So spake many Christian leaders—yet, so great has been the power of Capitalistic propaganda over us, that there are many who call themselves Christians who today suspect the "loyalty" of those who in the name of Christ criticize an a-moral and anti-Christian system. It is to such a pass that we have come!

II.

But, what then shall we say to these things? Is there something constructive that we can say, and do? I think so. I would give you these brief suggestions, and hope that you apply them on your own, as you seek to bear Christian witness in this area of life.

We should be moved first to humble penitence because of our share in continuing this lie that there is a whole area of life which can declare its independence of God and His will! Would God that each and every one of us were truly sorry for the way we have contributed, knowingly or un-

knowingly, to the idea that business is business, and that selfishness makes for good economics.

Secondly, we should be moved to thanksgiving to God Who in His mercy has greatly mitigated the evil of capitalism. Only the mercy of God has made it possible that we should even think Capitalism sufferable. He gave us such a world of abundance that even our exploiting selfishness has been unable to deplete its great resources. In spite of our selfishness which is against His will, our wastefulness, and our downright denial of all ideas of stewardship, His world can still supply our extravagance.

But we should also be thankful that God, in His mercy, has so strengthened our humanitarianism, our morality, and our religion that we have been able to act in ways which have greatly mitigated the evil of capitalism. That is something we Christians have been so slow to declare, and give thanks for. Justice, mercy, social concern, humanitarianism, and philanthropy have all mitigated the evils of capitalism. And, all these things come from God. Let thanks be given then, that even a system based upon natural selfishness could not keep His ways from expressing themselves.

Still further, we should thank God that He has inspired in this country such a love for democracy, that our country has always been at least as much a democracy, as it was a capitalistic country. For it has been that which has made it possible for us to mitigate the evils of capitalism

through protective legislation. Therein lies not only a cause for our thanksgiving, but our opportunity for further nation-wide progress.

Finally, let us stand obedient before God who has given us so much guidance in Book and Saving Lord. Let us confess with sincerity that Jesus and the New Testament have more to speak to us about the meaning of life and about behavior in life, than we can find any where else. Would God, that we who call ourselves Christians were convinced that Jesus' teachings must be taken into account by Christians, in all areas of life. Whether it pays or not! Would God that you and I would go forth into tomorrow, committed to such a living expression of God's will that those who see us would get an exhibition of how "God's redeemed" live, and become convinced that only the redeemed of God can live in community, in justice, and in peace! . . . That is our calling, yours and mine. And one of the hymns which puts it simply, and convincingly, is this prayer-hymn of dedication:

Forth in Thy Name, O Lord, I go,
My daily labor to pursue,
Thee, only Thee, resolved to know,
In all I think, or speak, or do!
Amen.

There can be no true recovery from war until people regain their dignity as human beings. Food, clothing and material aids are of little use unless people have the desire and the will to live.

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Report of African Itinerary

By JOHN A. RUELING

After our few days on the hot desert coast where so many Africans from the interior have to go to work, Dr. McKeith and I have come up into the highlands where the bulk of our work is. It is now the rainy, or summer season. Many of the days are sunny, too much so for comfort, but at times the rain



DR. RUELING

comes down for long periods of time in a fine drizzle, and at times in pouring torrents. It really is an experience to drive along, as we have several times, with rain coming down so hard that they you can hardly see more than a hundred feet ahead and over roads that tax not only the frame of the sturdiest truck but the frames of the passengers as well. A few days ago, just at dusk, an unexpected lake in the road wet the ignition of Rev. Samuel Coles' International ton truck that we were traveling in and we stalled. Fortunately there was a lull of about ten minutes in the pouring rain, and we were able to get going again, much to our relief, as we were in the middle of a scrub forest perhaps ten miles from even the most primitive native dwelling, thirty miles from a country trading post, and 125 miles from a garage.

During the past few days we have visited a number of "outstations" and "centros." A "centro" is a place where an ordained pastor is located, with a large school, and frequently a nurse. To each centro are attached a number of outstations or villages, each with its village leader. Each village has a school, and perhaps children to go on into the centros where they live in "boarding departments," that is, in huts they build themselves and eating food they raise themselves, all under the supervision of the elders of the village.

Elende Mission Station, where Miss Mary Hurlbut, Rev. and Mrs. Carl Dille and Dr. and Mrs. Henry McDowell are located, serves an area as big as several New England states, with five centros, 384 outstations, 6,000 full church members, 5,000 catechumens, an uncounted number of school children. The Africans themselves carry the whole burden, except for the training work done at the central station. Of course the missionary staff gets out into the centros and villages as much as possible, but with such a large number it is impossible to visit many in the course of a year.

It has been our privilege to visit a number of centros and villages in both the Elende area and in the Galangue area where Rev. and Mrs. Sam Coles are the only missionaries. We have never failed to get a most enthusiastic reception. The people of the village frequently spend days cutting a road through the bush so that we can get to them for an hour's call. As we approach we find them lining the road on both sides, singing songs of welcome and pelting the car with leaves and flowers. They show us their villages with pride, singing to us beautifully, and listen carefully to what we have to say. These Christian villages really show in a remarkable way what the Church can do for Africans, and, more important, what they can do for themselves when shown how.

1844 - Over a Century of Service to the Denomination - 1949

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CI.

RICHMOND, VA., THURSDAY MARCH 31, 1949.

NUMBER 13.

NORTH CAROLINIAN HEADS YALE DIVINITY SCHOOL.

The Christian Sun congratulates Liston Pope on his appointment as Dean of the Yale Divinity School. Dr. Pope is on leave now studying social relations in Liberia and South Africa, but will return at the end of this semester to assume his new duties. He follows two great Deans: Charles R. Brown and Luther A. Weigle.

Dr. Pope is a sociologist as well as a minister. A native of Thomasville, North Carolina, he attended Duke University where he received his Bachelor of Arts degree in 1929 and his Bachelor of Divinity degree in 1932. He and the Editor of The Christian Sun were classmates at Duke.

He has been visiting speaker for endowed lectures at eight other colleges and seminaries including the Hebrew Union College in Cincinnati and received nine honorary degrees.

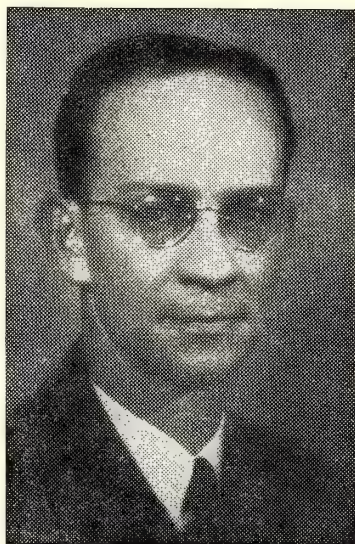
He was director and assistant pastor of Church at High Point, 1932 to 1935, and then went to Hartford, Connecticut, to Humphrey St. Church from 1935 to 1938. He served as assistant professor of social ethics on the Yale University from 1938 to 1944 and as associate professor from 1944 to 1947. In 1947 he was appointed Stark Professor of Social Ethics.

In 1940 he received the John Addison Porter Prize for his doctoral thesis on the relation of the mills to the southern community. This thesis was later expanded into a book, "Millhands and Preachers," and is still widely read by both sociologists and clergymen.

From 1944 to 1948 he was editor of "Social Action," the monthly magazine of the Council for Social Action of the Congregational Christian Church, and he was chairman of the Industrial Relations Division of the Federal Council of Churches from 1945 to 1946. He has been active in promoting the merger with the Evangelical and Reformed Church.

He is married to the former Miss Bennie Howell of Durham, North Carolina. They have two children.

Among Yale graduates representing the Southern Convention are: D. J. Bowden, H. G. Councill, Jr., A. Lanson Granger, H. S. Hardcastle, R. L. Jackson, F. C. Lester, W. T. Scott and J. H. Smith.



DEAN POPE

News Flashes

Rev. William A. Grisson of Warrenton, N. C., is supplying the pulpit of our Church in Franklin, Va.

Lectures on Preaching at Yale Divinity School April 26-28. Professor James Muilenburg will give the Taylor Lectures.

Funeral services for Mr. John A. Williams were conducted at Franklin by Drs. W. T. Scott and L. E. Smith on Wednesday of last week.

Rev. Bernard V. Munger of Chapel Hill was the speaker last Sunday evening at the North Carolina Youth Rally held at Amelia Church, Clayton.

The Rosemont Church bulletin of March 13, says: "Only \$600.00 stands between us and the actual beginning of the work on the new Sunday school building."

Services of First Church, Ashtabula, Ohio, of which Rev. Robert Kimball is the minister, are broadcast over the local radio station on the second and fourth Sundays.

Dr. John G. Truitt announces that revival services are being held this week through Sunday at the Suffolk Church. Dr. Frank Sayers of Petersburg is the evangelist.

Rural Life Sunday is May 22. A special order of service for Rural Life Sunday may be obtained at 50 cents per hundred from the office of Dr. Thomas Alfred Tripp, Director of Town and Country Work of our denomination, 287 Fourth Avenue, New York 10, New York.

Rev. Tucker G. Humphries, minister of the Southern Pines Church for the past seven years, has accepted a call to become pastor of the Reidsville Church, effective April 24. Mr. Humphries succeeds Rev. Joe A. French who on April 1, begins his pastorate at our church in Lanett, Alabama.

The Fifth Annual School for Town and Country Religious Workers, Emory University, Atlanta, Ga., will be held July 5-22, 1949. The total cost will be \$72.50. There are a limited number of scholarships available to our rural pastors. Any one interested

should contact Supt. Scott. It would be a good investment for some of our churches to make it possible for their pastor to attend this school.

Mr. Millard Jackson of Winston-Salem, father of Helen Jackson, passed away on March 18. The funeral was held in the Congregational Christian Church of Winston-Salem, and from there the body was sent to Oblong, Illinois, Mr. Jackson's home. Rev. W. J. Andes, pastor of the Winston-Salem Church, drove the family of Mr. Jackson's to Oblong, where burial services were held. Helen Jackson is a student at Elon and a very active officer in the Convention Pilgrim Fellowship.

Dr. Daniel A. Poling, president and editor of *The Christian Herald*, has been invited to visit Japan by General Douglas MacArthur and Colonel Roy Parker, Senior Chaplain of the United States Army in Japan. He is leaving about April 1 for an extended tour through Japan and through South Korea. As a member of the President's Committee on Religion and Welfare in the Armed Forces, Dr. Poling will devote most of his time gathering information for this group. During his visit, he will conduct pre-Easter conferences with many of the resident chaplains. He will also be the speaker at the Easter sunrise service in Tokyo. Dr. Poling, who has been president of the World's Christian Endeavor Union for over twenty years, will also visit Christian Endeavor leaders in Korea and Japan.

Chicago Theological Seminary conferred the degree of Doctor of Divinity upon Dr. Hiroshi Hatanaka during Ministers' Week. In the citation, President A. C. McGiffert said: "Hiroshi Hatanaka, President of Kobe College; world traveler; humble, stouthearted, independent, able leader in the higher and hopefuller education in your native Japan; symbolizing in your person the blessings of the tie that binds hearts in Christian love even when war snaps the ties that should bind the nations; minister of the gospel of Jesus Christ who is our peace, who made both one and broke down the middle wall of partition; on recommendation of the Administrative Council and by the authority of the Board of Directors of The Chicago Theological Seminary, I confer upon you the degree of Doctor of Divinity, *honoris causa*."

UNION CHURCH OF NORTH MIAMI, FLORIDA.

Since Dr. V. T. Crawford was formerly a pastor in the Southern Convention, I am glad to give the readers of *THE CHRISTIAN SUN* a brief account of his work in Union Church of North Miami. Dr. Crawford became pastor here on November 3, 1946. Since that time the active membership has doubled, and the attendance at both Sunday school and church services have increased five hundred per cent. A mid-week prayer meeting has been organized, and for the past sixteen months the church has had Sunday evening services.

The church building has been improved and beautified in various ways. A lovely set of chimes has been installed together with an efficient public address system. The old parsonage has been made over into Sunday school rooms. With new piano and new kitchen equipment, the old parsonage now fills a much-needed place for social meetings, young people's and women's work. A lovely new parsonage has been erected, and is now occupied by the pastor and his family. Truly a miracle has been wrought at North Miami!

J. HOUSTON GRIBBLE.

NEW RELIGIOUS FILM.

An important milestone in religious cinematic history was made with the showing of "I Am With You," a religious motion picture, by a major New York theatre. A feature length film produced under the auspices of the Church of Sweden, "I Am With You" is the first church picture to be accorded this distinction.

Widespread distribution plans include the showing of the film in tens of thousands of churches throughout the country where it will be seen by millions of churchgoers. The Religious Film Association will distribute the picture.

Attempts to show religious films commercially heretofore have met with little acceptance. Even when the picture compared technically with the Hollywood product, exhibitors considered church films a poor boxoffice risk. But "I Am With You" broke the barrier. The general excellence of production values and the outstanding photography along with the dramatic story line convinced commercial management that people would want to see it.

(Continued on page 14.)

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

THE CHRISTIAN SUN SITUATION.

As president of the Convention I feel it my duty to tell THE SUN family the serious situation which faces us in the matter of our church paper. It is costing more to publish it—much more than we are receiving from all sources. The Board of Publications, Rev. W. E. Wisseman, D. D., chairman, and his fellow members would like to know what our entire Southern Convention constituency wishes us to do in this matter. We cannot keep running up a deficit. As a matter of fact the Board of Publications at a former meeting of the Board of Directors called our attention to the situation and were just about ready to recommend that we discontinue publishing it. After much discussion pro and con it was decided to carry on until the April meeting of the Board. That meeting has been officially called for April 19 and 20 at Elon. This situation is brought about by increase in the price of paper, and other printing costs, and by a lack of subscriptions.

Something is about to happen to THE CHRISTIAN SUN. Something has to be done about it. Increasing the subscription price to \$3.00 a year will be necessary unless we get new or additional sources of revenue, and even then we will need new subscriptions and prompt renewals at the new rate. At the present time subsidies to help finance THE CHRISTIAN SUN are being paid as follows: Mission Board, \$1,000; Orphanage, \$900; Elon College, \$900; Convention Fund, \$900, and the Board of Christian Education, \$200—a total of \$3,900. There are in the neighborhood of 1,800 paying subscribers, which at \$2.00 a year amount to \$3,600. This makes a total of about \$7,400. At the present time costs are at the rate of \$8,240 a year per 2,000 copies plus some miscellaneous expenses like cuts and stereotypes, etc. This gives us a mounting deficit of around \$1,000 a year.

What shall we do? Do the members of our churches want THE SUN continued? Are they willing to have the price increased to \$3.00 a year that we may cease going in the red? Even at that price we must maintain a list of at least 1,800 in order to have a margin. Send your replies immedi-

ately to Dr. W. E. Wisseman, 315 N. Edgeworth St., Greensboro, N. C., please!

JOHN G. TRUITT, *President,*
The Southern Convention.

LONG MISSIONARY CAREER ENDS.

Rev. J. Riggs Brewster for thirty-five years a Congregational Christian missionary in the Near East under the American Board died March 17 in the Baker Memorial Hospital, Boston. Mr. Brewster was flown to Boston from Greece following a serious operation.

A member of the famous missionary family of Riggs, distinguished for its languagistic abilities, Mr. Brewster spoke Greek like a native son. He was a Christian educator as well as a church worker and for a time was Mission treasurer with headquarters in Athens. A living example of ecumenicity, Mr. Brewster had a close acquaintance with the Greek Orthodox Churches and often shared in their services. His knowledge of the Zoe, or new life movement, in the Greek Orthodox Church resulted in an invitation from Bishop Gwynne to visit Cairo, Egypt and speak on this movement.

From 1915 to 1945 he was located in Greece, first at Thessaloniki and later at Athens. He was in America for a period of five years (1940-45) and during this time he taught at Thorsby Institute, Thorsby, Alabama, and worked in the Treasury Department of the American Board in Boston, Mass.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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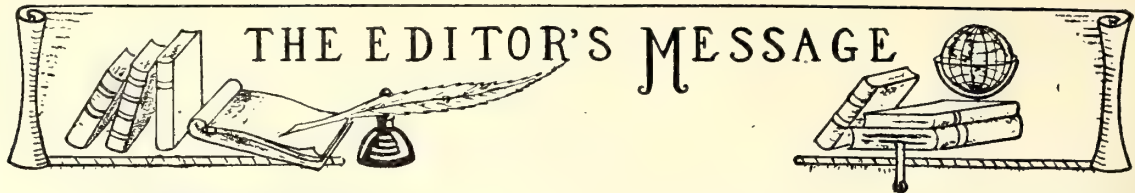
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A PROPHETIC HOUR.

The miracle of radio, technical proficiency, the kindled imagination, international and inter-faith co-operation, made "One Great Hour" a glorious reality. The full results have not yet been tabulated, but widespread and generous response is assured. Redemptive forces are being liberated. We are sharing the immeasurable opportunity of working for the Kingdom. We are not simply marking time. In the spirit of the Master we are helping to wash the dusty, weary feet of the world and feed the undernourished multitudes. We trust that the goal of ten million dollars will be reached.

President Truman's "bold new program for making the benefits of our scientific advances and industrial progress available for the improvement and growth of undeveloped areas" is but a reminder and an amplification of our established missionary program. It is thrilling to realize how much is being done with improved seeds, fertilizers, methods of cultivation, stock breeding; how much with new weapons against disease; how much with visual education and literacy programs; how much with evangelism and social service. We are writing a glorious chapter in the modern Acts of the Apostles. "One Great Hour" means countless good hours. Now begins One Great Effort after "One Great Hour."

WOMEN MINISTERS.

Both Congregational and Christian Churches have left the door open for women ministers. Whereas the Presbyterians refuse ordination to women and Methodists grant only local license, in 1947 there were 233 Congregational Christian women with ministerial standing. And the list continues to grow. It is gratifying to note the number and calibre of young women now entering our ministerial ranks. Here are a few examples, selected from wide reading:

Miss Miriam J. Higgins went to Lemington, Maine in 1946 as assistant minister of the Regional Parish. She had graduated from the Boston University School of Religious Education in 1927. She was ordained to the Christian ministry on May 30, 1948. Miss Higgins attended the Deering Pastors' School last summer. Frances Ross Kelly was ordained as minister and teacher of the Sixth Street Church of Auburn, Maine, on Sunday, November 28, 1948.

Miss Louise J. Brown received a call to serve the Olive Hill Church in Kansas immediately after her graduation from Union Theological Seminary. She began serving as a full-time minister. An ecclesiastical council was called by the Western Association last September to examine her for ordination. Finding Miss Brown a worthy candidate, the council proceeded with the ordination.

Miss Roberta Leslie, formerly an officer in Massachusetts Pilgrim Fellowship and also secretary to the State Secretary of Woman's Work in the state office, was ordained as a Congregational Christian minister at Valley City, North Dakota, on September 24. After leaving Massachusetts, Miss Leslie studied at Schauffler College and at Chicago Theological Seminary.

Religious groups have taken far more seriously Paul's dictum that "women should keep silence in church" than his courageous declaration that "in Christ there is neither male nor female." Sense is more important than sex in the ministry. Genius is more important than gender to the Galileean. It is a dangerous thing to place any arbitrary limit on the leadership of the Holy Spirit.

We are instructed to pray that God will send forth laborers into his vineyard. If God sends them forth, men or women, we need have no fear. To women as well as men the spirit saith, "I have set before thee an open door whom no man can shut." God speed to women ministers!

CONGREGATIONAL MINISTER MEMORIALIZED.

Anthony Mark Wallock made religious history at Lawton, Oklahoma. He served as the pastor of the Congregational Church which has a membership of 322, but he found a nationwide pulpit in the Wichita Mountain Pageant. Mr. Wallock, who had been told by his doctors that he would "not live a year" some 20 years ago, was the founder and motivating genius of a pageant which has now been filmed by Hallmark Productions. He nursed it during its infancy, wrote its annual theme for 24 years, and brought it into the national spotlight before dying last year on the day after Christmas. "The Lawton Story," the name of the film, might well have been "The Wallock Story." Here was a minister of a small church in a small town, but he had a vivid imagination and a great faith. Now Lawton, like Nazareth, has become known to thousands because of its association with Christ.

The new film, which took a year to produce and cost more than \$2,500,000, has a cast of 3,000, most of whom are residents of Lawton and nearby communities. For example, Jesus is played by a bank teller, Mary Magdalene by a school teacher. The pageant has been held in Holy City, near Lawton, for 24 years. Its setting, in the rugged beauty of the Wichitas, is the only permanent replica of ancient Jerusalem ever built. Federal funds paid for the Holy City in 1935. This government grant was the only time in history that the United States has financed a religious service. Only because the pageant is entirely non-sectarian was the grant made at the time.

Each month more than 50,000 persons visit the Holy

City to see its buildings. They include the Garden of Gethsemane, the Rock of Ages, The Tomb, the Walls of Jericho, the walls and gateway of Jerusalem and other Biblical scenes.

Last year more than 350,000 persons sat on the hillside facing the Holy City to see the six-hour pageant of the life of the Saviour presented in 50 tableaux. At sunrise, the Ascension scene marks the end of the service.

The world premiere is being held this week simultaneously in the two theatres in Lawton. All proceeds from the sale of tickets will be donated to the Wichita Mountain Easter Sunrise Service Association, sponsor of the pageant. In this way the \$50,000 ex-

pected to be raised will go toward perpetuation of the annual Easter service.

After its world premiere at Lawton, "The Lawton Story" will be shown in Atlanta, Oklahoma City, Dallas and Cincinnati. Later it will open in sixteen other cities of the nation. Plans call for eventual worldwide distribution.

"The Lawton Story" may be the first of a cycle of films with religious themes. However, it will be the first film in many years that has a Protestant minister as its principal character and the only color film ever distributed of the famed Wichita Mountain Pageant.

Healing By the Roadside

By ELSIE T. CULVER.

I'm writing this from the little town of Nangamangalam, a dozen miles or so from Vellore, South India. I am sitting on one of the side seats of the Vellore Christian Medical College road-ambulance, drawn up in the shade of a great banyan tree, with my typewriter on my lap.

The "ambulance" is really something of an oversized station wagon, transformed into a traveling hospital equipped for anything short of a major operation. The front door is open and from the front seat Dr. Solomon Ponniah, deputy medical superintendent of the Hospital, is interviewing and prescribing for the patients who crowd about the bus. A prescription is more than likely to be a pink "chit" to the two nurses who are giving injections for leprosy from the back of the vehicle. For leprosy is common in this part of India, and since there are no segregation laws, it is on the increase. One of Vellore's most urgent plans is for a leprosarium where active cases can have at least voluntary segregation to keep them from infecting whole families in the crowded one-room huts where most of these people live.

Sometimes the prescription is for some salve, which the dispenser hands out, wrapped in a sheet torn from *Newsweek*. *Newsweek* is distributed free to a large overseas list, including several of the hospital staff, and its slick surface is the best available substitute for a medically sterile ointment jar! At our first stop, one of those who got some ointment was a woman who four days ago was removing a pot of boiling meal from the fire when it broke in her hands, scalding her foot terribly. Her husband carried her here, two miles on his back,

to have the foot dressed and to receive a little extra supply of ointment. I helped support her foot while the bandage was being applied, and felt the grip of her hand, tense with the pain of having the foot as much as touched.

"Surely she should be in the hospital," I said privately to Dr. Ponniah. He was patient with my newness in India. "The share of the hospital budget for my patients provides for fifty," he explained, "and each department of the hospital feels the same need for taking in one more and one more. This morning I had 56 patients, so the food and care that was scarcely adequate for 50 must already be stretched. And who knows what other serious cases we may find waiting for us at the next stop!"

Sure enough, at the very next halt, there was a man with a tumor on his left side the size of a man's fist, and the doctor arranged with him to come in immediately, to have it removed.

There is always a goodly percentage of children. Today most of them seem to have bad colds or infected ears. There have been a few with bad eyes. One feels sorriest, perhaps, for those with leprosy, many of their little faces already showing the leonine appearance that gives the disease its name. Actually, Dr. Ponniah tells me, leprosy in most of these children can be arrested with aid of the new drugs—once Vellore gets the new sanitarium where they can be isolated and receive their injections with the necessary regularity.

Many people believe this roadside service is one of the most important which Vellore offers, bringing as it does first-rate medical skill to those so isolated that they could not possibly

walk the long distance to any hospital or reputable doctor, and so poor that they could not possibly pay for the treatments they receive. There is a box where those who are able to pay are supposed to deposit what they can afford, but few can spare much of anything.

Twice a week the ambulance takes to the road, covering two different circle routes, so that a great number of villages receive calls once a week. The car, with a minimum medical staff of a doctor, two nurses and a dispenser, leaves the hospital early in the morning, with a stock of simple medicines, ointments and hypos. Third and fourth year nurses take turns at this roadside service. The driver announces arrival of the ambulance at appointed spots by a loud honking of the horn, and from the shelter of trees and ditches and occasional houses, the patients come hurrying from every direction.

The first one to greet them is not the medical officer but the evangelist, who always travels with each team. They gather in a circle around him by the roadside, or sit in an attentive group on the hill, while he tells them the Gospel story, prays and distributes picture cards and Gospels, in the languages of the people, to those who can read. Then, while the medical staff works, he answers questions and talks with individuals. Sometimes he gets a group of the children together and tells them a favorite Bible story.

When we drew up to this place, a beautiful spot with rolling hills and abundant shade, Evangelist Walter, who is with us today, asked if I would like to visit a chapel on the top of the hill. From the road we could just see the three white crosses, spaced across the front of its roof, silhouetted against the sky. Following his talk to the people, one of the nurses was to give a short lesson in public hygiene, and while she did so, Evangelist Walter and I walked up the long flight of stone steps that led to the top of the mountain. We could not see the church at all from the steps, but presently we came out on a high, level plateau, in the center of which was set a charming little chapel. It was Buddhist in architecture, but in its rather elaborate decorative design appeared over and over again various Christian symbols, particularly the fish of the early Church (legend has it that the Christian Church in South India was founded by St. Thomas) and above all, the cross. Inside there were no furnishings, so the door could stand

(Continued on page 7.)

CONTRIBUTIONS

SUFFOLK LETTER.

Two hundred and two delegates from twenty-one churches—young people I mean—attended the spring rally of the Eastern Virginia Pilgrim Fellowship at Liberty Spring Church this afternoon (March 27), and took part in one of the best planned programs their organization has had in a good while. Jack Byrd, of Cypress Chapel, presided with dignity, and a spirit of gentleness and consecration. The young people of the Southampton Church led a lovely worship service. George Poole of Portsmouth and Hon. Mills E. Godwin, Jr., both made excellent addresses. Margaret Taylor read the minutes of the former meeting, called the roll and checked in the 202 delegates from the twenty-one churches. John Truitt reported dues received from ten churches making a total in treasury of \$103.00. The offering for the afternoon was \$42.22. But what pleased everyone so much was the four excellent reports by the young people themselves on the work of the Pilgrim Fellowship. Anne Johnson, of Holland, spoke concerning the work being done both for foreign and home mission work; Hugh White, Jr., also of Holland, made an excellent talk on the work of the interdenominational committee; Harry Lee Weaver, of Holy Neck talked on Social Action and cited interesting examples wherein the spirit of brotherhood was set forth; and Audrey Mae Duling, of Newport News, told about the youth program in personal devotions and prayer. The beautiful auditorium of the Liberty Spring Church was practically filled with these young people, and the few elders present were enthusiastic over the spirit, the preparation, and the presentation of the program. God bless our young people.

I have made the above report all too brief but I was anxious to remark that one of Eastern Virginia's great and good laymen—John A. Williams, of our Franklin (Va.) Church—died last week. His was a loyalty unquestioned coupled with a sound wisdom and business judgment that made him a most valuable churchman. A former pastor, Supt. Wm. T. Scott, conducted the funeral in the Franklin Church, assisted by Dr. L. E. Smith, president of Elon, and the Rev. Randolph Gregory, of the Franklin Bap-

tist Church. John A. Williams loved his home, his church, and his business—he was vice-president of Camp Manufacturing Company. He served for many years on the Mission Board of the Southern Convention, and was loyally back of the work of his church both local and Convention-wide. Stronger and finer will our church become when we develop more such laymen as leaders.

Those who attended the final rites more than filled the church, and the floral tributes were beautiful. May God comfort and bless his loved ones left behind, and may they be comforted in the triumphant life which he lived.

JOHN G. TRUITT.

LETTER FROM THE JACKSONS.

American Board Mission,
Shaowu, Fukien, China,
March 10, 1949.

DEAR FRIENDS:

Tomorrow I am off on a two-week visit to the churches of the Kienning Taining district, but before I go, let me drop a line to our friends.

During the past month I have done a good bit of traveling on foot and on my newly purchased motor bike. I was able to buy a vehicle from a sea captain last summer in Foochow and it surely makes traveling easier. Last Sunday I made a trip to Kuandze (20 miles northwest of Shaowu) in less than two hours. It requires one day on foot.

The Kuandze church, once a thriving institution, has now been reduced to a few faithful members. The church building was wrecked by the Communists and have rebuilt. The Roman Catholics have done extensive building there and are quite strong. Although several letters have come from former Christians requesting the Synod to send a minister to them, I suspected that the number of the faithful was few indeed.

The first Sunday in March, Mr. Chang Wen Wei (a lay worker) and I went to conduct a service of worship and to meet the Christians. He, not having a vehicle, walked the day before through a driving rain. Sunday was rainy, too, and the road was rough. Fukien Province does not have a rock crushing machine so it is all

done by hand. As a result, the rocks used to make the road are often about the size of one's fist. It's extremely hard on tires and very rough.

I was quite surprised when over fifty people came to Mr. Kao's home for the worship service. There have been no regular services there for over five years. A number of were young people. I preached from the text "You are witnesses of these things" (Luke 24:48). I drew a parallel between this group and the early Christian disciples. The apostles, with all their faults and weaknesses, were selected by Jesus to be his witnesses. The group was small and the world was evil; but they were the only witnesses he had. If they had not witnessed, the church would never have been born. Even so, this group of Kuandze Christians are his witnesses and must not fail him. It is the responsibility of laymen to witness by their words and deeds to the end that this small group may grow and become a force in bringing His Kingdom to pass here in a divided and suffering China.

After the worship service, we held a business meeting. Several of the members made short talks pleading with us to send them a minister. We told them of the shortage of ministers and that it was impossible to meet with that request, but that in the future, on the first Sunday of every month, one of us from Shaowu would go to Kuandze to conduct a worship service and to visit people in the community. The church people promised to help with his travel and provide entertainment. A young man was picked out to organize a young people's society.

Following the service we were invited to dinner by the district magistrate, Mr. Fu, and we met the town notables. Both the magistrate and his wife are Christians, graduates of our Christian schools. They have promised to help the infant church.

Following the service, two attractive young women, teachers in the local public school, came up to say that they would like to attend theological seminary next fall if it is possible so they can help the church in the future. We hope to be able to send them to the Union Theological School in Foochow.

That evening, as I rode home and mused about the events of the day, I truly marvelled at the mysterious way God works in the hearts of men and I thanked Him for keeping alive the

(Continued on page 10.)

News of Elon College

By PRESIDENT L. E. SMITH

PROGRAM AT ELON COLLEGE PROGRESSES.

Some months ago the Board of Trustees projected a plan of expansion and progress for the college. The program includes improved and additional equipment for the college. The first unit of expansion was the new power house which has been completed and paid for at a cost of \$132,250.80. This provides equipment for generating sufficient power to run the college in the event of the disruption of Duke Power Company coming on the campus from any cause whatsoever. This provision required an additional expenditure of \$2,500.00.

The next unit on our program to be undertaken is the gymnasium. The readers of THE CHRISTIAN SUN will recall that when the dining room was burned some years ago the girls' gymnasium, which was on the second floor of the dining room building, was likewise destroyed. Since then facilities for physical education at Elon College have been seriously curtailed. The new gymnasium will provide ample facilities for all kinds and types of physical education that may be conducted "inside." Naturally, the faculty, student body, alumni, and all who know Elon College are anxious for the erection of the proposed gymnasium.

Outside dimensions of the building are 137 feet wide, 186 feet long, with 24 feet clearance for the basketball court. In addition, there will be class rooms, broadcasting and press rooms, rest rooms, and a sufficient number of shower facilities. It will seat 4,200 for basketball games. The buildings will be of brick and slag construction—strictly fireproof. Estimated cost is \$200,000.00. At present Jimmy Darden, Alumni Secretary, has received more than \$45,000 in cash and an additional \$40,000 in pledges. This is encouraging but leaves us a long way to go. We want our friends everywhere to be concerned for the success of this undertaking and if they will put their shoulders to the wheel and a part of their purses in the treasury, we shall have no difficulty.

The Board of Trustees directed that the college should serve as its own contractor, employ a foreman, sub let such work as the foreman, architect,

and college authorities deemed wise and do the remainder under the direction of the foreman. Mr. N. Q. Hanner, Greensboro, N. C., an experienced engineer and builder, has been employed as foreman. He began Wednesday, March 23, at 8:00 A. M. and will remain on the job until the building is completed. He will serve under the direction of the architect, L. M. Kearns, Greensboro, N. C. The contract for laying the brick and slag block has been let to Mr. Worth Bryan, Burlington, N. C. Mr. Bryan is a mature man of long experience in the building business and will do us a good job.

This is the story. It is our hope and prayer that our friends, the friends of Elon College, will not forget us in this historical undertaking for our college. We hope to complete the building by early fall and with your generous gifts we shall be able to open the building with all bills paid. We know that you will be glad to give your cooperation and assistance.

APPORTIONMENT GIVING.

Did you ever have a difficult task to perform and the more you thought of this task the more you were convinced that you could not do it? You knew that you simply could not do it alone but for your encouragement a great host of friends had urged you to undertake the task and assured you of their help and full support. Relying upon their pledges and encouraged by their assurances you launched out to do the job but alas, the day came when you felt the need of assistance from your friends more than ever. The day began without any assistance in sight and the day ended without one whisper of encouragement. Did you ever have such an experience?

The report this week is to say that of all the churches, Sunday schools, and friends in the Southern Convention not a single one seemed to remember to give any encouragement of any kind. Suppose you step over here, leave your stand, and take a stand for a moment on Elon College's campus and see what will be the result of the change of position. About the best way we can judge the other fellow's responsibilities is to somehow

undertake to stand in his place for a few minutes, even if by imagination. I wish we had some report to give but we don't. We will, however, report the total amount announced for last week—\$1,886.59.

Thank you for your indulgence and we are encouraged with the anticipation of your help and support.

HEALING BY THE ROADSIDE.

(Continued from page 5.)

open for all who would climb to this mountaintop to enter and worship. Opposite the door, a lovely cross was hewn in relief from a great slab of stone. Before it the dirt floor was worn where worshippers had knelt in prayer. Someone had placed handfuls of bright wild flowers at its base.

Outside again, we stood as breathless as Job before the wonder of the Lord's world that stretched about us, the great outcropping rocks, the rolling hills, the gentle cattle grazing on the slope, the lines of distant palms, the irregular patchwork of rice paddies, the first streaks of color in the sunset.

And then trudging up the hillside, came a shepherd, with a smiling welcome to greet us. But he did not extend his hands in the customary gesture, and when I looked I saw that his fingers had been eaten away by leprosy.

He was, he told us, a Christian. His friends said that this evil which had come upon him proved that his God did not care for him or was powerless to help him. "But I tell you," he added, "that now is the time I need Christ more than ever, and I know He will find a way to help me."

Then Evangelist Walter told him about the roadside clinic, and, standing there on the hillside, with the sunset growing redder in the west, the three of us joined in prayer. The words of the prayer which Evangelist Walter offered were in the language of the shepherd, which I did not understand. But the prayer in my heart was that somehow I might find words to tell those in my country something of the healing spirit of Christ that I have seen this afternoon on this Indian hillside, and move their hearts to have compassion, even as our Lord had compassion. For if we will send the doctors and the nurses and the supplies and the money, it can be our privilege to multiply again and again by the thousand-fold the same miracle of healing for which Christ Himself never failed to heed a plea.

Our Christian World Mission

Rev. F. C. LESTER, Writer

LEARN

This week we get just a glimpse of the remainder of our foreign mission work. Please look carefully from our mental airplane so you get a clear picture of what we pass.

In the Philippine Islands

While we in the State debated a merger with one denomination our people in the Philippines united (1948) with Presbyterians, United Brethren, Disciples, and other local groups. The united group is called The United Church of Christ. So many church leaders were killed during the war that now there is only one minister for four churches—one half the ratio in the Southern Convention where we feel a shortage of ministers. Emphasis is being placed on training leaders, rural work, resettlement and rebuilding of churches and homes, hospital and medical work, and evangelism. Missionaries include Rev. Frank J. Woodward, Rev. and Mrs. David L. Hamm (work among Moros), Rev. and Mrs. Elton Brown (mission hospital and evangelistic work), Rev. and Mrs. James F. McKinley (Dean of Theology, Silliman University), and Miss Frances Thompson (teacher in Silliman University). Twelve thousand members have been added to the churches in the past two years.

In Micronesia

Morning Star VI is furnishing transportation in the islands of the Pacific. Miss (Rev.) Eleanor Wilson and Rev. and Mrs. Harold F. Hanlin work in Kusaie and other Marshall and Caroline Islands. Miss Anna Dederer is teaching Bible on Truk, and Rev. and Mrs. Charles L. Heuser serve as minister-educator in the same area. Some islands are rebuilding churches and programs; others are very primitive, and are just being reached with Christianity.

"Time Would Fail Me"

Time and space fail me to tell of our work in Mexico, France, Spain, Greece, Turkey, Lebanon and Syria, and of our faithful co-workers in South America, Bulgaria, Czechoslovakia, and other areas behind the iron curtain. Let us be reminded that they are worthy of our friendship and prayers.

WORK

Nineteen centuries have passed since St. Paul was called from his home in Tarsus to serve the church in Antioch in Syria from which he was sent as one of the first Christian missionaries. Today we have missionaries in the area where he established the Church. Six men and a woman are at work in Tarsus, five are in Thessaloniki, and ten are in Athens. Study their work, and the work of others in the same area, in comparison with the account in The Acts of where Paul went and what he did.

Prepare for Easter

It is the habit of most of our churches to make a special offering for missions at Easter. This year the needs are tremendous. Now is the time to prepare for the offering.

To do our work at home and abroad we will need this year \$65,000.00. The Mission Board year is more than half gone. Last report indicated an income of \$17,890.30, which is slightly more than one-fourth of the needed amount. If the needs are to be met, the members of our churches must work at getting the money. The asking is about two dollars per member; we have raised about fifty cents. Two dollars per year is four cents per week. That certainly should not hurt us, and it is doubtful if it will build the kingdom of God in a world like ours. Our goal is very low. It is hoped that every church will go beyond the goal so the work can go forward more rapidly.

Things to Do

Educate your church people concerning the needs. This can be done through Sunday school, church, mission societies, and the mails. Make posters that show where your money goes, the types of work being done, and the amount needed from your church. Send letters to every family telling what is being undertaken, and asking cooperation. Talk about the mission work, and the Easter Offering. Have special programs in Sunday school and church. Be sure that every person related to your church knows about this important and thrilling work. Give every person an envelope for the offering.

PRAY

In very truth I tell you that whatever you ask the Father for in my name He will give you. As yet you have not asked for anything in my name: ask, and you shall receive, that your hearts may be filled with gladness.

—JESUS (John 16:23-24).

Our Prayer List

Sunday—The Philippines

Pray for the leaders of government and church. Name the missionaries listed previously, and include Dr. F. C. Laubach. Pray for the Moros; the homeless; the churchless; the new members.

Monday—Micronesia

Call the missionaries by name (see first column) pray for Christians who waited 25 years for return of missionary; remember the tribes that know not Christ.

Tuesday—Mexico and South America

Give thanks for a friendly neighbor. Pray for Margarita Wright, Mr. and Mrs. Lawrence L. Stanton, and the latest recruits, Mr. and Mrs. Malcolm S. Hayes. Pray for the Congregationalists in South America, and for a growing friendship between the peoples of the Americas.

Wednesday—Europe

Pray for Rev. and Mrs. Howard L. Schomer who are doing educational and rehabilitation work in France. Remember our church people in Eastern Europe with whom contacts are almost impossible now, and pray for the Protestants in Spain.

Thursday—Greece and Turkey

Pray for the missionaries in the land where St. Paul worked. Pray for the peace and prosperity of these lands.

Friday—Lebanon

Thank God for the first missionaries from this area. Pray for the present church, and our missionaries there.

Saturday—Our Churches

Pray for our churches that they may find a way to support the world-wide mission of our church so the kingdom of God may come to earth.

St. Francis, reflecting on a story he heard of a mountaineer in the Alps, who had risked his life to save a sheep, says: "O God, if such was the earnestness of this shepherd in seeking for a mean animal, which had probably been frozen on the glazier, how is it that I am so indifferent in seeking my sheep."

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

EASTERN VIRGINIA MISSIONARY RALLIES.

Eastern Virginia Missionary Rallies will be held April 5, 6, 7 at Berea, Norfolk; Berea, Nansemond; and Wakefield.

Miss Elizabeth McGuffie of Chicago, Illinois, will be the speaker. Miss McGuffie is with the Missions Council and will speak in the morning on Bible Studies and in the afternoon will talk informally about helps for women's groups with special emphasis on visual aids.

There will be a report on the National Assembly of the United Council of Church Women which was held in Milwaukee.

Lunch will be served by the host churches. Mrs. W. B. Williams is superintendent of the Norfolk District, Mrs. A. C. Moore of the Suffolk District and Mrs. J. F. Brown of the Waverly District.

JACKSONS RECEIVE SCRAPBOOK.

Women of the Southern Convention have sent to the Jacksons in Shaowu a scrapbook containing Life Membership Certificates given in honor of *The Jackson Family*. Here is a letter from the Jacksons:

"Many, many thanks for the attractive scrapbook containing the Life Membership Certificates. We shall treasure this book always. No gift could be more appropriate than the Membership Certificates. They not only reveal the thoughtfulness of the churches, but serve to further the great work which means so much to all of us.

"I'm glad you have had a chance to meet Timothy. We appreciate all you women of the Southern Convention are doing to help him.

"Dorothy and Lewis join me in sending you our love and best wishes along with our thanks.

Cordially,
Dick."

* * * *

Mrs. William T. Harrell, Superintendent of Life Memberships and Memorials for the Southern Convention Women, writes also:

"There is another bit of good news you might like to print. It just did something to me when I received a fifty dollar check from Richard Jackson for a Life Membership in the Woman's Missionary Convention for Timothy Chang's mother, Mrs. Lee Chin Feng, given by *The Jackson Family* in recognition of her faithful services rendered to them and our Mission Station in Shaowu. This spontaneous gift of love appears ineffably beautiful and gives great delight to the innermost resources of my soul.

"For Dorothy and Dick out of their meager salary to want to share in the Timothy Chang Scholarship fund is a worthy example of Christian sharing many of us would do well to follow."

Now is the time for each society to check up and see if they can send in the money for Life Memberships or Memorials to be placed in the scholarship fund for Timothy Chang. This is a real and concrete way that we can invest in missions, preparing a young man to return to his own country and tell others about Christ. It is a very interesting way, too, as we have Timothy right here in our midst and can see and talk with him. The ten dollars should be sent to your state treasurer (Miss Susie Allen in North Carolina and Mrs. W. B. Williams in Eastern Virginia, Mrs. Noah F. Painter in the Valley) and designated for that purpose. If Dorothy and Dick Jackson could send \$50, surely many of us could send \$10.00.

MAY FELLOWSHIP DAY.

May Fellowship Day occurs this year on Friday, May 6. The theme is: "Freedom's Foundation—the Christian Home." Packets containing program leaflet, poster, a dramatic script, "This Citadel of Faith," Christian Family Week leaflet, the Declaration of Human Rights adopted by the United Nations may be ordered at 35 cents each per packet from the United Council of Church Women, 156 Fifth Avenue, New York 10, N. Y. Order your material right away and don't wait until too late. It is not too early to order now.

FINANCIAL REPORT.

The following is the quarterly financial report of the Woman's Board of the North Carolina Conference for quarter ending March 15, 1949:

Women's Societies.

Albemarle	\$ 12.50
Amelia	2.50
Apple's Chapel	12.50
Asheboro	12.50
Asheville	80.00
Auburn	.350
Belews Creek	5.00
Berea	10.00
Beulah	6.00
Burlington	321.35
Carolina	2.00
Church of Wide Fellowship	26.00
Concord	6.25
Durham	61.75
Elon College	113.14
Erskine Memorial	105.00
Flint Hill (R)	2.00
Greensboro, First Church	87.00
Greensboro, Palm Street	15.00
Happy Home	60.00
Haw River	6.25
Henderson	31.25
High Point	3.80
Hine's Chapel	11.00
Hopedale	4.10
Hope Mills	2.00
Ingram, Va.	15.65
Liberty, N. C.	5.00
Liberty, Vance	37.50
Long's Chapel	15.00
Lynchburg, Va.	50.45
Monticello	12.00
Mt. Auburn	48.45
Mt. Zion	10.00
New Hope	14.75
New Lebanon	12.00
Pleasant Grove, N. C.	4.00
Pleasant Grove, Va.	12.50
Pleasant Hill	12.00
Pleasant Ridge (G)	17.00
Pleasant Ridge (R)	10.00
Raleigh	50.00
Ramseur	8.00
Sanford	37.50
Shallow Ford	12.77
Shallow Well	25.00
Turner's Chapel	10.00
Union, N. C.	20.00
Union, Va.	30.00
Wake Chapel	35.00

\$1,506.96

Young People.

Durham	\$ 10.63
Greensboro, First	9.10

19.73

Willing Workers.

Durham	\$ 34.12
Elon College	14.90
Greensboro, First	20.86
Pleasant Ridge (G)	10.00
Pleasant Ridge (R)	6.00

85.88

Cradle Roll.

Apple's Chapel	\$ 3.39
Asheboro	21.21
Durham	8.28
Greensboro, First	6.83
Monticello	7.45

47.16

Total Receipts \$1,659.73

(Continued on page 12.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

LITTLE FOLK:

Do you like to have visitors or company in your home? We do. Just this week we had some unexpected guests. If we had known they were coming, we would have done a few extra things, but we didn't know; so we welcome them, enjoyed their visit and didn't worry because there were two fingerprints on the doorpane and a hole in the kitchen curtain. It isn't easy to feel at ease when things aren't perfect, but they rarely ever are—and the visitors have a home, too, and you can just imagine that they have at least one dirty spot or untidy place. I know one person who keeps a "perfect house" and it is so worn out keeping it that way that she sends her children to the movies so she can scrub the kitchen that she just scrubbed the day before. I'd rather have boys and girls plus a few finger marks! Our company was a minister and his wife and they are the parents of three children, too, so we felt that we had a lot to talk about and enjoy.

Grownups seem to have two sets of manners: those for each other, and the special ones for children! I heard a stout woman say to a chubby (but not fat) little girl, "My, what a big fat child you are!" The little girl looked her in the eye and answered, "You are fat, too." Then the fat woman asked the mother, "Why do you let her talk that way?" I didn't hear the mother's answer but older people don't talk like that to each other. Some grown folk act as if they couldn't make a mistake! Well, they can. If your mother hasn't good manners, you may have to teach her. I remember a teacher when I was in the fourth grade who spoke sharply to me when I had not done what she said I did, and when she found out I was right and she was wrong, she simply said, "Humph!" Then I had a music teacher, who was a wonderful little old gentleman from Denmark, and once he found himself in the wrong and he said, "I'm a silly old man and you are a young girl, excuse me." Can you wonder that we invited him to play at our wedding? Little folk don't know all the proper things to do and some correcting is necessary, but it can be done quietly and away from others. I like mothers and dads who

say "Thank you" for good pieces of work and errands, too.

Being a guest calls for manners also. If you move half the toys in the house it is very nice to help put them back before leaving. Listen to what the person in charge has to say. If they say, "No running," then it is polite to walk and not run. Say "thank you" for refreshments and if you want a second helping and they offer it, do take it without being so modest! If given a choice, take it.

Do hope you will remember your Sunday school and church manners. Being polite is simply doing the kind thing. If you say "Mam" (like I do) keep on saying it—no matter what outsiders say, it is a very polite Southern custom. If you are a Southerner, be one! *Mam* and *Sir* do not in my mind show a sign of servitude, their use shows that we take time to be polite at home to those we love the best.

LADIES FIRST.

By MARY STARKEY.

Issued by the National Kindergarten Association.

The two aunts had arranged to meet in the Childrens Wear Department to pick out a suitable present for their latest niece.

Aunt Janet was there first. She was tired of standing around by the time Aunt Sarah appeared. "I was beginning to think you weren't coming, dear," she complained.

"I am sorry I'm late; the bus was held up. Isn't it warm up here? Oh, see those children at the water cooler."

"Yes. Come over here and look at the cute bonnets. It's easy to be a pretty baby when there are bonnets like these to wear. Now, which would you think—the pink or the white?"

"Let's take the pink," said Aunt Sarah. "I'm sure Mary will be pleased. It would be nice to get a pretty dress to go with it, wouldn't it? But before we look at dresses come on over and get a drink of water."

A small boy and girl with their mothers were walking towards the water cooler from either side, as the aunts approached. Each mother had a cup ready.

"Now, Joan," said the girl's mother, "let the little boy go first. He is younger than you, and you can easily wait."

"Oh no," said the other mother, "David knows that little girls always come first. Thank you very much."

David waited politely and quietly until Joan's mother had filled her cup.

"You go now, Boy," said Aunt Sarah, who had overheard.

"Another chance," whispered David's mother smiling at him.

"I don't mind waiting another minute—for both of you," said David quite sincerely.

Without more ado, Aunt Sarah reached for two paper cups, and as she and Aunt Janet sipped the cool, refreshing water both beamed kindly on the boy and his mother.

"David and I think that girls and ladies should always come first," the mother explained.

"Well, bless your hearts!" said Aunt Sarah Warmly.

And Aunt Janet, looking at the boy, added, "In a day when so many young people ignore old ladies, it is nice to meet a boy like you, David."

LETTER FROM THE JACKSONS.

(Continued from page 6.)

tiny flame through these difficult years. After all this time, here was a group of still-loyal Christians and two young women ready to dedicate themselves in His service.

Conditions for us in Shaowu are about the same. Outside of a few local disturbances, several bandit raids on small villages and a threatened attack on Shaowu by a thousand members of a local political party which lost the elections, all is quiet and peaceful. Everyone is waiting and asking questions such as, "Will there really be peace? What will a Communist-dominated China be like?"

Lewis is growing rapidly and at times, certainly has a mind of his own. He is helping us to understand more fully than before the implications of Jesus' teaching about the Fatherhood of God.

Mail is still coming through and we welcome your letters. We send our warmest greeting for the Easter Season.

Cordially,

DICK & DOROTHY JACKSON.

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Associates*.

TIMBER RIDGE YOUNG PEOPLE.

The Pilgrim Fellowship of Timber Ridge Church has just purchased one of the best 16mm sound movie projectors, with a 70 x 70 Radiant screen. Their first showing will be "Simon Peter, Fisherman." The film opens with Peter, near the end of his life, writing his epistle in Antioch. He starts to read what he has written and the picture of his early life unfolds. It is a dramatic story of "what happens when Jesus enters a man's life."

The attendance for the Fellowship has been high for the winter months—only one Sunday evening without a program. Mrs. Coulter, organizer of the Fellowship, has sponsored a Hallowe'en Party, a Valentine Party, with around fifty per cent, and an Easter Egg Hunt is coming up in a few weeks. The Fellowship pays the light bill for the church, and supplies candles for the altar, as only two of its projects.

ALLIED YOUTH

A Quick Summary.

Allied Youth is a national education organization, operating from headquarters at 1709 "M" Street, N.W., Washington 6, D. C., and reaching high school students all over the country. Although its central interest is a program of alcohol education and alcohol-free recreation, much of its work is character and personality-building. It believes that sound character and integrated personality are among the most valuable assets a young person can have in avoiding the pitfalls of drinking.

Allied Youth is positive. It aims to help adolescents find satisfying substitutes for drinking, and ways of meeting the social pressure for drinking. It develops the inner discipline and personal resources necessary to meet the tensions and pressures of modern life without using the crutch of alcohol. It shows youth how to have fun and excitement through a wide variety of social and recreational activities that do not involve the use of alcohol.

Non-political, Allied Youth is not trying to pass laws or bring prohibition. Non-sectarian, it welcomes into

its membership young people of every faith and of no faith. Scientific, it rejects whatever "facts" cannot be confirmed by the best modern authorities.

Allied Youth's Executive Secretary, W. Roy Breg, and its staff of field representatives are available to speak in high school assemblies anywhere in the nation, or at meetings of educators, churches, or women's clubs. When talking to high school students, these representatives discuss the alcohol problem as it affects teen agers and tell how young people from Texas to Canada and from Maine to Hawaii have found a solution to the drinking problem through Allied Youth.

Granted student interest and sympathetic support of the school administration, Allied Youth establishes a "post" or social club in the school through which to carry on its program. By establishing a fellowship of young people who do not believe it is necessary to drink to "be smart," and by promoting a recreational and social program for the school and community, this Allied Youth Post helps break down social pressure in favor of drinking. Undergirding it all is a program of education, carried on through group discussions, through trips to visit alcoholic clinics, courts, or meetings of Alcoholics Anonymous, and through a program of publications from national headquarters.

These include *The Allied Youth*, a monthly magazine featuring articles on alcohol as well as a broad range of subjects of interest to teen agers (\$1 a year), and *Alcoholfax*, an educational service for schools, libraries and youth leaders offering digests of current material on the alcohol problem (\$5 for the school year).

PEN PORTRAITS OF THE DISCIPLES OF CHRIST.

VII. MATTHEW.

By SAMUEL LAWRENCE JOHNSON,
Pastor, Park Manor Church,
Chicago, Illinois.

After Matthew had made up his mind to follow Jesus he seems not to have been at all pleased with his personal history for he called himself, "Matthew, the Publican." He had

been a tax gatherer whose office was just outside the walls of the city of Capernaum on the Great West Road from Damascus to the Mediterranean and may have been quite a lucrative post. Therefore when he elected to become a disciple of the Master it meant a real personal sacrifice from a material point of view.

His name was not Matthew—rather this was the name by which the disciples knew him. The folks in his home town called him Levi, the son of Alphaeus.

Matthew had heard of Jesus and may even have seen Him but had no personal acquaintance with Him until one day as our Lord was passing his office He turned and said to Levi, "Follow Me," and on the impulse of the moment Matthew invited Him to dinner. It was while they were eating together that his heart was touched and he pledged his life and was emancipated from his old bonds. Following his public declaration of loyalty to Jesus he gave himself with keen joy to his new life.

Other than that the Gospel story in his native Hebrew has been attributed at least in part to him and that he preached in Judea for several years little or nothing more is known of him. His later history, as found in the few traditions about him, is completely unreliable.

BIBLE BROADCAST.

Dr. Francis C. Stifler, Secretary for Public Relations of the American Bible Society, will be heard twice each Friday over the facilities of the American Broadcasting Company and its affiliated independent stations, beginning April 1 and running through September 30. This is Dr. Stifler's eleventh annual series of talks about the Bible over this network.

Originating over Station WJZ in New York, the morning program will be heard on that station at 8:55 EST and on the rest of the network ten minutes earlier at 8:45 EST. The evening program will be heard on WJZ and the network at 11:30 p. m.

For radio listeners from Virginia to Maine, Dr. Stifler will be heard the four Sundays in April over WOR's program, Radio Chapel, from 9:30 to 10:00 a. m. EST. The titles for these four addresses are:

April 3—Consider the Bible.

April 10—Victory Through the Bible.

April 17—Easter Gave Us the Bible.

April 24—Giving the Word to the World.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JESUS' PEREAN MINISTRY.

LESSON II—APRIL 10, 1949.

MEMORY SELECTION: *The Son of Man . . . came not to be served but to serve, and to give His life a ransom for many.*—Mark 10:45.

LESSON: Mark 10.

DEVOTIONAL READING: Mark 9:33-37.

Mark devotes one chapter to the Perean Ministry of Jesus, while Luke uses five chapters to tell about it. It is a kind of dividing line in the ministry of Jesus. The first nine chapters outline the years of His public ministry. The last five chapters record the events of Passion Week and the Resurrection. The tenth chapter outlines His Perean ministry, some of the events which took place on the other side of the Jordan just before He started to Jerusalem for the last time.

The Sanctity of the Family.

Jesus deplored divorce. He said that Moses suffered a bill of divorce-ment but it was a concession to human weakness and an evidence of the hardness of the human heart. God had not intended it thus. In marriages a man and woman become one flesh, and what God joins together, men ought not to put asunder. In the light of His teachings much of modern practice is simply adultery. For according to Jesus, if these words are to be taken literally, when one puts his wife away for any cause except adultery, and marries another, he commits adultery. And the same principle applies to a wife who does the same.

The Dignity of Childhood.

The disciples thought that the Master was too important and too busy to be bothered with children. They spoke rather sharply to those who brought children to Jesus. But Jesus rebuked the disciples, indeed He was much displeased and even moved to indignation, and spoke the words that have been cherished through the generations and centuries "Suffer (or allow, or permit) the children to come unto me and forbid them not for of such is the kingdom of God." And taking the children up in His arms He blessed them. Jesus put the child at the center of society. He was the champion of childhood. He insisted that it was only as adults had the

spirit of childhood that they could enter into the Kingdom of God. This principle of Jesus has gradually found expression in child-labor laws, playgrounds for children, clinics for underprivileged mothers, religious education, etc.

The Danger of Riches.

The story of the young man who came to Jesus asking what good thing he must do to inherit eternal life demands care in interpretation. It is not designed to condemn wealth as such, nor does it mean that every rich man must sell all that he has and give the proceeds to the poor. In this case the young ruler's gold had come before God. He was in danger of losing his soul because of his substance. The case demanded surgery, no mere aspirin tablet would get at the root of his trouble. Riches do constitute a real danger. They make men self-sufficient, proud, self-indulgent, materially minded. They tend to crowd out the things of the spirit. For where a man's treasure is, there is his heart also.

The Rewards of Righteousness.

"What shall we have?" asked Peter. The Big Fisherman wanted to know what they were to get out of discipleship. What was there in it for them anyway. The Master's reply indicated that righteousness does pay even in dollars and cents in general. But not always to be sure. There are rewards, however, that constitute true riches, both in this world and in the world to come.

The Shadow of the Cross.

The Master knew what awaited Him at Jerusalem. He knew what was involved in His redemptive ministry. He knew that His course led straight to the cross, that there could be no salvation without sacrifice. But the disciples did not know that, and He patiently and tenderly began to teach them. He predicted that He would be mocked and scourged and spat upon and be condemned and put to death. He also predicted that He would rise again the third day. He knew that the physical universe was so designed that personal values would be conserved. He knew that although His enemies might kill His body they could not do anything to His spirit.

So with a composure and a courage that amazed them, He went before them, going to Jerusalem. Not in a cold stoicism or unfeeling callousness, but in simple faith and quiet confidence.

The Direction of Ambition.

James and John had not yet got hold of the fact that the Kingdom was not of this world so they came to Jesus and asked for the main places in the new order. One wanted to sit on the right hand and the other on the left hand of the Master when He came into His kingdom. They thought they might as well get while the getting was good. Patiently and lovingly Jesus told them that the rewards of the Kingdom were not of favor but of worth. It was not His to give. Furthermore the more important question was whether they were able to drink the cup that He was to drink or to be baptized with the baptism that awaited Him. To the credit of the two ambitious disciples they said they thought they could pay the price.

The Measure of Greatness.

Who is the great man? The true measure of greatness is the spirit of service. Even the Son of Man came not to be served, but to serve and to give His life a ransom for many.

A Work of Mercy.

There he sat, a poor blind man, Bartimeus. He could not see the sky or the flowers or the faces of his friends or his loved ones. He was a pitiful figure shut up in a world of darkness. In desperation he called upon Jesus and as always the Master had mercy upon the needy. Focusing the man's attention upon his basic need, Jesus gave him his sight again. It was another instance of the power of faith in action. "Thy faith hath made thee whole," said Jesus. This is the victory, even our faith.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

DISBURSEMENTS.

World Day of Prayer Offerings	\$ 25.30
Mrs. W. V. Leathers, Treasurer, Woman's Mission Board of Southern Convention for:	
Thank Offering	\$ 27.42
Relief & Reconstruction	5.27
Life Memberships	30.00
Memorial	10.00
Shaowu Mission	31.43
Missions (Gen'l Fund)	1,530.31
	\$1,659.73

Respectfully submitted,

SUSIE D. ALLEN,

Treasurer.

CHRISTIAN EDUCATION

CONVENTION PERSONNEL: JESSE H. DOLLAR, *Chairman*; JOHN L. GWIN, ROBERT LEE HOUSE, BERNARD V. MUNGER, KENNETH D. REGISTER, H. SHELTON SMITH, LEON EDGAR SMITH; MESDAMES W. J. ANDES, J. D. STRADER, W. E. WISSEMAN.

NORFOLK REPORTING . . .

A very successful Leadership Training School was held at the Rosemont Church, February 13-16. About 75 people registered on the opening day, with all of our churches in the Norfolk-Portsmouth Area represented. The average attendance for all sessions of the school was about 60.

Three courses were presented. "Planning for Children in the Sunday School" was taught by Miss Leila Anderson of Yankton, S. D. "Teaching Youth" was taught by the Rev. Bernard V. Munger, minister of the United Church, Chapel Hill, N. C. "How to Improve Our Sunday School" was taught by Professor W. W. Sloan, Professor of Bible and Religious Education at Elon College, N. C.

All three of our leaders were excellent teachers, therefore, all three classes were well attended. Two class periods were held each night, the first from 7:00 to 7:50, Intermission from 7:50 to 8:00, the Second Class period from 8:00 to 8:40, followed by Assembly and closing Devotions from 8:40 to 9:00. Iced cold drinks were served to everyone each night during the Intermission which made that short period one of real enjoyment and refreshment while the people talked and laughed with one another. The closing moments of each night's sessions were spent in quiet and reverent worship while a minister of one of our churches lifted us up unto the very Throne of God and gave us a new vision of our common task as workers in His Vineyard.

Participating churches included: Bay View, Berea (Great Bridge), Christian Temple, First Church (Norfolk), Little Creek, Rosemont, Second Church (Norfolk), South Norfolk, First Church (Portsmouth) and Shelton Memorial. The Committee consisted of Rev. Herbert G. Council, general chairman, Rev. Johnson L. Griffin, Rev. Peter Young, Rev. J. Everette Neese, Dr. Frank H. Lewis, Rev. John L. Gwin, Rev. Ellis Clark, Rev. M. E. Taylor, Rev. W. Stanley Carne, Dr. H. S. Harcastle and Rev. O. D. Poythress. Supt. Wm. T. Scott acted as Ex Officio member represent-

ing the Board of Christian Education. It is to our good Superintendent that most of the credit should go for the success of the school. He obtained the leaders and the materials, planned and publicized the program, giving us his generous support and wholehearted cooperation all along the line.

I cannot speak for the other churches of our fellowship but I can say that the Leadership Training School helped us here at Rosemont in many fine ways. Seeds were sown by Miss Anderson for bringing the home and the Sunday school into a better understanding of our common problems of training children. The Sallye Roane Bible Class, anxious to see these seeds bear much fruit, sponsored a "Covered-Dish" supper in the Sunday school auditorium last Wednesday night, March 9, at which time plans were made to have a meeting of this kind once each month. Parents were urged to attend in a family group, bringing their children with them. While the meeting was going on following the supper, the children were entertained up in the Nursery and Beginners Departments with pictures, a film strip entitled "Happy Times at Home." After the meeting downstairs, the parents came up and observed the children, singing their songs and enjoying themselves just as they do on Sunday morning at Sunday school. We plan to feature a different Department of the Sunday school each month.

Professor W. W. Sloan gave our people some new ideas on how to conduct a successful Worker's Conference. As a result we are planning to hold a Supper Conference at the church next month, April 18, and have a guest speaker, followed by a general discussion of our common problems.

Rev. Bernard V. Munger gave our people a deeper understanding of the current problems of youth, so much so that the leaders of our Youth Fellowship have set to work on a new program for that organization. As a result attendance has doubled during the past two Sundays.

We here at Rosemont feel that it was a rare privilege to have the Leadership Training School this year for

the benefit not only of our own people but for the people of all our churches in this area. We were very happy to entertain the leaders while they were here, and to extend a cordial welcome to everyone who came from our neighboring churches each night.

In closing, I want to thank everyone who had a part in making the Leadership Training School the great success that it was, and express the hope that we will have another one equally as good for our "willing workers" next year.

HERBERT G. COUNCIL, JR.,
General Chairman,
Leadership Training School,
Norfolk-Portsmouth Area.

THE CHURCH MUST TEACH.

By PAUL CALVIN PAYNE.

The explosion of Hiroshima, August 6, 1945, was the expression of the final exhaustion of the long patience of the moral universe with the age-old immorality of man, when it cried out to him: "Change or die!"

The atom bomb is saying to America: "You cannot hold me in your hands and go on living in your old sins; you try that on me and I will explode in your hands."

There is a curious state of mind among Christians today. During the war we kept saying that it would be harder to win the peace than the war; and the strange thing is that this is true.

We find we did not win the war; we won only a reprieve—one more chance. We defeated Hitler, but it is harder now fighting Hitler's ghost and Hitlerism.

The only remedy is to do away with the injustices and evils produced by Hitler. If we do not correct these wrongs we will have to deal with something even more sinister than Hitler.

That is the reason the church *must* teach. We cannot shoot "isms;" we must teach out of our hearts.

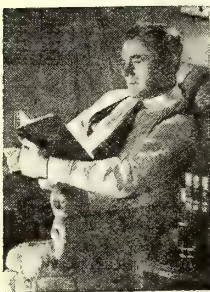
We must teach by our example, by sacrifice, by giving. We must teach in the home, teach faithfully in the Sunday school and reach outside the Sunday school to teach some of the 27 million children and young people now receiving no religious education in the nation. We must teach sincerely, and we must teach *now*!

You cannot find a Christian on the face of the earth who will not tell you that what he gave up for Christ was nothing in comparison with what he got.—R. T. Torrey.

Book Reviews

THE PARSON TAKES A WIFE. Maria Williams Sheerin. Macmillan Co. New York. \$2.75.

The Parson Takes a Wife is a book written by the widow of an Episcopalian minister. Mrs. Sheerin is hardly a typical minister's wife as she belongs to Richmond's country club set



or least that staid portion of Virginia society that so often puzzles outsiders. One is mystified by her becoming a parson's wife as her interest in the church was very limited.

The book is a short, 200-page affair and is good for light reading while traveling or at bedtime. It presents a view of one type of the cleric's family. That is, bored with parishoners, she wanted her own life free from botherations, etc. Mrs. Sheerin is not typical when she writes of paying fifteen pastoral visits during a ministry in Waco, Texas, nor is she typical when she boasts of her Paris frock and confesses. "I was preoccupied . . . but mostly with how Parisian I looked and with what a pity it was that more people weren't seeing me." The Paris frock happens to few ministers' wives!

Toward the end of her book, the author writes, "During the National Council days, I had four years' holiday from any responsibility in church work. . . ." From her previous writing, she had a perpetual holiday from church work as she used her children as a pleasant excuse to say or go as she desired.

Many will like this book for its spirit and will enjoy its fun but it is not a true picture of the average minister's family. There seems to be a great interest in this profession. Who will tell its story well?

NOTE: The Parson took his religion seriously!

J. J. H.

* * *

THIS LIFE AND THE NEXT. P. T. Forsyth. Pilgrim Press. \$2.

This is not a book of platitudes. It is a critical examination of the effect on this life of faith in the next. The Practice of Eternity, the Educational Value of Death, the Immortality of

Present Judgment are some of the themes dealt with in a clarifying and helpful manner.

The author, an English Congregationalist, minister, theologian and teacher, died in 1921. One can worship or preach on Easter Sunday with renewed faith after reading this book.

R. L. H.

* * *

A THREEFOLD CORD. Maude Royden. Macmillan Co. New York. \$2.

This is one the most unusual love stories of all time. Maude Royden is England's well known, greatly beloved woman minister. She served the City Temple, London, and is thus well known in Congregational circles. Wherever she has been, women have gone to hear her words.

In *A Threefold Cord* she tells of the love that came to her, Effie Shaw and Hudson Shaw. She shared a life with them and came to know each in the highest sense of love. After Effie's death, she married Dr. Shaw and had only a brief time with him before his death.

Those who know her will be fascinated by her confession and the high plane on which love may be conducted. To glamour-baited Americans, it seems almost impossible. There are those who will find it unpleasant reading because of their very nature. It is a great testament and one rejoices in her private as well as public life.

J. J. H.

* * *

THE CHURCH SCHOOL AND PARISH HOUSE BUILDING. Elbert M. Conover. International Council of Religious Education, 203 North Wabash Avenue, Chicago 1, Ill. \$1.50.

Written by such a well known church building authority, this book is expected to have a far-reaching influence in the half billion dollar building program of Protestant churches of United States and Canada. The book was written in consultation with 100 Christian education leaders in the I.C.R.E. Some 45 photographs and drawings with comments on specific plans of many local churches illustrate the 21 chapters.

A wide variety of topics are covered, including the following: "The Educational Interest in Sanctuary & Chapel," "Art in the Service of Christian Education," "Providing for Audio-Visual Aids and Radio Work," "Remodeling the Buildings We Now Have," "Some Special Concerns of the Small Church," and "Educational Values in Promoting, Plan-

ning and Financing the Building Program."

The book is designed to help churches "consider and formulate their statements of the needs for buildings, improvements, rooms and equipment and will assist them in executing the building program so that the best possible ministries in Christian education and Christian fellowship may be conducted."

* * *

MISSIONS AT THE GRASS ROOTS. William P. Shriver. Friendship Press. 156 Fifth Ave., New York 10, N. Y. \$1.

Here is an answer to local church groups who want to do something about social problems in their neighborhood and don't know how to go about it. Beginning with a historical summation of the outreach of home missions, the author shows clearly that, with the geographical frontiers of our continent now stabilized, home missions has returned to its base. It is no longer simply an activity of the local church, but has become an activity for the local church. The church working at home seeking to play a strong and decisive role in the solution of human problems is home missions.

The author is not a theorist who confronts the conscience of his reader with questions that have no apparent solution. He tells how problems have been solved and where, giving places, dates, and specific details of method. We learn how local churches have met the needs of children, youth, old people, migratory workers, and minority groups. The stories of these projects are told informally, with conversation and details that give the reader a warm feeling for the human beings whose lives have been touched. The significant thing is that every plan described deals with a problem so common that the ideas are suggestive for thousands of other churches.

There is a special section of this book that tells how groups can organize.

NEW RELIGIOUS FILM.

(Continued from page 2.)

"I Am With You" is an important "first." Its success is dual. There can be no doubt that a really good film with a strong religious message can find a niche in the theatre, and it affords many religious leaders an opportunity to prove to Hollywood that churchgoers will support worthy films at the box office.

The Orphanage

DEAR FRIENDS:

Good news, my friends, good news to tell this time. Do you remember Mrs. Beulah Wright? She was a very fine matron who left us several years ago to take a similar position at the Thompson Orphanage in Charlotte. Recently, she came home to be with a sick relative, and now she is definitely coming back to us. She will assume her duties as matron of the Baby Home on April 4. Mrs. Whitt then will become supervisor of the kitchen. There also is to be new china for the dining room, and there are lots of new pots and pans for the kitchen. Believe me, they were needed, too.

Kitchen equipment and china, the heavy hotel kind, are needed just as badly in the other two buildings also. If you are interested, ask for the price.

The children are getting "shoe-d" for Easter. Five girls went to Burlington last week to have their feet out-fitted. Their shopping expedition was very satisfactory. Imagine having almost a hundred children to buy shoes for!

Those in charge report that the farm is coming along fine. The land has been prepared for planting, and soon the seed will be put in.

Several people have responded with contributions toward the trip to Washington for our high school seniors. You know, we told you about them last week. It wouldn't surprise me one bit if all three of those girls take that trip!

IRIS McEWEN.

P. S.: We really do have a fine group of boys and girls in our orphanage. They are trying extra hard to cooperate these days.

REPORT FOR MARCH 31, 1949.

Sunday School Monthly Offerings.

Amount brought forward	\$2,043.08
Eastern N. C. Conference:	
New Elam S. S.	\$ 12.42
Piney Plain	18.00
	30.42
Eastern Va. Conference:	
Barrett's	\$ 11.47
Liberty Spring S. S.	7.00
Rosemont (Simmons children)	25.00
	43.47
N. C. & Va. Conference:	
Burlington S. S.	\$ 72.47
Happy Home S. S.	20.67
	93.14
Western N. C. Conference:	
Ether S. S.	\$ 7.90

Shiloh	17.75
Spoon's Chapel	1.75
	27.40
Va. Valley Conference:	
Newport S. S.	15.88
Ala. Conference:	
Corinth	4.22
Total this week from churches	\$ 214.53
Total this year from churches	\$2,257.61
Special Offerings.	
Amount brought forward	\$2,875.21
Mrs. Burgess, Jimmy B. .	\$ 10.00
Woman's Council—Congregational Christian Temple for Easter	25.00
Cash	.50
	35.50
Total this year from Special Offerings	\$2,910.71
Grand total for the week ...	\$ 250.03
Grand total for the year ...	\$5,168.32

DEDICATION PRAYER.

[This is a Dedication Prayer for new offering plates given by Edward J. Vorba, pastor of the historic First Congregational Church in Bradford, Vermont, during the morning worship service on March 27, 1949, just after the "One Great Hour" broadcast.]

Thou God of Lent—Thou God of all times and of all seasons touched by the Easter Victory—we now bring these offering plates to Thee. We are remembering in each of our hearts how much Thou didst give to us in the gift of Thy Son on Calvary—how much Thou art always giving us of Thyself. May these plates ever tell to Thee and to all men the devotion of

our hearts and the stewardship of our lives and all we possess as a real trust from Thee.

We love Thy Church, O God, and we sense the responsibility we have in the fulfillment of Thy Kingdom here in this community. May we hear again Jesus' own words that is more blessed to give than to receive, and may our own experience of those words lead us to even deeper appreciations of Thy Church and its message of reconciliation and healing for mankind.

May that world-wide message entrusted to us by Thee lead us even further to the fact that the Christian life is one of giving—that the more we give of ourselves the more we find our lives, lives far richer and fuller than ever they were before. So may we acknowledge the embracing of the whole world there on Mount Calvary, God of all men, and the ever continuing presence of Thy Christ everywhere with all Thy children, leading us all on to Thy Kingdom.

In the spirit and pattern of Him who gave His all for Thee and for us, and in response to Thine own outpouring, we dedicate these offering plates. May they ever proclaim of our gratitude and obedience, of our kneeling at the Cross and giving Thee our all. For then will we live the life Thou wouldst have us live and do what Thou wouldst have us do.

Christians are supposed not merely to endure change, not even to profit by it, but to cause it.

—Harry Emerson Fosdick.

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When building a new church, we will be only too glad to cooperate with your architects in designing the organ chambers, without any charge to you.

All our instruments are custom-built and guaranteed for a period of twenty years.

Contact our service department for a yearly maintenance contract for/or restoration of your present organ.

Builders of the four-manual Cathedral Organ in Main Street Methodist Church, Suffolk, Virginia.

A Winter We Shall Always Remember

By REV. HAROLD W. CASE, Missionary,
Fort Berthold Indian Mission, Elbowoods, North Dakota

"Snowblock Perils N. D.," "Fresh Snow, High Winds Threaten Roads," "Storm Rages in Region," "Tie-up Becomes Worse," "Weather Throws Another Punch at Western Livestock," "Cold Turns Worse, New Snow and Wind," "Stock Toll May Hit Millions," "Plow Opens Roads Between Garrison and Elbowoods," "Working from Dawn Men and Machinery," and then "Air War Launched on Hunger and Cold," are some of the headlines on delayed newspapers.

Of all the winters Mrs. Case and I have had the privilege of witnessing, never have we seen a winter such as this. We had fine weather up to and through the holidays. We were able to make all of our appointments up to and through Christmas. Matter of fact, our own Lois Roberta came home from college for the holidays and we were able to get her to Minot to take the train on January 1, but after that winter really set in. Blizzard after blizzard, grocery stocks became low, coal piles dwindled, cattle became poor for lack of feed, and many froze to death standing up.

Temperatures began to lower until the thermometer dropped to 48 below zero, and there it has wavered all these weeks no higher than ten above. The wind has always been our companion here on the rolling hills of No Dak, and with some three feet of snow on the levels, the winds always delight in changing the drifts overnight. Usually snow here is light and fluffy, but this winter with the wind pounding day and night, the drifts were packed as hard as earth. The few snow plows available in this area became useless much of the time. Men in fifties and hundreds went out with shovels to chop the snow so that the plow could have a chance, and then after a few openings were made, the wind would pound them shut harder than ever.

Our road to the north became blocked first, then our road to the east over which comes

our mail from Garrison, and then our road to Halliday over which we get our coal supply. Things became desperate, for even groceries became low. Finally we majored on the coal route, and whenever that was open every available truck was commandeered to haul coal. All the roads to the outstations remained closed, but telephone communications were kept open for which we were grateful.

The Mission being in the center of the reservation, has become sort of an oasis in time of stress. Now and then some man would come in either on foot or by saddle or team.

The first question would be, "Can I have a little hay to feed my horses?" and then, "May I stay overnight?" So much snow, the people cannot get to their haystacks, and the Mission hay dwindling fast. This was no time to refuse, for truly an emergency existed. Day after day someone was here and sometimes several. The Red Cross sent out an airplane to check on the more isolated homes. People were told by radio to make a plus sign on the snow with ashes if there was distress, so the airplane could drop in. Many of the people were flown into the nearby towns to buy groceries.

Dynamite was flown in for our boys to dig coal with. The airlift scattered hay to the marooned cattle which were starving.

How are we going to meet the additional expenses of the cost of coal hauling, feeding of stock, feeding of extra mouths who have come to us to eat while in town for food supplies, providing hay for the Indian teams and lodging for stranded families. More than that, with this amount of snow everyone is speaking of the floods which will result. The Mission must be prepared to carry on and not be handicapped for lack of funds. Mission personnel must be strengthened in this hour. Look for ways and means of helping us, please. We are in urgent need of supplies and of cash with which to pay for them.



REV. CASE

HISTORICAL SOCIETY. 1956.

Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1949

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CI.

RICHMOND, VA., THURSDAY APRIL 7, 1949.

NUMBER 14.

Strategic Mission In Turkey



LUTHER RICHARDSON FOWLE

"The Turkish Republic today holds the central bastion which alone seems to prevent Soviet Russia from descending to the Mediterranean, outflanking Greece and Italy, controlling the Suez and the Arab lands and their essential oil. Turkey's task is immeasurably burdened by the stern necessity of protecting her frontiers against which Soviet Russia presses, both in the Caucasus and along the Bulgarian frontier of European Turkey. We in distant America cannot appreciate this pressure," says Luther Richardson Fowle, lay missionary of the American Board, recently sailed on the American freighter *Ferngulf*.

A son and grandson of Near East missionaries, born in Turkey, Mr. Fowle's ancestral home is in Thetford, Vermont. He was educated in the United States at Williams College, Class of 1908, and went back to Turkey as a career missionary under the American Board in 1912. He has lived in Turkey under three regimes, the Ottoman Empire with Sultan Abdul Hamid, the Young Turks, and the present Turkish Republic.

News Flashes

Rev. and Mrs. C. S. Morgan of Melbourne, Iowa, have announced the arrival of Colby Shannon, Jr., on March 29, 1949.

Dr. Leslie Weatherhead, noted Congregational minister and pastor of the City Temple in London, will give the Lyman Beecher Lectures on Preaching at the Yale Convocation, April 26-28.

Dr. Walter H. Judd was the speaker during Religious Emphasis Week held during March at the College of William and Mary. Dr. Judd has been announced as commencement speaker at Duke University in June.

By the will of the late Miss Flora LaFollette, dated March 8, 1949, Herbert S. Larrick, executor under \$2,500 bond, the Timber Ridge Church trustees are to be paid \$100 for the church cemetery, \$100 for the church parsonage and \$50 to the pastor, Rev. Roy D. Coulter.

Mr. Walter Graham spoke at a Laymen's Fellowship Banquet held in the fellowship hall of the Winchester parsonage on Wednesday evening of last week. Laymen from Christ Reformed Church at Martinsburg and the Centenary Reformed Church of Winchester were guests. Mr. Roy A. Larrick was program chairman.

Rev. J. Everette Neese, pastor of the Second Church, Norfolk, Va., is preaching a series of Lenten evangelistic services during the week beginning Sunday, April 3, and ending on Palm Sunday. Among the subjects announced are: "The Red Road to Redemption," "The Incomparable Christ," "Rejected Salvation" and "The Christ of Palm Sunday."

The Reverend Professor J. Howard Smith, head of the English Department, Arnold College, will attend summer session at Oxford University, Oxford, England, from July 7 to August 17. He will sail on the *Queen Mary* June 22, and will leave Cherbourg, France, on the *Queen Mary*, September 7, arriving in New York September 12. He will visit in Scotland and Ireland before summer school, and will travel in France, Italy, Switzerland, Holland, Luxembourg and Belgium after August 17.

WINCHESTER CHURCH LAUNCHES IMPROVEMENT PROGRAM.

An extensive spring cleaning and renovation program is in progress at the Winchester Church, according to an announcement by Pastor Robert A. Whitten.

Expected to cost about \$4,000 in the long run, improvements include tearing down the old northwest corner, an alcove and rebuilding it to make more room for the choir.

All of the inside has been painted and varnished—the walls white and the woodwork a dark stain. This includes the worship hall, the board room and the primary room. Cut into the swinging doors that open into the worship hall have been two glass diamonds through which latecomers can note what stage the service has reached.

On the outside, the roof has been repaired and painted black. The tower has gotten several coats of dark green and all outside trim is being painted white. In several of the outside doors new panels have been installed which are also being painted.

The work which began about three weeks ago should be completed before Palm Sunday. So far no services have been interrupted.

D. P. BARRETT WRITES FROM PUERTO RICO.

San Juan,
Puerto Rico,
March 26, 1949.

DEAR FRIENDS:

I greet you from San Juan, Puerto Rico, where the celebration of the Fiftieth Anniversary of the Evangelicals in the Islands has come to a close. To everyone who had a part in making my trip a reality I extend my sincere thanks and most profound gratitude. The trip to the Island will never be forgotten and always appreciated—it satisfied all my expectations.

I went by plane since boat reservations were difficult to make. We left the Raleigh-Durham Airport at 8:15 p. m., March 2, and arrived at the Isla Grande Airport, San Juan, at noon the next day. From Durham to Miami we made two stops, ten minutes each, at Jacksonville and Orlando and landed at Miami at 1:00 a. m.

Just before leaving Miami I had the pleasure of meeting the Rev. & Mrs. Manly Morton of Wilson, N. C., former missionaries to Puerto Rico, and they were accompanied by the Rev. Mr. Jarman, pastor of the Disciples

Church in Wilson. Our four-motored plane took off from Miami at 7:15 a. m., on the 3rd. We were soon over the ocean and flying about 7,500 feet. The weather was beautiful, flying comfortable, and all aboard the ship were very agreeable. I sat near an unobstructed porthole and have no words to describe the beautiful white clouds as they rushed up from the sea enveloping our plane and taking shapes that looked like valleys, peaks, lakes and seas. At eleven o'clock we were served a splendid lunch—all ate heartily, none being bothered by the flying. About noon the word came over the loudspeaker to fasten seat belts, and no smoking. Land was now visible and the tall, ruffled palms had the appearance of small plants scattered in the foothills of the Island.

We came to the runway so lightly we were scarcely able to discern the change. We saw cars arriving with friends to meet the passengers—among them my own son, D. P., Jr., who lives in San Juan. Soon the passengers were shaking hands and saying farewells and we separated. I began a few days of pleasure in this enchanting island of beauty. We spent three days sightseeing and visiting before the anniversary program began.

The head of the Program Committee was Mr. Hipolito Marcona, an attorney, who is also president of the Association of Protestant Churches in Puerto Rico. The program began March 6 and went through the 13th. Many representatives from the States and Latin America had already arrived as the first days of the program were given to denominational reunions throughout the Island. Large crowds were in attendance for these. There were prepared and extemporaneous speeches dealing with the delight and joy of being in the Island and of work done in fifty years of labor.

On Saturday, the 12th, there was a banquet in the Great Condado Hotel in honor of visitors. This occasion proved to be the greatest point of reunion with over four hundred guests and friends meeting. Mr. Marcona presented the Hon. Angel R. deJesus, president of the Supreme Court of Puerto Rico, who gave an enthusiastic welcome to all and expressed confidence in the work of the Evangelical churches and declared such work to be "truly admirable." Many others spoke during the dinner.

That night fifteen thousand people met in an evangelical service held in front of the Capitol building. The
(Continued on page 15.)

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

PAY YOUR SUBSCRIPTION TO THE CHRISTIAN SUN PROMPTLY.

It is awfully difficult for those of us in the Convention Office who are responsible for keeping THE CHRISTIAN SUN mailing list to "cut off" from the list of subscribers people who have become members of THE CHRISTIAN SUN family. The Board of Publications has instructed us to carry unpaid subscriptions one month and then remove that name from the list. We dislike to follow that instruction but we know that the only way THE SUN can continue publication is to have funds with which to pay the publisher. About 30 days prior to the expiration of a subscription a notice goes from the office, "Your subscription to THE CHRISTIAN SUN expires the first of next month—please renew promptly." If all our subscribers would heed this notice, it would make our work so much easier, and renewals paid will bring in needed funds with which to bring THE CHRISTIAN SUN to our homes regularly. But it is terribly discouraging to have to write another notice which says, "We have not received your renewal to THE CHRISTIAN SUN which was due last month." Then there are those who through neglect or who just forget to send their renewals to whom we have to write a third time, "We are sorry! The postal authorities will not permit us to carry unpaid subscriptions, and by order of the Board of Publications we regret to have to tell you that your name has been removed from the mailing list. We don't want you to miss an issue of THE SUN, won't you send us \$2.00 for renewal of your subscription?" That may seem to be a simple matter, but failing to renew subscriptions promptly, the Convention Office has to spend money on postage of from two to six cents on each person who fails to renew, time is consumed which might be better spent at some more constructive work of the Convention and our churches. Then "the late renewers" send \$2.00. We have to re-enter that name; send it to the printer, and all of this takes time. *Please heed the first notice sent you and renew your subscription promptly.* Thank you.

WM. T. SCOTT.

MISSIONARY LOSSES RECORDED.

Mrs. Katherine Van Akin Gates for nearly 20 years a missionary of the American Board in India, but more recently on the faculty of the Kennedy School of Missions, died suddenly Sunday, March 27, in Hartford, Connecticut. In India, Mrs. Gates specialized in social service and work for women. For a period she was head of a social center in the tenement district of Bombay, and served as a member of the Executive Committee of the Bombay Presidency Infant Welfare Society. Born in Mt. Vernon, Mrs. Gates was educated at Beloit College, Class of 1906, and Hartford Theological Seminary (BD).

* * * *

A cable has just reached the American Board, announcing the death in Peiping, North China, of William Satterthwaite, son of Mr. and Mrs. Amos Satterthwaite of Yardley, Pa., 30-year-old lay Congregational Christian missionary who went out to China with his doctor-wife, Adaline P. Satterthwaite, M.D., in 1947. Mr. Satterthwaite had been seriously ill with pleurisy, but had been reported improving. His death in a mission hospital in Peiping was caused by pulmonary embolism.

Mr. Satterthwaite leaves his wife, Dr. Adaline P. Satterthwaite and a small son, David Row, two years old; his parents, Mr. and Mrs. Amos Satterthwaite of Yardley, Pa.; and a sister, Miss Mabel Satterthwaite of State College, Pa.

(Continued on page 14.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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One Year.....\$2.00

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All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond, 19, Va.

Contributions should reach the editor at 3206 Grove Avenue, Richmond, 21, Va.

The Christian Sun Subscription Blank

FOR YOUR CONVENIENCE
FIFTY ISSUES FOR \$2.00

Dr. Wm. T. Scott
Elon College, N. C.

Enclosed find \$..... for which please send The Christian Sun for one year to

Address.....

Name.....

☐ New ☐ Renewal



THE PLIGHT OF THE SUN

Dr. Truitt let the cat out of the bag! The Sun is in financial straits. There is a sizeable deficit. What is the solution? Now is the time for discussion.

The Editor is not surprised that there is a deficit. He is surprised that we have been able to weather the storm of inflation so long without a larger deficit. Few religious periodicals have been able to continue at pre-inflationary rates. Some who tried to resist inflation were plunged deeply into debt. It appears that we have gone through the peak of inflation and have accrued only a modest deficit. This is a testimony concerning the economy of our entire cost of publication.

The second thing to remember is that we have had a deficit before. In fact, we have seldom been without one! The writer has had the pleasure of serving as chairman of the Board of Publications during the familiar depression and has vivid memories of a \$1,500 deficit. Somehow it was paid, publication was continued as usual, and our church paper was enabled to round out a full century of service.

We are now in the heart of the Lenten period, the central message of which is that victory may be wrested from the very jaws of defeat. But what, you say, is the practical solution?

Our paid up subscriptions are just about normal. There is some fluctuation, but we are now at our approximate level. It is doubtful that we should ask our institutions for additional subsidy. What are the possible sources of additional revenue? (1) **Subscriptions.** The great majority of subscribers will be reasonable, remember the increase in cost of other commodities, and will willingly pay \$3.00 a year or \$5.00 for two years. This will probably sustain our publication program, minus the deficit. (2) **Advertisement.** We have begun a modest schedule of advertising which with proper cultivation is capable of considerable amplification. Since this is a relatively new policy, we cannot swing into capacity advertising overnight. We hope to adhere strictly to a select clientele. (3) At least one layman has indicated an interest in his church paper which is not satisfied with the payment of a small subscription. He is willing to associate himself with other likeminded laymen in giving substantial financial lift to The Sun.

Our condition, in the opinion of the writer, is by no means hopeless. Few churches or households function without occasional deficits and debts. Our problem is not only one of money, but also one of faith. The possibility of discontinuing publication has been suggested. From one standpoint, perhaps that would be a good thing. It would enable our entire constituency to see how sorely our church paper, which we casually take for granted, would be missed. Publication would then be resumed with determination, vigor and gratitude.

WAYS OF HELPING YOUR CHURCH PAPER.

1. **Send Fresh, concise, interesting news** from your church or conference. If you are too modest to tell about yourself or your church, then report news about others, news which would otherwise not be reported. Disarm the critics who say there is never anything about their church in the paper.

2. **Commend The Sun to your friends.** After you have read your copy, pass it on to your friends. Subscriptions are secured in this way. You do not have to be an official to do this. You simply have to be interested. Of course, it is not out of order to give one or more subscriptions to those whom you love or in whom you have a special interest. If The Sun has been a blessing to you and your home, why not send your testimony to Dr. W. E. Wisseman, chairman of the Board of Publications?

3. **Study Your Church Paper.** The contents of no one issue can be assimilated and digested by a casual reading. Some of the articles deal with profound, momentous issues; some have grave ethical and spiritual implications for those who read. Read your Church Paper not for entertainment, but for edification. In this way a paper faith becomes a personal faith.

4. **Ministers have a unique opportunity** to promote The Sun by distributing it in pastoral work, displaying it on literature tables, quoting from it in sermons, and promoting its circulation from the pulpit as well as in the home. Naturally we must look to our pastors for major reports and contributions. Church members like to see sermons and articles by their pastor in the church paper. Unless the pastor takes the initiative in promotion, the circulation of the church paper will diminish in the average parish.

5. **Remember The Sun in your prayers.** When people begin praying God works in mysterious ways His wonders to perform. New and more effective answers to all our problems will arise from a great chorus of prayer. Let us seek His will and follow His judgment. We shall do well to remember that God has been in the publishing business for a long time, that He is not easily thwarted in his purpose.

6. **Remember The Sun in your Gifts and in your Will.** "Where your treasure is, there will your heart be also." The church paper which has announced the birth, marriage and death of our loved ones, brought the promises of God regularly to our homes, is of inestimable value to many among us. There may be those who would like to send a token of appreciation to the treasurer, Rev. Wm. J. Andes, 637 South Sunset Drive, Winston-Salem, N. C. Here and there may be a benevolent or missionary society with funds for just such an emergency as we are experiencing. Final-

ly, why not perpetuate your faith in religious journalism by remembering THE SUN in your will or in a codicil to your present will? We have a modest endowment fund. A host of

devoted friends can make it grow. Whoever you are, there is something you can do to help THE SUN. Do it quickly, and God will bless you in your doing!

they are taught? And how shall they read aright unless they are taught to trust the light than can shine into their hearts from its pages?

In the perspective of the setback to the cause of Christianity occasioned through the devastations of World War II, and in the face of the social and the economic, the moral and spiritual confusion, the poverty and the fears which follow in its train, what is our world responsibility for Christian teaching.

Protestantism is calculated to have had \$600,000,000 in property losses on the mission fields as a consequence of war's devastation. Among these were many colleges and universities partially or completely gutted, scores of high schools and hundreds of grammar schools, and finally numberless churches in which Christian teaching was carried on in Sunday school class and on weekdays. In the face of all these losses, which we have only begun in part to replace, what is our world responsibility for Christian teaching? How shall we raise year after year the funds necessary to support this great enterprise of Christian teaching, how shall we put it into the hearts of our youth to be willing to go out in the cause of Christian teaching to the needs of the earth, how shall we instill the missionary concern and passion unless we who are Christian teachers, and teachers of teachers, put missions into our teaching!

All this is another way of saying that missions and Christian teaching are no more inseparable than are evangelism and Christian teaching. The one is the handmaiden of the other. If we always remembered this, how much more of missions there would be in our Christian teaching! And how much more effective our missionary efforts could be in any land if we were utilizing fully the methods and the resources of Christian education!

Because Christian education is a world task, how grateful we as Christian educators in this country ought to be that we are not alone concerned about Christian teaching. Does it not thrill you to know that missionary teachers and leaders in many lands are eagerly, wisely and prayerfully planting Sunday schools, Christian schools and Christian colleges. Thank God that we who are represented here today are not alone in espousing Christian teaching as a world task.

Because Christian education is a world task, it is too big for anyone of
(Continued on page 13.)

Christian Teaching---A World Task

By DR. LUTHER WESLEY SMITH.*

Christian teaching is a world task because Christian teaching, as the handmaiden of Christian preaching, has been perhaps the most effective method of evangelism in the record of the Christian movement. Consider what Christian education has done for the nation which stands today as our world's finest and best hope. . . .

Think of the amazing progress morally and spiritually which this nation made in the course of a great century and a quarter, beginning about 1800.

When you consider that this nation of ours made more progress morally and spiritually, and came to a higher level of character than any other large nation had ever attained in all human history, all within a period of a century and a quarter, I ask how, and why? The answer is through taking seriously a vast nation-wide program of Christian teaching for folks of every age.

We began the 19th century with no Christian teaching program or movement among the Protestant churches of our land. Here the Sunday School Movement began and spread increasingly throughout the decades of the 19th century. Men and women came to have a conscience concerning the possibility and the necessity for reaching every boy and girl with Christian teaching.

As a result of this program and passion, the Christian teaching movement in our church schools grew in one form and in another until by the end of World War I, we were reaching in America approximately two-thirds of our youth with some kind of religious teaching — Catholic, Protestant or Jewish.

Not only did we have our Sunday schools. Our churches planted secondary schools, church colleges and seminaries. Practically all the people of our land who received a secondary or a college education in the 19th century did so under Christian auspices. No nation can bring the great majority of its youth into the experience of being taught "line upon line,

and precept upon precept concerning the knowledge and truth of Christ, and the revelation of God's will in His Word," and no nation can have the great majority of its lay and professional leaders come through the experience of training in Christian schools and colleges which take seriously their Christian responsibility, without having something profound happen to the thinking, the attitudes, and the character of that nation. And that is exactly what happened to America!

No more striking corroboration can be found of the validity of Christ's Great Commission than in the history and experience of the nation which is today our world's finest hope. Christian education is a world task because in the life and experience of our own native land we have long since discovered that Christian teaching is perhaps the most effective method of evangelism; certainly an indispensable method. . . .

Christian Teaching is a world task because we have only begun to win the world to Him. . . .

When we consider the tremendous, tragic and world-circling advance of atheistic Communism in the past twenty-five years, we realize that we have only begun to win the world to Christ. Indeed, encouraging as were the gains made by Christianity during the 19th century and during the first quarter of the 20th century, it remains to be said that so far as we can calculate, more people have been won to an active enthusiastic espousal of atheistic Communism in the last twenty years than were won personally and individually to an espousal of Christianity in all its 1900 years of history.

Again, how shall we reach and win "the silent billion," that more than one half of the people on our earth who cannot read. Long ago John Wycliffe realized that if the Gospel was to live and move with power in the hearts of his countrymen, every plowman in England must have in his hands an open Bible. . . . How can the Word of God kindle in them what has been kindled in us, unless they can read? And how can they read unless

*Dr. Smith is Chairman of the Board of Trustees of the International Council of Religious Education.

CONTRIBUTIONS

SUFFOLK LETTER.

The editor of THE CHRISTIAN SUN in a kindly letter this week asked me what I would propose as a solution to the problem of financing our church paper. Let me say in the outset I believe in THE SUN. I have read it from my earliest years until now, and I have learned to look eagerly forward to every issue of it. However, I feel that anything I say should be taken with the understanding that I do not wish to interfere with a task that has been specifically assigned to the Board of Publications as that Board may work in conjunction with the Convention's Committee on Finance. I am for cooperation and team-work from bottom to top or top to bottom as you choose. Since, however, I have worked on the Board of Publications in differing capacities for a number of years, and was eager at anytime for suggestions when a member of that Board, I am sure no harm can be done by giving my views, especially since Editor House says in his letter: "I believe many people would be glad to know what solution the President of the Convention proposes." If I may then here goes.

On the basis of THE SUN belonging to the people of the Convention I feel they themselves should be given a chance to show their desire to have it continue or discontinue as the case may be. Obviously we are satisfied with a certain amount of subsidy from Boards and Institutions helped by the paper, and they are willing to allocate the amounts they are now allocating. It is the difference between what they give, and what we get from the subscriptions, that needs to be taken up. I believe that a goodly majority of the loyal subscribers to THE SUN would be willing to pay \$3.00 per year for it. I would be willing through our proper channels to raise the price to \$3.00 per year. To be sure it would be a test of the desire of the people to have it come to them at that higher price, but under the present circumstances I do not see any other workable way out.

I realize that not everyone wants the church paper as much as I do. It is not as interesting to them, and to some it does not seem necessary. By every practical way we should try to make it more necessary, more desirable. If the people know about it

and feel that it fills a need in their own life they will buy it. If they do not feel that it is something they want then I am afraid we are working under a considerable handicap—in fact I know we are. I believe all of us who have to do with presenting the paper to our people must be patient with the people's desires and do whatever we can to mend our ways to measure up to their needs. "The test of the pudding is in the eating." To me our church paper has much to offer, but I want to know what the people think, and so do the Board of Publications, the editor, the managing editor and publisher. It may not be possible—it is not possible—for us to please everybody, but it should be our aim to bring pleasure to around 3,000 homes by the kind of paper we offer them.

Now for my final "ifs." If we make the paper more attractive, and if we price it at a figure commensurate with the times, and if we increase the number of readers we shall be placing THE SUN on the plain of usefulness which it rightly deserves in our churches and our Convention. One cannot read the recent issues of it and not be more interested in the work of the church. Leaving aside the Suffolk Letter everyone has done a good job for their church in these issues.

JOHN G. TRUITT.

IT REALLY HAPPENED.

Once upon a time there was a minister whose responsibilities seemed multitudinous. There was never an end to the requests for his time, talent and tales. For a generation he had served his congregation, his church and his Christ like a Knight from the Round Table.

By and by December came and the Christian Missionary Association of his conference met in its annual session. This minister had looked forward with anticipated exorbitance to reporting a renewal of all the memberships in his church. But fate has a way of altering plans and this minister could not be there.

One after another of the churches reported a renewal of their dues and in many instances some new memberships. But nothing was heard from this minister nor his church then nor immediately thereafter.

Finally, one day a most startling

discovery was made. You see, this minister had a pocketbook (an unusual thing for a minister) and he had put in and taken out so much money that it was showing severe usage. Accordingly, Santa Claus took pity on him and brought him a new one with a zipper and all the trimmings. So the old pocketbook took a rest on the shelf. Fate again stepped in and jammed the zipper on the new one, so the process was reversed and the old replaced the new. And what do you know, this minister discovered in the old pocketbook a check for \$130 made out to the Christian Missionary Association. It was then promptly delivered to the retiring Secretary, thence forwarded to the Treasurer and now has found its rightful resting place in the bank with the other C. M. A. funds.

The moral of this story is to never throw away an old pocketbook, because it might contain a check for the Christian Missionary Association.

J. EVERETTE NEESE.

PYRAMID NONSENSE.

The presence of mushrooming Pyramid Clubs in our community is a token of the susceptibility of the American public to propaganda. If thousands of people can be bilked by the lure of possible easy wealth, is it any wonder Communism is spread with the same lingo and promise.

Logically and mathematically a member of the Pyramid Club has only a very remote chance of winning. He cannot argue that the parties and the fun are his inducements for entering the vicious whirlpool of chance-taking. The real fact is the new member is greedy for the fat bonus at the top of the pyramid.

I have seen nothing in recent years to alarm me more about the sanity and moral righteousness of people who are otherwise fine than this insidious device for personal profit at the expense of one's friends. It is an absolute negation of Christian ethics. Jesus could hardly be found among these curious and gullible profiteers on friendship. His emphasis upon friendly service has quite a different profit motive. The rewards of virtue are the gifts of God.

The idea of each member getting two others is old in the Christian community, but what a difference in the motivation!

Let us soon be done with this new fad which exhausts our time and our effort and choose during this Lent a

(Continued on page 15.)

News of Elon College

By PRESIDENT L. E. SMITH

CAMPAIGNS.

There are different ways of securing necessary funds for the support of institutions of higher learning. If the institution is owned and controlled by the state it may be supported by taxation. Such support, however, is not as easily secured as imagined. Individuals charged with the responsibility of securing funds for the support of our state institutions must come before the proper state authorities, outline their needs and present their claims. They usually ask for more than they get. That is to be expected.

If the institution be a private or a church institution outside sources of support other than students must be secured. Support for this type of institution does not come voluntarily. Contributions must be sought. Years ago large contributions were sought from a few individuals, the feeling being that the man in moderate circumstances was not interested in higher education sufficiently to justify gifts even though they were small. The consensus of opinion today is that the day of large gifts for the support of higher education is past. That if the college is to secure necessary funds for an aggressive and progressive program a large number of people must be interested to the extent of making contributions even though these contributions may be comparatively small. When an institution goes out to secure a million or two million dollars it is faced with the necessity of approaching a large number of people. This kind of a plan entails an enormous amount of work. To accomplish the task a compact and inclusive organization must be formed. No one individual or small group of individuals can interview the required number of prospective givers but with an organization sufficiently large to reduce the task of the individual within the organization to a reasonable figure will in a measure assure success. The extent of success in such an effort depends upon the individuals comprising the organization and enthusiasm with which the campaign is undertaken.

In regards to Elon College our constituency is divided on this question. We all realize that the college must

have increased support but some of us don't like campaigns. We don't like to be a part of an organization where we will be expected to approach individuals for contributions nor do we like to be approached by others. We would like to see the college supported but so far as we are concerned we just don't want to be bothered. There are others, and I like to feel that we are in the majority, who are not only interested in seeing the college supported properly but we are willing and ready to give what we should and to assume our share of the obligations. We are not only not adverse to asking others to contribute but we are quite willing to contribute ourselves and say to all who are interested, "Come on, let's do the job and get it done as quickly as possible."

At Elon College we need two million dollars. We are asking for two million dollars but the fact that we need the money and that we are asking for it is no guarantee that we shall get it. To raise this kind of money for Elon College will require an efficient organization, one that is alert to its responsibilities and the willingness upon the part of everyone to contribute to the extent of his ability. If we can secure two million dollars for Elon College within the next few years the college will be able to remain in the front ranks of Christian higher education in this country. If not the college will lose confidence in itself and its constituency will question its ability to serve efficiently in the field of Christian higher education. This responsibility must rest squarely upon the hearts and shoulders of the church, the alumni, and friends of Christian higher education. Such a constituency must and will not fail! Don't be annoyed if you are appealed to for money for the college. Don't grow impatient if you are not approached as early as you would like to be. Voluntary contributions are greatly appreciated and mean the world to the college's program.

APPORTIONMENT GIVING.

There are three Sunday schools and four churches in our Convention who remembered the college this week with

a contribution. Your remembrance is appreciated and the gifts are most helpful.

The other day I got in the car with a friend of mine. The motor was acting badly. He explained, "I don't know what is the matter with my car, the motor is missing." What he meant was that one cylinder was not functioning which meant that we were not riding very smoothly. What would happen in our Convention if every 195 of our churches would send in a contribution every month? We certainly would be running smoothly but when there are so many Sunday schools and churches that do not send in contributions the going is not so smooth. We are not hitting on all cylinders. We don't need a technician to tell us the trouble. We don't need a mechanic to make adjustments. All we need is a spirit of generosity and a willingness to lend a hand to a great institution undertaking a great task. If you could realize how badly we need your help you would not withhold your contributions. The college would like to express its appreciation for past support and for the support that will be forthcoming throughout the days of the present year.

Previously reported	\$1,886.59
Eastern N. C. Conference:	
Morrisville	3.30
Eastern Va. Conference:	
Dendron S. S.	3.70
Christian Temple S. S.	128.45
N. C. & Va. Conference:	
Concord S. S.	12.00
Greensboro, Palm Street	115.00
Western N. C. Conference:	
Flint Hill (R)	5.00
Mt. Pleasant	5.00
Total	\$ 272.45
Grand Total	\$2,159.04

Not long ago an English schoolmaster—a veteran in that high service, was asked:

"Where in your timetable do you teach religion?" He replied:

"We teach it in arithmetic by accuracy. We teach it in language by learning to say what we mean. We teach it in history by humanity. We teach it in geography by breadth of mind. We teach it on the playground by fair play. We teach it in kindness to animals, by courtesy to servants, by good manners to one another and by trustfulness in all things. We teach it by showing the children that we, their elders, are their friends and not their enemies."—*J. P. Jacks in The Indiana Freeman.*

Our Christian World Mission

Rev. F. C. LESTER, Writer

WHERE THE MISSION DOLLAR GOES

Often we are asked where the mission dollar goes. Sometimes we are told by those who do not know. It is fair that all who give should know where the money goes, and what is done with it. Here is a frank answer:

The Mission Board of the Southern Convention has adopted a budget for 1949 of approximately \$65,000.: It made appropriations on this basis. If the Board receives this amount, which it never has, the work can go forward, and the dollar will be divided as given here.

Overhead Expense

Board members are scattered over North Carolina and Virginia. Expenses are paid for them to hold meetings. There are other small items of postage, insurance on property, etc., which must be paid. This item for this year is expected to be **one cent** of the dollar.

The Christian Sun

The Convention authorizes the Board to pay \$1,000 annually to THE CHRISTIAN SUN. This is because subscriptions do not pay for publishing the paper and because the paper is used for missionary education. This item is **one and one-half cents** of the mission dollar.

Convention Office

Since the Convention Office handles the funds and does most of the work for the Mission Board, the Convention requires the Board to pay for the support of the office. Once the Board had its own office and workers. Now we cooperate with other Boards through the Convention Office. This item uses **six cents** of the mission dollar.

The Home Boards

The Southern Convention does work directly only in its own area, but we want to have a share in the work of our church throughout America. This we do through the Home Boards with offices in New York. New churches are built in strategic areas, rural pastorates are undergirded, there is work among the Indians, Negroes, Mexicans and Migrants, and our hands of helpfulness reach to Puerto Rico, Hawaii and Alaska. We send to the Home Boards **four cents** of our missionary dollar.

Aid on Pastor's Salary

To begin a new church it is necessary to pay someone to start the work.

We have some churches that have not come to self-support. This is true in Bay View, Lynchburg and Winston-Salem. At Union (Southampton), near Franklin, Virginia, a new town has recently been built around our country church. We needed a minister there all the time, but the church was not able to pay an adequate salary. Our smaller rural churches can do best work by being grouped into pastorates, and to get this started they often need aid on pastor's salary. At Chapel Hill our small church is not able to keep a man at work with it and the numerous students from our churches who are in the University. When the president quit being the pastor at Elon College, it seemed to be necessary to aid the community church in getting started with a full-time minister. In Carroll County, Virginia, we do our one really missionary work. At present we do not have a man on the field, but there is money in the budget for this work. This aid on pastor's salary, according to this year's budget, will use **twenty-two and one-half cents** of the missionary dollar.

Building Aid

During the depression and recent war little improvement has been made to our church buildings. After twenty years of neglect, much building needs to be done. Here and there grants need to be made to long established churches so they can improve their property, build a parsonage, or add to their church buildings. The younger churches must be helped to build. Bay View in Norfolk built the best it could during the war period, but now it has outgrown its tiny, attractive church. More building is necessary. Asheboro has just completed a new building, something it could not have done without missionary aid. It is now a contributing church. Lynchburg needs a new building, and must soon call for assistance. In numerous places we could build new churches if we had the money and ministers. That is our one chance of real growth. To this building program we want to give **twenty-five cents** of your missionary dollar.

Foreign Work

When the above items are added, you will note that there is only **forty cents** left of your missionary dollar to spread the gospel around the world.

We have special interest in Shaowu, China. We cannot forget the Jacksons, the Riggs, and Miss Burr, and their comrades in Christian work. I thought we were supporting the Mission with our \$10,000 annually until the report of the American Board treasurer showed me that the Mission used \$18,000 last year. (Prices are high in China.) Perhaps **fifteen cents** of our dollar will go to Shaowu. The other **twenty-five cents** will seek to establish Christianity in the remainder of China, in Japan, India, Ceylon, Africa, the Philippines, the Caroline and Marshall Islands, Mexico, Greece, Turkey, Syria, and Lebanon. And we must not forget our fellow-churchmen in Spain, Bulgaria, Czechoslovakia, and South America. In France we have a "Mission of Fellowship to Europe. There are churches, hospitals, orphanages, schools from kindergarten to university, literacy programs, rural programs, radio, publications, Bible distribution, rehabilitation, and evangelism all to be carried forward in all these lands by our quarter of a dollar.

WE GIVE MORE

Yes, we give more than a dollar to missions annually. The budget for this year is based on two dollars for each church member. That will be eighty cents with which to build the Kingdom of God outside the United States. It will take a long time at that rate to combat Communism and establish Christianity in our world. But we have never given that much yet, and it is not the Apportionment for this year. To reach that goal it will be necessary to go far beyond the amount asked by the Conferences.

For this reason it is sincerely hoped that every man, woman, and child connected with all our churches will make an offering at Easter for Home and Foreign Missions, and that the offerings will be in keeping with the needs of the world.

Please see that the envelopes sent to pastors and Sunday school superintendents are properly distributed, and that all possible givers are instructed about the pressing needs for missionary endeavor in our time, if our world is to be saved.

This year we will spend for military purposes more than \$100.00 for each person—men, women and children. In contrast we are asked to

(Continued on page 10.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

TO THE PRESIDENTS OF WOMEN'S MISSIONARY CONVENTION.

DEAR PRESIDENTS:

Our Convention President, Mrs. O. H. Paris, has asked me to fill the vacancy as chairman of the Family Life Superintendent, created by Mrs. Robert M. Kimball's moving from our Convention.

I want to call your attention to National Family Week which is May 1-8, and I hope that every society will see that worthwhile programs and activities are planned for the families of your church during this week.

These are some suggestions that your local society may sponsor:

1. A Family Festival—An evening of fun and recreation with participation by the whole family unit from the youngest to the oldest.

2. A Family Night—A supper and program. You may have a family basket supper.

3. Have families attend Morning Worship Hour together.

4. Help the minister in visiting new families, calling on absentees and parents of new babies.

You may order from the United Council of Church Women, 156 Fifth Avenue, New York, at 10c per copy, a short but very good Family Life play entitled "This Citadel of Faith."

Homebuilders are World Builders. This would be a good theme for your Family Life programs. We must start with sound living and thinking in our homes in order to promote better family life for all people of every race, group and creed.

MRS. MARY J. STEPHENSON,
Suffolk, Virginia.

SPRING RALLY IN GREENSBORO.

The morning session was called to order by the Superintendent of the Greensboro District, Mrs. Wm. G. Davis. Mrs. Mack Welch led the opening worship service, using as her theme, "O Love That Will Not Let Me Go."

As the roll call of societies was held, one person from each church told of "something new" started this year. Many interesting ideas were told, including a prayer box each month, boosting attendance at inspirational

meetings, organizing a circle for young women, having a popularity contest for the Cradle Roll, building a hut for the church, organizing a Young People's Society, and having mission study for children in a small rural church.

Reports were given by the District Superintendents, Mrs. Davis and Mrs. W. W. Snyder, suggesting places where improvements could be made.

Mrs. Kenneth Register, Cradle Roll Superintendent, gave suggestions and named books for use with the Cradle Roll; Mrs. W. E. Wisseman, as Superintendent of Children, did a similar job, as did Mrs. Mark Andes, Superintendent of Young People.

The main address was given by Miss Elizabeth McGuffie, and she spoke on "Some Whys, Some Whats, and Some Hows for Women." She was both inspiring and practical, in telling how to put the most into our work.

During the offertory, Miss Selma Rush of the Greensboro Church, sang, "I Know That My Redeemer Liveth." The offering was to be used for the Shaowu Mission.

After a delicious lunch served by the women of the church, the afternoon session was called to order by Mrs. W. W. Snyder, Superintendent of the Burlington District.

Mrs. F. C. Lester, State President, gave "Something Extra," including some announcements and other points not covered. During this period, honor was given to Mrs. J. R. Foster, who is the oldest president of a woman's group, at 80, and Mrs. Phillip Fawcette, who is the youngest president, at 27. Mrs. Foster is president at Elon College, while Mrs. Fawcette is president at Monticello. Honor was also given to Mrs. Artelia Poole, 71, of Haw River, who in sixteen years of being president, has missed only one meeting.

Mrs. W. W. Sloan of Elon College, who recently made a trip with her husband to Puerto Rico, described this experience in "Impressions of Puerto Rico."

Dr. F. C. Lester told us "Where Our Mission Dollar Goes," explaining with figures and graph what per cent goes to home and foreign missions, expenses, Convention Office, and others.

During the business session, new officers were elected: Greensboro District—Mrs. Mack Welch, Superintendent; Mrs. W. F. Worsham, Assistant Superintendent; Mrs. Ed Chilton, Secretary. Burlington District—Mrs. Harold Ingle, Superintendent; Mrs. A. L. Hook, Assistant; Mrs. Wm. P. Mahan, Secretary.

Mt. Zion Church was chosen as the meeting place for the Rally next spring.

Miss McGuffie gave a Bible Study, explaining the Book of Luke as a Series of Journeys, making it very interesting.

The benediction was given by Rev. Mack V. Welch.

(NOTE: The other three rallies in North Carolina had programs similar to the one held in Greensboro.)

WOMAN'S CONVENTION—SCHOOL OF MISSIONS.

June 13-15, 1949.

Please note that instead of having four days, we will have only two full days, opening on Monday, June 13, at 2:00 p. m., and closing Wednesday, June 15, at noon. The total cost is only \$6.00. Every society should at least send its President. As much as possible of the School of Missions program will be incorporated into the Convention Program.

Some Highlights of the Program.

1. Miss Helen Kenyon, Moderator of the General Council, will speak on Monday night, June 13. This is the first woman Moderator we have ever had. She is a wonderful speaker and dynamic person.

2. Dr. Mary Frances Thelen, Bible teacher at Randolph-Macon College, Lynchburg, Va., will present the new Bible study and will speak on Tuesday night, having charge of Communion Service.

3. Mrs. E. R. Ould of Roanoke, Va., an authority on building Christian Family Life will speak and lead a discussion on that topic.

4. Pattie Lee Coghill will introduce and present the new mission studies.

5. Timothy Chang will greet you in person.

6. Mrs. Scott, Literature Chairman, will have the new packets and Plan Book ready for the fall work.

With the regular business of a two-year Convention going on, plus the wonderful speakers above listed, this should make a full and worthwhile program for anyone to attend.

"A God-forsaken man is a man who has forsaken God."

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

Easter is nearly here. It is the nicest time in the Church. There are lots of flowers and usually many sweet-smelling lilies. We wear new clothes because it is spring and our heavy ones are too warm. We wear them because the trees and flowers are putting on new clothes, too.

The bunny or rabbit gets a lot of our attention. There is an old legend that tells how he came to be associated with Easter. It happened in Germany that some mothers planned to color eggs and hide them in the woods. When the children found the eggs they asked, "Who brought these here?" The mothers said, "Perhaps it was a little rabbit." You can make up your own story as to how it happened.

Easter is the time when church people think about the newness of life about us, the springtime and God's wonderful promises of love. The ugly brown bulbs sprout green blades and have sweet flowers, the funny, old dried seeds sprout and turn green. We may put away our old habits for new ones.

If you want to make some Easter cards to send to your friends here are some ideas: Get some heavy construction paper and cut it to fit your envelopes. Get a plain bone or pearl button with two holes in it and sew it to your card. The button can be the face of a number of things—a boy, girl, flowers, pixie or bunny. If you make a bunny—add his ears, put black ink in the holes and you have his eyes. You may draw or paint on his clothing or you could cut a shirt, bow tie and pants from scraps of cloth and glue them on.

The very thin, colored, powder puffs that come from the dime store make nice bunnies, puppies or kittens. For a rabbit, you paste one round for the head, one for the body. Cut one in half for the ears and stick on a piece of cotton for the tail. The cat can be made the same way, but use a piece of twine for the long tail. For the puppy use the puffs across the paper instead of up and down, divide one puff in four parts for the legs. You can scallop these for flowers and sew them on the paper, using yellow thread for the centers and green for stem and leaves. Cut one part of the way from the top, part from the bot-

tom and glue in the center that remains, it will make a floppy butterfly. Add his feelers and eyes.

Write your greeting and sign your name. You may say: "A Glad Easter," "Happy Easter Wishes," "Springtime Wishes."

I hope that you have beautiful cards.

A HAPPY DAY ENDING.

By ALICE WINGATE FRARY.

Issued by the National Kindergartners Association.

"I never feel so motherly," said a young woman, laughingly apologetic, "as when I have finally tucked Billy in his bed for the night."

Whatever stressful periods may have marred the day, most mothers covet for their children a happy bedtime. To get through the necessary preparations tranquilly, especially if both parent and child are tired, is not always easy. It may happen of itself several nights out of the week, but too often the hour that ought to be full of pleasure is a trying climax to a wearing day.

Not many children settle down to sleep directly after hilarious romping; more come to grief as a result of such a mistaken privilege and are found to be better off if they have their lively play earlier in the day.

One mother finds it worthwhile to begin bedtime preparations a full half-hour before it is strictly necessary. Then, with clothes neatly arranged, bath over, and toys in place, there is time for quiet play before the good nights are said. A special box of crayons and a pad of plain paper should always be within reach. The psychological effect of being ready for bed makes it simpler to keep the small boy or girl quiet than when the extra time is allowed downstairs. Of course, this is the ideal period for stories, but when the mother is without a maid her leisure hour usually comes earlier or later. Unquestionably, it is wiser for little ones under six to have a light, early supper than to sit at the family dinner table at night. Once accustomed to this arrangement, they will consider the quiet play period, in dressing gown and slippers, sufficiently compensating. And, after ten or fifteen minutes of such relax-

ation, they will usually be happy to sing a stanza of a hymn, repeat their prayers, nestle down contentedly, and go to sleep.

Just where rewards cease to be legitimate and begin to verge on bribery is not always easy to determine. I knew a high-strung little girl of four, however, who lay serenely waiting for sleep each night because of the *Fairy Package* which—if bedtime was quiet and happy—would be found under pillow in the morning. Previously she would toss, call repeatedly, and use an entirely unnecessary amount of her own and her mother's strength before settling down for the night, the package was purposely limited to something in itself insignificant—a few raisins in an envelope, a length of colored ribbon, or a piece of silver foil; occasionally it would be a penny. Yes, it sometimes taxed the mother's ingenuity, but it meant that after careful attention had been paid to the small daughter's needs, there was peace instead of insistent demands to satisfy wholly imaginary wants. In this case it meant, too, that when, after a few months, the mother declared the idea worn out, the little girl had acquired the habit of relaxing for sleep promptly.

Some "reggler wrigglers" snuggle down contentedly after a few minutes of the singing of favorite songs. And this is an opportunity above all others to imbue the little ones' thoughts, consciously and subconsciously, with many delightful hymns.

It is a particularly satisfactory experience for the child for Mother sometimes to give Father a clear field at bedtime. He may omit one or two customary rites, but he will have absorbing tales from his not-too-far-distant boyhood. Besides this, he has unhurried leisure to talk about the moon or the stars after he turns off the light.

OUR CHRISTIAN WORLD MISSION.

(Continued from page 8.)

give two dollars per church member for world-wide evangelism. Which, do you think, will do more good for the peace and well-being of the world, the \$100.00 you must pay for each member of the family, or the \$2.00 which you are asked to contribute to missions? Is the military program of our nation worth fifty times as much as the missionary program of our Church? The real answer, as our people give it, will be expressed in the missionary offering.

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Associates*.

WHAT CAN YOUTH DO IN THIS DYNAMIC HOUR?

1. *Youth Can Tackle Itself!*

Youth must be right, or it can never right the world. Youth must be thoroughly Christian—or it is thoroughly dangerous. Its natural daring, readiness for adventure, impatience with dead tradition, love for forward-sweeping action are powerful drives. If God is at the control of those drives, there is no limit to the contribution youth can make in redeeming the world.

But let those drives be controlled by malignant ideas and cults, and youth hurries its world on to destruction. Look at the fascist states, past and present. They were primarily youth movements—and in them youth wound up with a shirt on it, marching off in a goose-step. The times are tragically ripe for the rise of other demagogues, other fanatics, other crack-pots.

Now is the time—and quickly—for Christian Youth to prepare itself, assess its powers, and harness those powers to God's will.

2. *Youth Can Tackle Its Church.*

Youth has the qualities the church must have. And the church has tasks challenging enough for every youth—as he is and as God will make him. To that challenge youth will respond, for in it youth will find a zest, a zing which no easy life can impart.

Too long the idea has been abroad that religion's main role is to stop something, when actually its foremost call is to start something. With its accent always on the positive, youth has no patience with the trivial, the insignificant, the purposeless. It is like the veteran actor who said recently, "'Tis better to have a small part in a Class A drama, than to have the starring role in a flop.'" When it is made to see that the building of the Kingdom of God on earth is a Class A drama, youth will undertake its role eagerly, heroically.

3. *Youth Can Tackle Its World.*

Walt Whitman called for "saner, life-giving" wars. Youth must fight those wars, and fight them with spiritual weapons. There is nothing about youth that is anti-life; it wants no truck with religion aimed at only get-

ting people into heaven. It wants to bring heaven down to earth. Not content to pray, "Lead Thou me on amid the encircling gloom," youth prays instead, "O Light of the World, help me to help Thee break through the darkness and banish the gloom!"

"With a heart for any fate," youth faces the Atomic Age . . .

* * *

Excerpt from the Methodist booklet, *This Atomic Age and You*. Material in the booklet covered the recent Crusade for Christ designed to help the Church face the present crisis in the world.

YOUTH NEED SPIRITUAL INSIGHTS.

By CHARLES S. JOHNSON,
President, Fisk University,
Nashville, Tennessee.

It is impossible to escape the daily reminders that our youth, despite our own impression of the constancy of traditional standards, are freshly exposed to a very new and very different social age. The forces impinging on them are more dramatically acute and disturbing than anything their elders knew. They need and want the strengthened spiritual insights, and guidance that can best come from an alert and socially-wise moral leadership, patterned to youth and its frustrations.

ATTEND SUNDAY SCHOOL.

With every passing year my conviction deepens that Christian truth is the only hope for this world. The greatest imperative of life is to get men and women to experience this truth and then under the guidance of the Holy Spirit to go out into the world to live and to teach it in all areas of life. Some day we will understand that our Sunday schools rank among the most important institutions of earth. They are organized to teach Christian truth to human beings.

The destiny of our nation depends more largely upon their success than our finite minds can grasp since they are our adopted means for implementing indispensable truth and for getting it into the hearts of men and women. They should have the full sup-

port and cooperation of all the people. It is literally true that there can be no freedom of the highest order until it comes as a result of truth.

The future of our great nation would be immersed in brilliant hope if the boys and girls of this nation could be enrolled in our Sunday schools and there taught the truth for successful living and service.

ELLIS A. FULLER, *Pres.*,
Southern Bapt. Theo. Sem.,
Louisville, Kentucky.

THE HUMAN RACE.

Trifles, it has been said, make up the sum of human things.

America's miserable traffic accident record is, in a sense, the sum of all our trifling human frailties. Most of us know how to drive and walk with safety, but it is so human to let our absurd little personal foibles botch our better judgment.

In their 1949 book of street and highway accident data The Travelers Insurance Companies have recognized this fact. The grim record of traffic deaths and injuries is all there, in tabular form, but the booklet is lightened by a pictorial presentation of the probable cause of many of the accidents. There is the fellow who breaks every ordinance in the book to get home in 28½ minutes flat, only to read a comic book during the minute and a half he saves. There is the teen-ager who knows every rule in the baseball book but none of the laws on the traffic books. And the woman who can spot a nylon stocking sale from four aisles away but can't see a red traffic light in front of her nose.

We're all there, mirrored in at least one of the cartoons!

Let us hope this sly satire will succeed in personalizing the lessons of safety where sterner warnings have failed.

GOOD, BUT BAD.

Motor vehicle fatalities dropped again in 1948. The decrease, even though it was less than one per cent, is all to the good.

Motor vehicle injuries, however, rose again in 1948. The increase, amounting to almost eight per cent, is a bad sign.

Such emphasis is placed on the death rate in accident prevention work. This is natural because death always makes the headlines. But it is dangerous, too, because it is so easy to become complacent.

(Continued on page 14.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE FUTURE LIFE (EASTER).

LESSON III.—APRIL 17, 1949.

MEMORY SELECTION: *Christ has been raised from the dead, the first fruits of those who have fallen asleep.*—I Corinthians 15:20.

LESSON: John 5:25-29, 14:1-4; I Corinthians 15:1-8, 20-26; II Corinthians 4:16-5:10.

DEVOTIONAL READING: Acts 2:22-32.

An Age-Long Question.

"If a man die, shall he live again?" is an old, old, indeed an age-old question. Job asked it centuries ago, and men asked it centuries before Job asked it. For from the beginning men have wondered what death meant. Was it the end of things, a dead-end street, or was there something after death? Was it a door instead of a dead-end? And if there was something after death, what was it like? What can we know about it anyway? Modern man still asks the old question. Indeed the question is a very modern and pertinent one. Today as always men are asking, "If a man die shall he live again?" Life, and death as well, derive so much of their meaning according to the answer that can be given to this question.

The question has pertinency for our family circle, for since last Easter another member of our steadily decreasing family circle has been taken away by death. Two weeks before Christmas, my brother apparently in good health, got up from the chair in which he had been sitting, walked into the bedroom and fell dead upon the bed. Was that the end of him? Did his spirit survive a failure of his heart or the accident of a blood clot in his brain? If his spirit is still alive, where is it? How fares it? What hopes have we for it? Is there any possibility that we will ever see him again? Will we know him, and will he know us? If Easter has any answer to these questions, we would like to have them. And so would thousands of other folks who have stood by the open grave and seen the casket that contained the earthly remains of their loved ones lowered into the grave to be seen no more. And so would thousands of other people who could not so stand by the

grave of their loved ones but who had to forego even that last tribute of respect and devotion, because their loved ones had died in places far away, and in many cases did not even have a burial. "Come Easter, can you tell us anything that would sustain faith and quicken hope?" If a man die, shall he live again?

A Sufficient and Satisfactory Answer.

Thanks be unto God, there is a satisfactory and sufficient answer. Easter tells us that even though a man dies, he shall live again. It tells us that he that liveth and believeth in Christ shall never die. It comes with all the assurance and authority of a stubborn historical fact, as well attested to as any incident in history can be attested to, that our Lord Jesus Christ Who had been dead, came alive again from the Tomb. Even the enemies of Christ had to admit that He was alive again. And His friends bore glad and genuine witness to the fact that He was alive again. The strange and startling fact is that they could hardly believe the fact themselves and did so only after the evidence was so convincing and so consistent and constant. Luke says that our Risen Lord showed Himself alive for a space of forty days, and by many infallible proofs. And he could have added in many different ways and to many different groups. There are some so-called historical happenings that might be questioned, but there is no question about the fact of the Resurrection of Jesus. Easter tells us that Christ arose from the dead and became the first fruits of them that slept. It tells us that He is alive, and forevermore.

It tells us also that because Christ lives, we, too, shall live. There is no evidence that Jesus ever told an untruth or a half truth. He always vindicated His word. He always kept His promises, even a promise that He would meet His disciples after He rose from the dead, even being so specific as to state the place where He would appear to them. And Jesus said that because He lived, we too would live. He said that through faith in Him even though a man should die he would live again. He put it in another way when He said that whosoever

believed in Him should never die. It is the word of God's Son. Heaven and earth may pass away but His word stands steadfast and true. It is a great word. It staggers the human mind as to how these things can be. But millions of men and women have taken them at their face value and they know that already they have passed from death unto life, and they know that they are true forevermore. You and I have Christ's word that if a man dies he shall live again.

Easter tells us also that our loved ones shall live too. They are not dead, they are just away. We shall all have one another again. The family circle broken here for the time being, shall be reunited again there in the Father's house of many mansions. Therefore because we know whom we have believed, we may be fully persuaded that God is able to keep that and those which we commit unto Him against that day. Wherefore we can thank God and take courage.

To be sure there are many things that Easter does not tell us, many things about the life after each death that we would like to know, but which we do not know. The blessed fact is that although Easter does not tell us about the *how* of the life after death, it does tell us about the *fact* of the life after death. We do not know anything about the Father's house of many mansions, but we may be sure that He who made the world for our bodies can make a place for our spirits. We do not know just what kind of body we will have there, but we can take His word for it that He will fashion our bodies like unto His own glorious body. We do not know just who will be there or what it is like there, but we can know that He will be there. Therefore we can look at the things which are not seen, for the things that are not seen are eternal. And we can thank God that when the earthly tabernacles of our bodies are dissolved here, we have a building of God, a house not made with hands, eternal in the heavens. Wherefore be of good courage. Wherefore be steadfast and unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord. For even though a man die he shall live again. And whosoever liveth and believeth in Him shall never die. This is the victory that overcometh the world. This is the fact that gives meaning to the life that now is and meaning to the life that is to come.

CHRISTIAN EDUCATION

CONVENTION PERSONNEL: JESSE H. DOLLAR, *Chairman*; JOHN L. GWIN, ROBERT LEE HOUSE, BERNARD V. MUNGER, KENNETH D. REGISTER, H. SHELTON SMITH, LEON EDGAR SMITH; MESDAMES W. J. ANDES, J. D. STRADER, W. E. WISEMAN.

COMMUNISM AND THE PRESENT CRISIS IN RELIGIOUS EDUCATION.

By REV. HALSEY R. CARSTENS,
*Minister of Education, First Congrega-
tional Church, Mason City, Iowa.*

If you knew that there were two passenger trains speeding toward a head-on collision you would want to do something about it, if you could. There are two trains rapidly speeding toward a head-on collision, and these two trains are Communism and Christianity, the former of which totally denies God and utterly repudiates the dignity of man, the latter of which believes in God and teaches respect for human personality. This constitutes for us today a crisis unparalleled in the history of the world.

This issue has now become an issue of survival, and therefore one which we must deal with, not in any fanatical way but in a thoughtful, realistic, purposeful way. In considering the issue there are two steps, first, *what we are up against*, and second, *what we are to do about it*.

The Soviet idea of education is but one example of what we are up against. Lenin said, "The school, apart from life, apart from politics, is a lie and a hypocrisy." (*Colliers*, January 1, 1949). Stalin defined education in one word: "weapon," and said "Its effect depends on who controls the weapon, and on whom it is intended it should strike."

Religious instruction in Russia is taboo. Teachers are instructed to tell their pupils that "God is a myth thought up by people a thousand years ago to explain things they did not then understand."

Religious education is faced today with a responsibility so enormous that what is being done is scarcely a drop in the proverbial bucket in comparison with what must be done. Religious educational agencies in the United States include all our churches in all denominations with their church schools, and all their projects for religious training, and many other agencies of a more general nature. But all these agencies put together are utterly inadequate to stem the tide

of anti-religious sentiment rapidly developing in our own country today. Our religious educational effort now must take on the nature of legitimate propaganda, and follow a new approach. Passion for Christian discipleship comparable to the Russian devotion to the Communist cause must be aroused. This is a matter which every individual must take to heart. Such a passion as this on the part of individuals must then become the passion of the church. Every church in every place must commit itself to an all-inclusive plan of action centered around educational evangelism, an evangelism for survival.

To accomplish such a purpose as this requires: (1) Greater respect for, and stronger commitment to, the Christian way and to the Church in personal attitude and thinking; (2) Active contact with Church life through more regular attendance at church services and greater participation in church activities; (3) Willingness to read and pass on to others leaflets and literature promoting the Christian way and the church (within the last ten days the Communists have commanded their 2,200,000 members in Italy to read at least one article a day in some Red periodical); (4) Personal conversation with friends and acquaintances recommending the Christian way and the Church; (5) Writing letters to public officials, to opinion-forming agencies of various kinds, and to periodicals with the purpose of making known individual Christian sentiment and urging Christian procedures; (6) Volunteering for and being willing to undergo adequate training within the church, or elsewhere, to qualify the individual to speak and to teach intelligently about the Christian religion; (7) Considering carefully the causes of the home and foreign mission work of the church, even to a dedication of life to such a calling if the individual feels divinely led; (8) Considering for one's self, and/or encouraging the same for others, a career in the ministry, in religious education, church music, or some other major field of religious work; (9) Contributing financially to the

church budget in such amount that these compelling educational objectives of the church can be realized; (10) Toward these objectives the establishment in every local church of every denomination a Bureau of Religious Intelligence whose vital and active business it shall be not only to defend the church constituency against subversive influences but also to increase religious literacy for young and old alike, according to the suggestions already mentioned, a Bureau of Religious Intelligence which would go further and do more than a local church Board of Religious Education.

If we are to stem the rising tide of atheism upon which ride the enemies of religion with their deliberately planned propaganda, every member of the church must be not only alerted but activated for this present struggle to retain our religious freedom, and deal effectively with the present crisis in religious education. To this Godly purpose of educational evangelism for survival, this is a clear call to all Christian-minded people to give their decisive and determined commitment. If the subject discussed today is a matter of conviction with you and you are interested in such a procedure as this we should like to hear from you. Thank you!

CHRISTIAN TEACHING—A WORLD TASK.

(Continued from page 5.)

our denominations to undertake by itself. Can we not take satisfaction in the fact that 40 sister denominations of Protestantism in America, comprising over 90 per cent of American Protestantism, are giving themselves to the same task, out of love to the same Saviour? And they are doing their cooperation planning in the bonds of Christian love. Let every man and woman and youth thrill to this fact.

And is anything more needed on this earth than a rebirth of vision in our own hearts and its implications concerning our responsibility for Christian Teaching right here in our own land? It is well to point to the gains and to the victories of the ministries of Christian Teaching from 1800 to 1925; but what about the out-running tide of interest and concern for Christian Teaching in the last twenty-five years? What are we to think and do concerning the more than one-half of America's youth who are now unreached with any kind of

(Continued on page 14.)

The Orphanage

DEAR FRIENDS:

Spring is here, and the boys are beginning to look for bats and balls for the old baseball game. It seems that friends, who remember being boys themselves once, have sent money to buy this necessary equipment in years gone by. May we count on those friends again this year?

The Easter dresses are coming in rather slow, and Easter soon will be here. Every little girl must have a new dress. It must be great fun when the "Fitting Day" comes around.

When the Easter clothes for the orphanage were received in Burlington, there was one box among them that you should know about. It was brought by one of the daintiest little grandmothers in the church. And it contained a little gray coat trimmed with red plaid, a blue dress, a white one and a yellow one. All three dresses had socks and panties to match, along with a matching petticoat, too. There also was a pair of black patent leather sandals and a darling little barrette for a little girl's hair. These things all had been chosen as carefully as if they were going to one of the donor's own grandchildren. And then, too, from one good friend there was a beautiful new sweater for every boy and every girl. A wonderful gift!

Not many people can send a complete outfit or a hundred sweaters, but many can send one dress that would make one little girl very happy.

Last week, a nurse from the State Board of Health gave the school children a hearing test. Two of our children showed some deficiency. They will be carried to an ear specialist to see what should be done for them.

On the whole, our children seem to be doing very well in school. Some are making excellent grades. Others are average, and still others probably do better at fishing. They make up a pretty normal group of children.

Problems arise each day, but so far, they have been handled satisfactorily, and our Children's Home is running as smoothly as it could under the circumstances in the opinion of those in charge.

IRIS L. HOLT McEWEN.

REPORT FOR APRIL 7, 1949.

Sunday School Monthly Offerings.

Amount brought forward \$2,257.61

Eastern N. C. Conference:

Morrisville	\$ 8.91	
Mt. Hermon	6.00	14.91

Eastern Va. Conference:

Dendron S. S.	\$ 19.90	
Mt. Carmel S. S.	12.34	
Christian Temple S. S. ...	74.14	
(Thanksgiving)		106.38

N. C. & Va. Conference:

Durham S. S.	\$ 26.38	
Hines Chapel	50.00	76.38

Western N. C. Conference:

Flint Hill (R)	\$ 5.00	
Mt. Pleasant	7.00	
Zion	40.02	52.02

Ala. Conference:

Elder S. S. (Easter gift) \$	7.74	
New Hope S. S.	5.63	13.37

Total this week from churches	\$ 263.06
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Total this year from churches	\$2,520.67
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Special Offerings.

Amount brought forward	\$2,910.71
Mr. George Rowland, children	\$ 20.00
Mrs. Gregory, children ..	30.00
Mrs. Kinch, children ...	15.00
Suffolk Welfare Dept. ...	30.00
Cash	5.00
Mr. C. H. Darden	10.00
	110.00

Total this year from Special Offerings	\$3,020.71
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Grand total for the week ...	\$ 373.06
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Grand total for the year ...	\$5,541.38
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CHRISTIAN TEACHING—A WORLD TASK.

(Continued from page 13.)

religious teaching? Are we to do nothing concerning the fact that never was there less of the truth and vital influences of religion in public education in American than now? Because of our denominational envies and shortsightedness, we have permitted and often abetted the almost complete divorce of religion and education in our land. We must find a way to reverse this process.

Do we not need the rekindling of the vision in our own hearts if we are to free ourselves as religious educators from the enervating rationalizations in which we indulge by which we justify ourselves that we are not reaching as many of America's children as our fathers did proportionately, because we are more anxious to do a better job with those whom we are reaching. Of course we must do a better job; but also we must reach more, or our America will become a pagan land.

MISSIONARY LOSSES.

(Continued from page 3.)

The Satterthwaites went to Peiping shortly before the siege by the Communists of that city in December.

Born in Yardley, Pa., Mr. Satterthwaite studied industrial and mechanical education at Penn State College for a year and a half and mechanical engineering at Drexel Institute of Technology for a year.

In China Mr. Satterthwaite has been teaching industrial arts and using to great advantage his technical knowledge on the making of artificial limbs as well as that of electrical engineering and general business administration.

Mr. Satterthwaite and his doctor-wife, Adaline Satterthwaite, M.D., were commissioned as career missionaries of the American Board in the First Congregational Church of Palo Alto, California, Rev. G. A. Casaday, minister, on August 10, 1947.

* * * *

Dr. Jesse K. Marden (M.D. and D.Sc.) for thirty-two years a medical missionary of the American Board of Foreign Missions in Turkey and Greece, died Monday, March 21, at Pilgrim Place, Claremont, Calif., at the age of seventy-seven years. Dr. Marden was born in Aintab, Turkey, of missionary parents and educated at St. Johnsbury Academy, Dartmouth (Class of 1895) and the University of Michigan (M.D. 1898). In 1930 his alma mater, Dartmouth College, conferred on Dr. Marden the honorary degree of Doctor of Science. The citation accompanying the degree listed Dr. Marden's skill as a physician and surgeon among the racial groups of Asiatic Turkey and his "self-forgetful ministry which won support for the erection of an excellent hospital." It also commented on Dr. Marden's "accomplishments as Medical Director of Near East Relief" after World War I.

GOOD, BUT BAD.

(Continued from page 11.)

In their 1949 booklet of street and highway accident data, just released, The Travelers Insurance Companies urge that states, cities and communities look to the injury rate as a true measure of success or failure in their safety campaigns. The hundreds of persons saved from death are living tributes to the safety job that has been done, it is pointed out, but the injured millions should be constant reminders that the job is far from completed.

D. P. BARRETT WRITES.

(Continued from page 2.)

principal speaker was Dr. Alberto Rembao, editor of the *New Democracia*. He praised the work done by the Americans and Puerto Ricans. He spoke of their real sense of religious liberty and reminded us that there was no comparison between that phase of life in Puerto Rico and in his country, Mexico. Dr. Joaquin Gonzales Molina, an ex-priest of the Pontifical University of Granda, now the Bible Agent of the Greater Antibes, with headquarters in Cuba, delivered a great message. He pointed out that Cuba was six times larger, but that there were six times more Protestants in Puerto Rico. A choir of two hundred, trained and directed by Mrs. W. Williams of the Evangelical Union Seminary of Rio Piedros, led us all in song for the occasion. An electric cross twelve feet in height was erected on the front wall of the Capitol and it spoke in silent voice of God's love for all the world. This service lasted far into the night.

The culmination of the 50th anniversary came on Sunday. Every section of the Island made plans to attend. The celebration was observed in the Sixto Escobar Stadium. Broadcasting facilities, loudspeakers, information booths—all had been set up to add to the day. Buses and hundreds of cars arrived every few minutes. A special train came from Mayaguez with 300 passengers. By nine o'clock all seats were taken and nearly all standing room was occupied. As we entered the stadium, fifty thousand voices were raised in "Onward Christian Soldiers" and I believe that everyone felt that he was marching for the Great Commander. I shall never forget how my soul was filled with gratitude and praise for having lived to see the establishment and growth of the Christian faith. It was perfectly manifested in that audience.

From 9:00 o'clock until 3:00 p. m. every moment was filled with interesting events. Dr. Mareona spoke of the motive of the celebration and the concentration of evangelicals in the Island which centered upon four things: (1) Gratitude to God that through His providence the Evangelical churches had become a reality to his people; (2) It was an act of love for the faithful servants of the Cross who began this work in the Island; (3) It was an opportunity to review God's manifold blessing and to confer praise and thanks for fifty years of guidance and protection; (4) It was an act of

faith and devotion to dedicate anew and to follow fifty more years with a greater, more devoted faith.

Dr. Angel Archilla Cabrena, Superintendent of the Presbyterian Mission, gave a history, beginning with the discovery of the Island by Columbus and going through 1898. He emphasized that church and state were one and that Roman Catholicism flourished, but in 1898 the door was open and that today evangelicals flourish. The progress of the Evangelical church is invincible.

Dr. William Stanley Rycroft, Secretary of the Committee on Cooperation in Latin America, gave an unforgettable description of the progress of Protestants and their work in these countries. He pointed out that Puerto Rico was advanced but that other countries were thriving under education, and continue to grow.

A great tribute was paid the 81 missionaries who had given 25 years or more service in the Island: 23 Baptists, 15 Presbyterians, 15 Disciples of Christ, 11 Methodist and 17 United Evangelicals (Brethren, Congregational Christians). After 50 years' service there are 300 churches, 250 ministers, 5 hospitals, 2 Theological Schools and several other institutions of learning.

There were many noted visitors present at the celebration whose names I have not mentioned but who had a great part in the observance. This was the greatest concentrated effort by Protestants ever held in Latin America.

D. P. BARRETT.

PYRAMID NONSENSE.

(Continued from page 6.)

more profound way of adding eternal riches to our friends and neighbors by inviting them to join us in the fellowship of those who care more for God's rewards than for the treasures which "moth and rust doth corrupt."

WILLIAM E. MCCORMICK.

SYMBOL OF HUMAN COURAGE AND FORTITUDE.

There are monuments erected to the memory of Americans in nearly every country in the world, but possibly the most outstanding is the 60-foot shaft built in 1932 at Cape York, Greenland, to the memory of that dauntless American, Robert Edwin Peary. Ten degrees above the Arctic Circle and only 14 degrees from the North Pole, the column stands as a sign of human courage and fortitude never surpassed in the annals of great explorations. This brown-gray monument looking across the ice-laden tides of Baffin Bay is unique among the earth's memorials to great men.

The monument was erected in a land that Peary loved; a land that loved him in return and gave him, for his long devotion, the highest honor won by an explorer of his time. To the humble Eskimo folk of Cape York he is still a kindly good man who dwelt among them for a while, leaving them with legends of his greatness to be handed down for centuries. They helped in the erection of the monument as they helped in all of Peary's epic toils in the North. C. B. R.

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We Visit In Angola

By JOHN A. RUELING

Chileso is the last American Board station that we visit in Angola. Tomorrow we leave for Chissamba, a station of the United Church of Canada, to have a short visit with the Welches and the Hendersons, our two new couples who are studying the Umbundu language there together with some new Canadian missionaries. Then we take train for Elizabethville in the Belgian Congo, from which we get another train south to Victoria Falls and then to our Mission in Southern Rhodesia.



DR. RUELING

We have a tape recorder with us and a portable gas generator to furnish current and have had an interesting time recording messages from the different missionaries and songs and native musical instruments by the Africans. So far we have recordings of a harp, flutes, drums, mirimba and the African thumb piano. I hope that some of you will have a chance to hear these when we get back home.

Everywhere we have gone, we have had meetings with the community leaders. I have been impressed by the universal desire for education which they have expressed, and particularly by the desire for higher education. At present in this country "higher" education means about junior high,

or perhaps a little lower, but for these people it represents more in every way than our most advanced graduate schools. They are straining to get it, starting and running primary schools themselves and raising substantial amounts of money to send young men to the Portuguese "Liceu." In one community they have started to put money aside to send some young man, at present an unknown lad in one of the numerous bush schools, to Portugal to study medicine. They realize fully that it may be ten or even fifteen years before even one lad is prepared to go, but if that day ever comes they are going to be ready. At another place, called Conjayau, the people have erected a whole new school plant within three years' time and are running it entirely on their own. They have built their own dorms, putting ten to twelve boys on pitiful little reed bunks in a room in an adobe house 7 x 12 feet. These kids rustle their own firewood, cook their own food, eat it out of doors and provide their own food, partly by bringing corn from home and partly by working in the fields half of every day. In addition they pay heavy cash fees in order to partially pay the teachers. The local community provides the buildings, school materials, older men and women to supervise the conduct of the boys and girls, and part of the teachers. The quality of education that can be provided by such means is of course limited, but these people are pressing the limit and extending it. The graduates, if you can call them that, of such schools are clamoring at the doors of our four station schools and our Currie Institute for boys and our Means School for girls, and the selection of candidates for admission is getting harder every year, there are so many to choose from and so few places.

HISTORICAL SOCIETY, 1936.
Southern Convention of Congregational Christian Churches,
1844 - Over a Century of Service to the Denomination - 1949

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

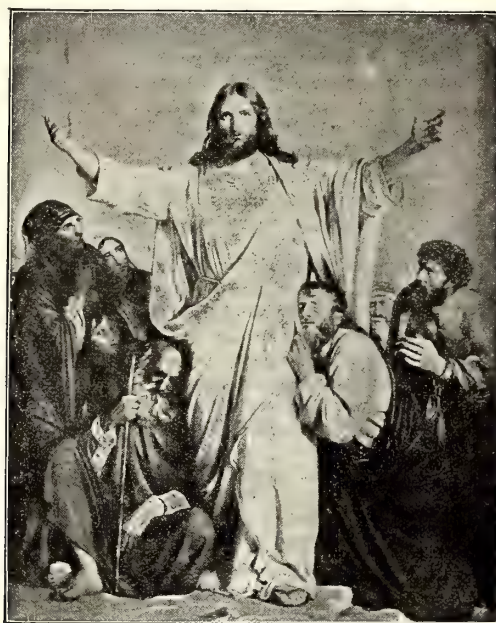
VOLUME CI.

RICHMOND, VA., THURSDAY APRIL 14, 1949.

NUMBER 14.

Easter--1949

"Now is Christ risen . . . and become the firstfruits
of them that slept."



"MY EASTER CREED"

*I believe that immortality is something to be lived, rather than something
to be proved.*
I believe in changing the mourning color from black to gray or white.
*I believe in the humanity of the blessed dead and in the utter survival of
personality.*
I believe in the brevity of death and in the endlessness of life.
*I believe that love is the life of all that lives, and that love reached its
deathless bloom in the life of Jesus.*
*I believe that life everlasting flows from the Fatherhood of God, as the
stream from the spring.*
*I believe that the blessed dead are nearer to us than we think, and are the
most alive of all who live.*
*I believe that Christ turned a brilliant guess into a solid certainty and
endowed the hope of eternal life with grace, reason and majesty.*
*I believe in "greeting the unseen" with a cheer, in holding daily life under
the quiet light of eternity, and in listening to the voice of the Eternal
above the roar of the transitory.*

DR. HUGH ELMER BROWN.



News Flashes

Give generously to the Missionary Offering in your church on Easter Sunday.

Allen Hurdle, pastor of Salem Chapel and Belews Creek, has been ill for the past several weeks and it is reported that he is a patient in the Duke Hospital.

The annual meeting of the Protestant Church Press will be held next week in Washington, D. C. The editors will have a press conference with President Truman.

The deepest sympathy goes from THE SUN to Mrs. R. L. House, wife of our editor and the editor of the Children's Page, in the death of her father last week. May the coming of Easter and its message make less sad the parting.—Mg. Ed.

Ernest D. Fry, now with the Armed Forces, would be glad to hear from his friends in the United States while he is serving somewhere in the Pacific. His address is: Rt. Ernest Fry, ASN 13305-812, First Cavalry Division Headquarters Detachment, A. P. O. 201, San Francisco, California.

Twenty-one College Alumni gathered in the Winston-Salem Church basement for supper and for an inspirational program on April 6. The young people of the church served the meal. New officers are: W. L. Anderson, president; W. J. Andes, vice-president; Miss Foy Mallock, secretary. Dean D. J. Bowden of Elon College was the guest speaker.

"Thanks for the editorial on 'Women Ministers.' The Christian Church first ordained women. I noted with interest on the same page your reference to Mr. Wallock. I spoke in Lawton Church Monday night. I knew Mr. Wallock well, spoke for him several times and visited with him the Easter Pageant location. I am conducting Stewardship Institutes for three weeks with Superintendent Lindeman in Oklahoma."—Warren H. Denison.

AN EXCELLENT SPIRIT ATTAINED.

March 27 through April 1, the Winston-Salem Church found heart-warming experience in revival services con-

ducted by Dr. W. E. Wisseman of Greensboro. Speaking to the Men's Fellowship on Saturday night, March 26, at a Ham Supper (the ham was given by H. L. Brewer, one of the men), Dr. Wisseman spoke on, "If I Were a Layman." One cannot express in words the value of the stirring messages brought by Dr. Wisseman throughout the week.

In numbers we can only suggest the value received: average attendance was 49; new members received were four; many visitors came and found the warmth of the messages and the warmth of this small church.

WHAT DOES EASTER MEAN TO YOU?

What does Easter mean to you?
Stately church with cushioned pew,
Where, Lenten season gone at last
And days of self-denial past,
Richly-clad, devoted throngs
Of worshipers unite in songs
Of praise in lily-scented air?
Is this what makes your Easter fair?

Does it mean the end of winter's reign,
Bright skies and welcome warmth again,
Singing of birds, budding of trees,
Sweet spring ordors on the breeze
From daffodil and crocus bed
And balsam branches overhead?
Sad is the world and cold and gray
If this is all of Easter Day.

But if this blessed season brings,
A firmer faith in holy things;
Assurance of a living Lord;
A strengthening of the tender chord
Of love that binds us to the life to come
Where loved ones 'wait us in the heavenly home,
No pain or loss can e'er efface the bliss,
Dear friends of Easter, when it means all this.

—May Ricker Conrad

Special music was rendered by the church choir and its various members. A quartet from the First Reformed Church, the choir of the Memorial Reformed Church and the quartet of the Friends Church assisted with lovely music. Mrs. Raymond Binkley of the Salem Chapel Church assisted with the music for the children each night. We are grateful to all for their help.

A new choir director has been secured. Miss Betty Pfaff of the Salem College music department is directing each week. She presented a solo during the revival services and was well received by all. The music committee of the church, Mrs. C. J. Nelson, chairman, is the hardest working committee in the church and thus made possible the music during the revival.

W. J. ANDES.

FULL COMPLEMENT OF EASTER PROGRAMS LISTED.

Network programs scheduled for the Easter Season have been announced as follows (time given is Eastern Standard; consult local station schedules for variations):

EASTER SUNDAY, APRIL 17

CBS—6:00 A. M., Moravian Service, Winston-Stem. N. C.

NBC—7:00 A. M., Walter Reed Hospital.

7:30 A. M.

ABC—Washington Cathedral.

NBC—Radio City Service.

CBS—Knight Templars, Arlington Cemetery.

8:00 A. M.

ABC—Hollywood Bowl.

CBS—Palm Springs, Calif. (8:15)

NBC—Grand Canyon (8:05)

8:30 A. M.

CBS—Garden of the Gods.

NBC—Great Lakes Naval Training Station.

Southern network of independent stations:
Baptist Hour.

9:00 A. M.

ABC—St. Paul's Chapel, New York.

MBS—Pasadena, Calif., service.

9:30 A. M.

MBS—Miami Senior High School Chorus.

9:45 A. M.

CBS—St. Paul's Chapel, New York.

10:00 A. M.

CBS—Jos. Fort Newton.

NBC—Ralph W. Sockman.

10:30 A. M.

CBS—Catholic "Church of the Air."

11:30 A. M.

ABC—Catholic Hour of Faith.

CBS—Salt Lake City Choir.

12:00 Noon

MBS—Wings Over Jordan.

NBC—Stanford University service.

1:00 P. M.

CBS—Archibald MacLeish's "The Son of Man" with CBS Symphony and chorus.

1:30 P. M.

ABC—J. S. Bonnell, National Vespers.

3:30 P. M.

ABC—Pre-Easter choir rehearsals transcribed from European cathedrals.

4:30 P. M.

ABC—Robert Shaw Chorale.

6:00 P. M.

NBC—Catholic Hour.

6:30 P. M.

ABC—Greatest Story Ever Told.

8:30 P. M.

MBS—Triumphphant Hour, with radio and motion picture actors.

9:30 P. M.

NBC—American Album of Familiar Music.

Rev. E. M. Carter writes: "There needs be a lot said concerning THE CHRISTIAN SUN. It will be a great loss for THE SUN not to "shine" in our homes. I subscribed for it in 1898 and have continued all the time since. I can't imagine our work continuing without the influence of THE CHRISTIAN SUN. It would be a great loss."

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

SUGGESTIONS FOR OBSERVING THE STEWARDSHIP BIENNIUM EMPHASIS IN THE LOCAL CHURCH.

- The Pastor—**
Read Rolston's *Stewardship in the New Testament*** (Best serious book in the field. Paper, \$1).
Preach a series of sermons each year on Christian Stewardship. (See leaflet, "Christian Stewardship, The Biennial Emphasis.")
- Church School—**
Install a Church School offering envelope system.
Plan a program of stewardship education of children. (See Niedemeyer's leaflet, "Children's Giving in the Church School,"* 10c.)
- Men's Club—**
See the new United Lutheran movie, "Salt of the Earth," a story of stewardship in a Pennsylvania coal mining town. (Available from your nearest film library handling Cathedral Films. Rental, \$12.)
Assist trustees in conducting a revitalized Every Member Canvass.
- Women's Organization—**
Use worship materials in "Commit Thy Way."* (A 44-page booklet; Seven Stewardship Services for Women, 10c.)
Study *Stewardship Begins in Childhood** by Mable Niedemeyer. (Parents Manual, 10c.)
- Trustees—**
See "Mr. Jones Wakes Up," a black and white cartoon film-strip with records, picturing a successful Every Member Canvass. (Available without charge from your State Conference office.)
Conduct "A Revitalized Every Member Canvass."* (See leaflet by Earle Pleasant.)
- Pilgrim Fellowship—**
Give one day's work to missions. (Write Oliver Powell, 19 So. LaSalle Street, Chicago 3, Ill., for details.)

Install a "Youth Budget Plan" in your church.

- Deacons—**
Prepare a stewardship emphasis for World Communion Sunday using the special stewardship form, "Holy Communion,"** with "My Communion Covenant."** (Available from Pilgrim Press without charge.)
- The Individual Christian—**
Use the excellent devotional guide, *The Message of Stewardship*,** by Bishop Cushman. (Abingdon-Cokesbury Press, \$1.00.)

WINSTON-SALEM BOY HONORED.

Our Winston-Salem Church is proud of the honor recently given to one of its young people, Roger Jackson. Roger was elected on April 2 to the National Honor Society of the Reynolds High School and, on April 4, he was elected president of the Student Body of the same high school. This high school is the largest school in Winston-Salem. Roger is a quiet young man and is a willing helper in anything that is for the betterment of humanity. We in Winston-Salem also mourn with Roger and his family the loss of his father, Millard Jackson, who died March 18. Mr. Jackson was a teacher in the Reynolds High School for 23 years.

I pity that man who wants a coat so cheap that the man or woman who produces the cloth shall starve in the process.

—Benjamin Harrison.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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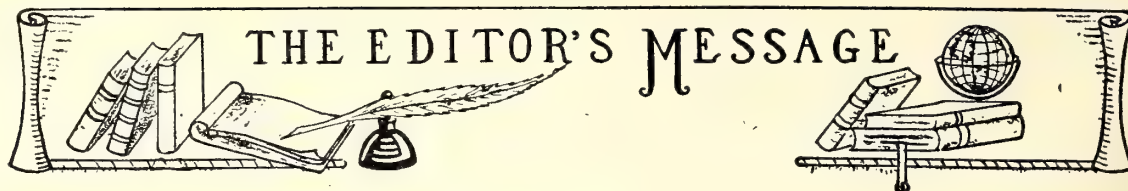
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MISSIONARY GIVING AND LIVING.

By long precedent we of the Southern Convention have given to missions at Easter. It is fitting that we should continue to do so. Just as Easter means new life for all children of God, even so missions means new life for all who are reached by its redemptive influence. We thank God for our great heritage and our continuing ministry, for worthy representatives in distant lands and for multiplied givers at home.

Many of you have been reading the comprehensive survey of our missionary responsibilities and opportunities presented each week on the Missions Page by Dr. Lester. A review of these pages for the past six weeks would be excellent preparation for our Easter missionary offering. Missionary study and missionary giving should go hand in hand. The two are complementary and supplementary.

When John languished and doubted in prison, Jesus sent this reassuring message: "Go your way and tell John what things ye have seen and heard; how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised. To the poor the gospel is preached, And blessed is he, whosoever shall not be offended in me." Our giving may be doubt-dispelling and life-transforming. Blessed are we if in the demands of Christ we find no cause for stumbling.

LIFE—DEATH—LIFE.

"Death," said P. T. Forsyth, "is like the leaf between the Old Testament and the New Testament." Our Savior said, "I have many things to say unto you now, but ye cannot bear them." Neither shall we be able day after tomorrow. Eternity is required to spell out the full meaning of His message for us. Dr. Forsyth goes on to say: "The souls that go into eternity know themselves as they never did before. The spirit is more to them than ever before. The spiritual acquirements while they were here open out upon their sight. Think of the grand leisure of eternity, the leisured receptivity of soul, its feeding in a wise passiveness. How things will break open on us, and be reconciled, and not only its poverty but also its wealth will be enriched. Lessons, facts, thoughts, sacrifices, verses, hymns, that were here overwhelmed with the life mean and cause, stand out, open out, fructify, take command there." What a thrilling prospect! No wonder Dr. Peter Marshall, on being informed that his death was only a matter of hours, exclaimed: "I can hardly wait!" Death is ever incidental to life.

Dr. Harris Franklin Rall gives a word in season when he insists: "Death has no magic power to transform us. Nor should we expect some irresistible act of God to make us over and bring the imperfect to perfection in a moment. But heaven will give all the means

and all the inspiration we need for continued growth." All we do here, or leave undone, has relevance yonder.

Among the voluminous writings of that veteran churchman, John R. Mott, we have this telling paragraph:

"Why has God made the whole world known and accessible to our generation? Why has he provided us with such wonderful agencies? Not that the forces of evil might utilize them. Not that they be wasted or left unused. Such vast preparations must have been made to further some mighty and beneficent purpose. Every one of these wonderful facilities has been intended primarily to serve as a handmaid to the sublime enterprise of extending and building up the Kingdom of Jesus Christ. The hand of God in opening door after door among the nations is beckoning the church of our day to larger achievements."

God is the great door opener. The last great door in the realm of time is death. Beyond that door are spiritual treasures which eye hath not seen. Eager spirits, we are assured, await our entrance. Post graduate studies begin on the eternal level. Saints and seers are available as coaches and tutors for millenia unlimited. Purified friendships, compounded cooperation, rarified spiritual intercourse, and a host of celestial privileges find their eternal fruition.

PUBLICATION THREATENED.

Proposals to increase postal rates on second-class material would have a "crippling and disastrous" effect on religious, fraternal, and non-profit periodicals, the Rev. Dr. Samuel M. Cavert, general secretary of the Federal Council of Churches has predicted.

Testifying in Washington on March 30 against a house bill designed to up postal rates on religious and other non-profit publications, Dr. Cavert described the proposed measure (H.R. 2945) as "nothing less than a fatal blow" to Protestant, Catholic and Jewish spiritual influence.

Citing the lack of revenues religious publications derive from advertising coupled with increased production costs, he asked that if a postal increase is necessary a distinction be drawn between publications issued for profit and publications of a non-profit character devoted solely to religious, educational and cultural objectives.

In support of his position, Dr. Cavert drew attention to the following resolution unanimously adopted by the executive committee of the Federal Council.

Resolved: That the Executive Committee of the Federal Council of the Churches of Christ in America views with grave concern the proposal now before Congress for a radical increase in second-class postal rates as they would affect the publica-

tions of churches and religious bodies. We believe that it has been sound policy which has established a preferential classification for publications issued by religious, fraternal and other non-profit organizations. We call attention to the fact that religious periodicals, in contrast with commercial publications, do not carry a large amount of advertising and therefore could not expect to meet additional postage costs through increased income from advertising. We urge that the present system of preferential rates for second-class mail be continued and that no change be made in the present pound-rate now applicable to religious periodicals.

All of the churches depend in large measure for their effectiveness upon the printed page, Dr. Cavert added. They maintain a great number of publications—some of them weekly, some of them monthly, some of them quarterly—in carrying out their educational program throughout their constituencies. Those publications are issued at a very low price, often at a loss, which is made up by subsidies from the churches themselves. In the main, the church publications carry a limited amount of advertising and are therefore unable to supplement their income from subscriptions by any substantial revenue from advertising. The increased costs of printing during the last few years have confronted most of the church publications with a grave problem, and there are cases in which the proposed increase in second-class postal rates would be nothing less than a fatal blow. If it is essential to maintain the moral and spiritual influence for which the churches of this country stand—Protestant, Catholic, and Jewish alike—it is important that they should not be burdened with postal rates which would be “seriously crippling and even disastrous.”

At a time when our American democracy is under constant attack by a materialistic, totalitarian philosophy, it is a matter of high strategy to encourage all the forces in our country which make for the strengthening of the cultural, moral and spiritual life of the people. In the struggle to reinforce the foundations of our free democratic way of life, the churches have a crucial role to play. For a great part of our people, the churches are the primary channels for sustaining faith and hope, for cultivating a sense of moral obligation

to their fellow men, for stimulating concern for the social welfare and for undergirding our national life with the resources of the spirit.

I submit, therefore, that it is a sound policy for the Government of the United States, in dealing with the question of postal rates, to make a distinction between publications which

are issued for profit and publications which are non-profit in character and are devoted solely to religious, educational and cultural objectives. It is necessary to increase the revenue of the Post Office from second-class mail, I urge that the increase shall not apply to publications of the churches and other non-profit bodies.

Cross and Sickle Strive for Japan

By LUCY H. CROCKETT.*

Shortly before I left Japan last summer I received special permission to go through General MacArthur's personal mail from the Japanese. I was amazed, first, by the number of letters written by Christian Japanese, then by the high note of courage and hope which ran through them.

In this land of disenchantment it's the Christian Japanese who are the fortunate ones today. For Christianity offers the spiritual means of rising above the all-pervading physical hardships and moral disintegration.

A people in distress look for something beyond themselves in which to believe. There may not be “one of the great spiritual reformations of all time” that General MacArthur evidently likes to think but a substantial number of Japanese are going through definite religious upheaval, with a tendency to show a fresh curiosity in Christianity.

Christianity was the topic quickly seized upon everywhere I moved among them. Countess Tomoko Otani, sister of the Empress, wife of a powerful Buddhist archbishop whose sect owns temples all over the Orient as well as nearly a dozen in the United States, is herself head of a women's religious organization numbering between four and five thousand women. She admitted to the current impact of Christianity upon the Buddhist world.

Buddhism, she said, clearly needed to be brought up to date. Buddhist teaching was a philosophy too heavy for the people to understand. “It lacks the emotional appeal of the Christian religion,” she said through the interpreter. “In music, for instance, the chanting of our sutras, quite without harmony, cannot compete with Christian hymns and carols.

*Lucy Herndon Crockett is the author of the new book on Japan, “Popcorn on the Ginza,” published in February by William Sloane Associates. She served four years with the Red Cross in the Pacific and Japan during World War II. This article was part of the original manuscript of the book, an informal picture of the occupation.

Today our people are upset and at a loss. Our religion should be able to offer the people the solace they look for in these desperate times.”

Mrs. Takaori, herself a Catholic, nevertheless wanted to know if in America priests were really as “human” as the one portrayed by Bing Crosby in “Going My Way.” Japan today, she said, was ripe for fresh spiritual inspiration. It had been the policy of MacArthur's headquarters to permit return to Japan of the old missionaries. “But what we need are younger men who are more flexible and vigorous and can meet the changes that are taking place today—spiritual leaders of vitality and vision.”

Mrs. Kiba, the daughter of a Shinto priest and wife of an ordained Buddhist, admitted to being drawn greatly to Christianity, the subtleties of whose different denominations she didn't understand but by whose principles of humanity and brotherly love she was deeply impressed. She was overwhelmingly grateful when I was able to present her with a Bible, the first she had ever seen.

There are an estimated 6,000,000 Christians in Japan, with an additional million eagerly learning Christian teachings. Efforts to answer the increasing demand for Christian enlightenment, are seriously hampered by an acute shortage of clergymen, churches, and Bibles, although when I left Japan 250,000 Bibles had been sent from America with another two million expected. Preparations for a “Christian University of Japan” are under way, made possible by active support from religious and educational circles in the United States. Already established are eight mission schools of college status.

Although MacArthur talks of a Christian renaissance as the hope of New Japan, officially the Allied occupation can not sponsor activities of any one religion. It has permitted Christian missionaries to enter Japan long before other private citizens.

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

Isn't Easter wonderful! It is good-bye to winter and welcome to spring. It is a time filled with life and joy. It is a glorious time for all. I remember the Easters of long ago. Gee! how we used to rob the hen nests, and hide their eggs! It seems a funny custom now, but then it didn't just *seem funny*, it was fun! Two or three weeks before Easter a few eggs every day until by Easter there were dozens hid away. Our neighbor boys and girls did the same thing. We used to vie with one another to see who could have the largest cache of eggs. Then Easter morning by the time the sun streaked the eastern sky we were up bringing in eggs. How many eggs could seven children eat? All they could hold! And that is how many we had and then some more. Not all the eggs were hidden so there were some for our dear mother to make pretty, and she did. With all the work she had to do and all the additional work she could still find to do, she had time to think of pretty things and to add them as extras. I wish we knew how to give our children as much fun as our parents gave us.

We went to Sunday school and church, but somehow I cannot remember that old Mt. Bethel had so many more at church on Easter than on many of the other Sundays. Certainly there was not as much finery, and sometimes there was not even preaching in that particular rural church on Easter. In a circuit it could so happen that it was not our Sunday. By Easter for several Sundays since it was springtime the Sunday school was drawing a full quota, and as I remember it, in that neighborhood people went to church—Easter or not—and Easter didn't so greatly increase the congregation. And then there were the Easters of college days, and seminary days—all different, all beautiful. Easter is a joy—yesterday, today, and always! Here's my latest Easter verse:

On this Easter let me pray
In a broader sort of way;
Let me know the world is one
Through the heart of God's own Son;
And let me feel I have a share
In every other humble prayer.

On this Easter let my love
Reach from earth to heaven above,
Taking in my friends and foes
In every land and place He knows,

Blessing all for whom He died,
Jesus Christ, the crucified.

On this Easter let my song,
Join the glad angelic throng,
Far above all pain and strife,
Far beyond this earthly life;
And may Easter joy increase
The bonds of brotherhood and peace!

WE LOVE--WE GIVE.

Summer is rapidly approaching and with summer comes many opportunities to do good. Many of these opportunities arise in the local church such as improving the interior of our church and making wise use of our

OUR GIFTS TO GOD.

By C. Rexford Raymond.

Religion, pure and undefiled is love
That visits lonely hearts, adds deeds to prayers,
And sings on earth the songs of heaven above;
So James, the brother of our Lord, declares.
Today His brothers we would also be,
And bear our gifts to Him by works of grace
That help the lame to walk, the blind to see,
And banish sadness from our neighbor's face.
Thus love can send us faring forth to bless
Where faith is timid and hope's flag is furled,
To cheer the lonely and the motherless
And carry Christian joy around the world.
By bringing love to those whose hopes are dim,
Frankincense, gold and myrrh we give to Him.

leisure time. In speaking of making use of our leisure time I am reminded of an incident which took place while I was in high school. Some times we would get to school early and sit around and talk before the bell would ring for class. One Friday before the last football game one of the boys remarked it would be two weeks before the first basketball practice and there would be ten afternoons of time to kill. Miss Byrd, our homeroom teacher, seriously reprimanded him for that statement. She told him never to make a statement such as that again. She told us one can always make good use of his leisure time. This I have always remembered.

We say we are Christians and desire to be a good steward. You have a good chance now of making a contribution to the Southern Convention

Pilgrim Fellowship who is sending to France or Germany this summer one young person to represent us abroad, in the International Work Camp. This work camp is concerned with reconstruction work of various kinds. But the cost for this scholarship is \$600.00. It must be raised in the next two months. As yet, we do not know who will representing us but it will be announced in the near future.

I do not say this as a personal recommendation but I myself am a tither. I give a tenth of my worldly possessions to the church. I feel I have been well blessed in many ways for this. In a discussion with a friend of mine, who is a Director of Religious Education, we were talking about tithing. She remarked that no matter how little you had, if you tithed but were afraid of not meeting your pledge at the end of the year, you somehow met the pledge anyway without difficulty. And, too, you were blessed in the end. I would like for you to be a tither with me so that you may be blessed as I have been blessed.

Some one has listed eight good reasons, "Why I Pledge to the Church," and I would like to give them to you:

1. *Because* everything I have comes from God, and by giving a part of my income to Him, I thus acknowledge His ownership and my stewardship.

2. *Because* the Church is the best institution I know of through which my money can most profitably be used to extend Christ's Kingdom.

3. *Because* when I joined the Church I promised to support it, and I want to make that promise good.

4. *Because* making a pledge and paying it regularly reminds me constantly that I have a definite share in extending Christ's Kingdom.

5. *Because* I am not willing to accept the benefits of the Church without contributing to its work.

6. *Because* by giving my money to Christ and His Church I am laying up treasures in Heaven.

7. *Because* pledging to the Church helps me from growing selfish and indifferent.

8. *Because* when I pledge in faith to God's work, I know that I can count on Him to see to it that I am able to meet this pledge.*

It's not what I would do with a million dollars ere riches were my lot,
But what I will do at the present with a dollar and quarter I've got.

J. LEE LASSITER, JR.
Henderson, N. C.

*Committee on Stewardship, Presbyterian Church in the United States, Henry Grady Building, Atlanta 3, Georgia.

News of Elon College

By PRESIDENT L. E. SMITH

MONETARY GOALS.

In setting goals, in determining the amount of money to be raised for any kind of project or undertaking there are certain things to be considered. First of all, the amount of money needed to accomplish the purpose in view, the ability of those who are to be approached for the money needed and time the money is to be paid, whether in one payment or in a number of payments over a term of years. Failure to take these things into consideration may make it difficult to reach the goal set or may even result in absolute failure. There are other things to be considered, of course, in addition to the three mentioned. After the goal has been set, the ability of the ones to be approached determined, and the time allotted limited, the purpose and approach must be made. Experience has revealed that very little money is raised by mail unless the purpose be appealing and urgent. "Uncle Sam" may be used for effective information but for the average purpose personal approach and contact are the things that count. In order to make a personal approach in a given time an efficient and sufficiently inclusive organization must be formed and that organization must function and function within the appointed time. Too much emphasis cannot be placed on organization. When you have a comparatively large constituency and make an intelligent and convincing approach to each individual within that constituency success may reasonably be assured.

Following the completion of the campaign to clear Elon College of its debts the Board of Trustees discussed the matter of raising an additional \$100,000 for endowment. George Colclough, then Field Secretary for the college, now Secretary of the Burlington Chamber of Commerce, discussing the needs of Elon College minimized the idea of campaigning for \$100,000 but asserted that the campaign should be for one million dollars. At the next meeting of the Board of Trustees one million dollars for Elon College was the goal set. Later this goal was increased to two million dollars. There were those who objected to launching a campaign for \$100,000. The objectors increased

when the goal was set at one million, and still objections were voiced when the goal was set at two million dollars.

The facts in the case are that Elon College needs two million dollars very badly. In a half-hearted way the campaign has been underway for a little more than three years, but no organized effort has as yet been made. Yet more than \$400,000 has been secured in cash and pledges. This money has been used to set up the Staley-Atkinson-Newman Memorial Foundation, to add an additional \$40,000 to the Endowment Fund, to pay for the erection of the power house and installation of all necessary equipment, to build a coal bin, a workshop, and a warehouse. More than \$85,000 has been secured in cash and pledges for the gymnasium. Considering the lack of organization and the efforts that have been put forth it would seem that we have done pretty well so far. We come now to the place where an organized effort is essential to success.

The Board of Trustees authorized the construction of the gymnasium provided it did not encumber present college assets. The Executive Committee and the Building Committee of the Alumni Association authorized construction to begin and construction has begun. We have put our hand to the task. We have joined our spirit to the undertaking and there is no turning back. We must go through with this undertaking. The gymnasium is not an ornament or something that we could do without but it is essential to a complete program of education on any campus today. With more than thirty thousand church members, more than 4,000 alumni whose addresses we have, and an un-numbered company of friends there is no reason why we should not carry the erection of the new gymnasium to completion without delay and pay the cost of construction week after week. This article is not only one of information but an earnest appeal to everyone who is interested in Elon College to make his maximum contribution as early as possible.

Teh tongue is like a race horse, which runs the faster the less weight it carries.—*Samuel Butler.*

APPORTIONMENT GIVING.

These are uncertain days. None seems to know whether to expect prosperity or recession in business. The words "gifts or contributions" are not used very frequently other than by those who represent causes that require money. People who usually do the giving or contributing are talking about scarcity, uncertainty, and even depression. We must, however, be realistic in these changing days. We are not broke and are not likely to be. Causes and institutions of the church must be carried on. None would vote to bring our missionaries home, to close up our church offices, or to dismiss our colleges. We may not have as much money to spend as we have had in years past but we do have enough money to keep these essential things going. It may be necessary to curtail our spending but may we find it possible to keep up our benevolences that causes and institutions essential to the progress of society may be continued. These are the days to think success, to think prosperity, to think abundance, and not to think depression. "As a man thinketh, so is he." Let us make sure that our thinking is right.

Elon College is grateful for the continued support that the church and its friends are giving.

Previously reported	\$2,159.04
Eastern N. C. Conference:	
Oak Level S. S.	1.00
N. C. & Va. Conference:	
Ingram S. S.	9.89
New Lebanon S. S.	9.50
Pleasant Grove	5.72
Western N. C. Conference:	
Pleasant Union	5.00
Va. Valley Conference:	
Antioch	28.06
Concord S. S.	8.00
Mt. Olivet (G) S. S.	4.00
Total	\$ 71.17
Grand Total	\$2,230.21

HELP WANTED.

I am writing a biography of the late Doctor William Allen Harper and would appreciate any information friends of his might be able to render. I would especially appreciate the loan of *The Genius of the Christian Church* by W. A. Harper. This was a bulletin of Elon College (1929). It is not in the Elon College Library and would be a welcomed addition should you desire me to send it to the Library. My address is: Prof. J. Howard Smith, 409 Prospect Street, Yale University, New Haven 11, Connecticut.

Our Christian World Mission

Rev. F. C. LESTER, Writer

TRYING TO GROW.

Last night I talked with a group of people who want to become a new Congregational Christian Church. It was ten years ago this May that I talked with such a group in Asheboro. In those first conversations there was much uncertainty, but faith struggled to become a reality. In Asheboro the dream has come true. Within ten years it may be equally true with the group that met in Burlington last night. Faith and works combined plant churches where they are needed.

Last night I saw the foundation of another church building. There are not many members in this new church yet. But they are young people who are paying for their homes in a new community. They want a church. With their own hands they have laid the foundation and started the walls. To an outsider it appears that their contributions are liberal. But they will need another \$1,000 to get the first unit of their church so they can use it—for a thousand dollars we can have a new church where such a church is wanted, and where it will be a beacon to point men to God for a century to come.

Our Church is trying to grow. All nature in our area is lending its warmth, moisture, and fertility to the life hidden in the earth, and the flowers are beginning to bloom. Let it be so with our churches!

PLEASE REMEMBER

From a letter that went from this Pastor's Study last week to the ministers and Sunday school superintendents in our area, I quote with the hope that all who read this page will remember the ideas.

"Fellowship in Christ is the golden cord that binds the world together, and makes peace possible. . . .

"When we meet for our happy Easter services we must remember our 400 missionaries and 8,000 native workers in Africa, India, China, Japan, Mexico, Greece, Lebanon, Syria, Turkey, the Philippines, and other islands of the Pacific. They will sing the same songs, read the same Scriptures, pray to the same God, and preach the same Christ that mean so much to us. They can stay there and work among the 107 million people for whom we are responsible, if we support them. Otherwise they must

return to the richest country ever known, and let the world die in despair. . . .

"You won't fail, will you? . . . We now have a chance to make a Christian world. We had better do it while we can."

You won't fail to give a liberal offering at Easter for our missionary work, will you, dear reader?

SOME THINGS MONEY CAN DO

They say that money talks. It certainly can speak on the language of religion. And it works wonders. There are things that money can't do, but here are some that it can.

\$1.00

In Japan it will buy a Bible or hymn-book for a church, furnish cakes for lunch in Gloria Kindergarten, or purchase ten bandages for a clinic in Okayama. In China it will buy enough sulphur drugs to treat two people for pneumonia, bubonic plague or poliomyelitis; or it will keep a child in any of our nine hospitals for a day.

\$5.00

In India will make it possible to sell for a few pennies 20 New Testaments or 10 Bibles to people who otherwise cannot get them. In Africa it will buy gasoline for a day's trip to sell Bibles where the Bible is still rationed because there are not enough to supply the demand, or it will supply food for patients in Sara Hurd Scott Hospital. In Japan it will help a school to recognize a teacher's ten years' experience by an increase in salary. In this country it will buy enough blocks to build fifteen square feet of new church wall, or buy material for a Vacation Bible School, or send this paper to five people for six months.

\$10.00

It Africa it will buy supplies like chalk, pencils and slates for a school class for a year, or pay for food for a year for a student at Means School for girls. In Japan it pays a teacher in Gloria Kindergarten for a month, or provides a year's housing for a teacher in Matsuyama Girls' School. In China it feeds a student in one of our schools for half a term.

\$20.00

Will cure four average cases of Relapsing Fever in China, send a native pastor to a village in East Africa for

a week of Bible teaching and evangelistic meetings, pay a Doshisha Theological student to work in country churches during summer vacation, or it will deliver a ton of coal to a school or hospital in China.

\$50.00

In Shaowu it will pay for a week's Conference for Laymen, the salary of a Chinese pastor for three months, the salary of a teacher in the Junior High School for three months, or for a Christian doctor in our hospital for almost two months. It will train a student in Pasumalia Theological Seminary in India for a year. It provides salary of matron at Means Girls' School for a year.

\$100.00

Will maintain a Bible woman in India for a year, the Moderator (like our Superintendent) in the Philippines for a month, pay the annual salary of a Medical Aid (doctor, nurse and dispenser) in Africa, buy coal for a year for a school in Japan, or buy a year's supply of books for the Neighborhood House in Osaka.

\$65,000

This amount from the people in the Southern Convention will meet our budget for 1949 and will give us a fair share in building the Church around the world. It will give us new churches and will set us on the way to better churchmanship. It will tend to make the world believe that we really want to serve our fellow-men in the spirit of the Christ of Eastertide.

LET THE DOLLARS WORK FOR CHRIST

Flowers at Easter are beautiful, but money for missions is much more needful. Invest your money where it will work for the Master.

You can depend on the leadership of your Church to use the money where it will really help. Four hundred missionaries commissioned by the leaders we have elected are waiting for us to give them a lift. They can continue to sing and pray, and teach and preach among the multitudes who know not Christ if we will send our dollars to pay for food and clothes and shelter.

Know ye not that ye are workers together with God when you invest your money in the missionary program of your Church? Let your money work for Christ.

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

SCHOOL OF MISSIONS TO PRESENT MODERATOR.

Miss Helen Kenyon, Moderator of the General Council of the Congregational Christian Church, will speak on Monday evening of the School of Missions and Convention. Miss Kenyon was formerly Chairman of the Missions Council, and is now in her second year as Moderator of the General Council. She is an able executive and an impressive speaker, being able to put thoughts into exact words and phrases. Since she is the only woman Moderator in the history of our church, our women should welcome the opportunity to hear this woman head of the Congregational Christian Church.

Miss Kenyon is what might be called "short and dumpy" and past middle age. She has short grey hair, waved back from her face, and is very business-like in manner. She has no hesitation to correct men when they are wrong, even if they are "men." She is proof of the fact that women can be as strong personalities as men. She has efficiency, and at the same time is pleasing and attractive in her personality. It is quite a privilege for the women of the Southern Convention to have Miss Helen Kenyon speak at the School of Missions.

ARE OUR ACHIEVEMENT GOALS HELPING US TO GROW SPIRITUALLY?

One of the most amazing facts of history is the growth of the church within the last century-and-a-half. This being true, surely our women are interested and perhaps, to be emphatic, are enthusiastic!

The question I have been asked to discuss, and that you consider with me, is: Are our achievement goals helping us to grow spiritually? The dictionary says that the word *achieve* means to carry on to a final close. Yes, the women of the Congregational Christian Churches will make their work praiseworthy from the beginning to the end of each year.

Not for once could we do without the packet prepared by the superintendent of literature, the mission study books, missionary magazines

and THE CHRISTIAN SUN. These are necessities to make the work interesting. It is a privilege to present missions in a public program, sponsor the various age groups throughout the Sunday school and observe the World Day of Prayer in cooperation with other denominations.

We can never be grateful enough to God for all His goodness to us, to pass up the Thank Offering Service. All these things just go in the making of a strong working organization. Technically, no treasurer would forget to send her report and money to the conference treasurer.

Usually people are guided by one or more things: by what others do, sometimes by conscience, and occasionally by God. God has direction of life. How does God guide? Obviously God must guide us in a way that will develop spontaneity in us. The development of character, rather than directions in this, that, and the other matter, must be the primary purpose of the Father. He will guide, but He won't override us.

Personally, I think we are so busy trying to fulfill each goal that we lose the true spiritual meaning behind it, especially in increasing our many gifts. Here, I refer you to the clause in our present achievement goals, which reads: "Increases its gifts of money to the Woman's Board over the previous year." As I see it this amount could be five cents or fifty dollars. Is this quite fair? Just one penny more this year than last year could rate "Superior." Is this the true spiritual attitude? I am not discrediting the idea from Hawaii, nor do we want to get in reverse gear. No, we want to go forward. To be a smooth-running organization, it is necessary to have rules as a guide for the year's work. Could we again call them "The Standard of Excellence"?

No society should be termed "Superior." We are God's children working together for His Kingdom, not one surpassing the other in rank or ability. "Our gift may be great or small. It may be an alabaster box of precious ointment or it may be three little fish brought up by the little woman in the Belgian Congo who denied herself food for two days in or-

der to bring them as an offering for her Lord. Now there are varieties of gifts, but the same spirit: there are various forms of service and the same Lord."

MRS. T. HAYES HOLLAND,
Pres., Franklin Miss. Society.

DELEGATES TO SCHOOL OF MISSIONS AND CONVENTION.

Any woman in any church of our Southern Convention may attend the School of Missions and Convention. The cost is so small that many women should seize this opportunity to have an enjoyable yet profitable two days. It is certainly worth the \$6.00 and short time it takes. Meet the notables as well as the ordinary folks and come to Elon College, June 13-15. It will be time well-spent. See how many your auxiliary can help send, and then get busy and find the people who can go.

MISS ANGIE CREW'S ADDRESS.

A mistake was made recently in giving Miss Crew's new address. Her new address is to be used for personal letters only. When sending packages, use the address in the Year Book: Kobe College, Nishinomiya, Japan. The address for letters is: Miss Angie Crew, Foreign Missions Conference of North America, A. P. O. 317, c/o Postmaster, San Francisco, California.

FINANCIAL REPORT.

The following is the financial report of the Woman's Home and Foreign Mission Board of the Eastern Virginia Conference, for quarter ending March 31, 1949:

Balance on hand last report \$ 184.50
RECEIPTS.

Women's Societies. (On Apportionment.)

Antioch	\$13.00
Berea (Nansemond)	20.00
Berea (Great Bridge) ...	20.00
Bethlehem	45.00
Cypress Chapel	30.00
Cypress Chapel (Agnes Brittle Circle)	15.00
Dendron	18.00
Eure	13.20
Franklin	75.00
Holland	40.00
Holy Neck	37.50
Hopewell (For December 31, 1948)	5.25
Hopewell	4.55
Isle of Wight	20.00
Liberty Spring	49.00
Mt. Carmel	19.05
Mt. Zion	7.50
New Lebanon	6.80
Newport News	30.00

(Continued on page 15.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

DEAR LITTLE FOLK:

As you go to church on Easter Sunday think of the glorious music and wonderful preaching that will be heard in your church and in others around the world. Every pulpit has heard good preaching at one time or another. In my lifetime I have heard some great preachers like S. Parkes Cadman, Harry Emerson Fosdick, Ralph Sockman, Peter Marshall and others. Do you know their names? Years ago the fame of ministers who stood in their pulpits and were great orators spread far and wide. Today we have too little of that, in the first place dramatic preaching seems unpopular. Then secondly, too few can preach without having notes or a written sermon. Some of the glory seems lost when a man reads such words as, "Christ is risen. He lives!" I'm all for good pulpit oratory without a typewritten manuscript!

Listen for the lovely music whether it be organ or piano. An organ is a wonderful instrument. Some of the best music I ever heard was in the church. I remember hearing Dr. Po-teat from North Carolina playing an organ in Portsmouth. I remember Dr. Clarence Dickinson of New York playing the great organ at the Duke Chapel. More recently I heard Dr. Edwouard Nies-Berger of France when he was an organist of Centenary Church in Richmond.

Last week I heard a young man play. His name is Virgil Fox and he is organist at Riverside Church in New York. He played mighty works for the organ, but three I think you would have liked. One was an "Elfin Dance"—the little sprites rushed along on a clarinet call and just as quickly were gone. Another was a clock song that struck its hour only after a little love song had been played for the China boy and girl on the mantel shelf below the clock. And finally, a trumpet fanfare for the organ which Purcell wrote. It was strong and loud and made the organ shout its majesty.

Easter is a time for good preaching and good music. I hope you hear both. I also hope that one Easter day some of you will be preaching and making music. God gave us both for his church.

PREVENTING DELINQUENCY.

By MARY STARCK KERR.

Issued by the National Kindergarten Association.

Did you see in the paper that hereafter judges are likely to hold parents, and even outsiders, responsible for contributing to the delinquency of minors?" asked Mr. Penman of his wife.

"Yes," she answered, "and I think it is a step that should have been taken long ago. Did you notice, also, that they are sending the parents of the delinquent boys and girls to a home-making school to learn how to help their children? That is a procedure

THE DAY OF RESURRECTION.

The day of resurrection,
Earth, tell it out abroad;
The passover of gladness,
The passover of God.
From death to life eternal,
From this world to the sky,
Our Christ hath brought us over
With hymns of victory.

Our hearts be pure from evil,
That we may see aright
The Lord in rays eternal
Of resurrection-light;
And, listening to His accents,
May hear, so calm and plain,
His own, "All Hail!" and, hearing,
May raise the victor-strain.

Now let the heavens be joyful,
Let earth her song begin;
Let the round world keep triumph,
And all that is therein;
Invisible and visible,
There notes let all things blend;
For Christ the Lord hath risen,
Our joy that hath no end. Amen.

—John of Damascus.

that our club has been advocating for some time."

"Here is another suggestion," continued Mr. Penman. "It is urged that child-guidance lessons be given to everyone."

"That's another provision we have often said should be made," answered his wife. "Very many of the mistakes parents make come from lack of knowledge, and some come from an undeveloped sense of responsibility. If all young people had the benefit of a wisely-conducted course in child study, much would be gained."

A few days later Mrs. Penman called her husband's attention to *A Letter to the Editor* in which a woman strongly recommended that spank-

ing should be "frequently and powerfully" administered if juvenile delinquency was to be prevented.

"Now I know you will not agree to that," said Mr. Penman after reading it. "She says, 'Spank them till they are fifteen,' and she seems to think that as a result they will be free from any thought toward delinquency forever after."

"It has always seemed to me," answered Mrs. Penman, "that when spanking is resorted to there has been evident failure on the part of the parents. Very often all a child needs is to be told what is the *right* way to do a certain thing. This is true even when the child is so young that not all of the speaker's words are understood. Tiny children, I have found, will usually respond when they are told what is right, if the tone of voice is kind but firm."

"Can you give an example?" said her husband.

"You know how little ones, when beginning patting a person's face—softly—and then the pats get stronger, until they become slaps and are hard enough to hurt. If you just say to the child, 'Pat gently, darling—not too hard, dear,' and illustrate it by patting the child's face, it brings a quick response. But the lesson may have to be repeated several times before the child will have grasped it."

"In many instances children are punished because the parents do not understand them. Do you remember when my little nephew, Charlie, pulled my hair while I was holding him and telling his mother about a cute little boy I had seen?"

Yes, I remember you told me about it afterwards, and the reason for the hair-pulling was, we decided, that Charlie was jealous."

"That's right, and when I explained to him that Auntie could love another boy and still love her own little nephew the best of all, there was no more trouble. And he was only eighteen months old then. Watchfulness, love, and understanding are what a little child needs above all things."

"And when they are older, do you contend that they will still respond to that kind of treatment?" probed Mr. Penman.

"Yes, provided the parent grows up *with* the child. Through the years both will have needed heavenly guidance. If this has been realized, confidence will gradually have taken the place of close watchfulness, until, in adolescence, the confidence is complete."

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Associates*.

WANTED—\$600!

The Southern Convention Pilgrim Fellowship Council is asking the young people of the Southern Convention for six hundred dollars to help defray the expenses of Raymond Andes, who will be our representative at a work camp in France this summer.

It has long been felt by members of the Council that we of the Southern Convention Pilgrim Fellowship need a better link with our world church. Now we can have that link, provided you and we work toward raising the necessary expense money.

Raymond Andes, former president of the Southern Convention Pilgrim Fellowship, and now instructor in French at Bridgewater College, has volunteered to spend his summer doing reconstruction work of various kinds at a work camp in France. While he is there he will have ample opportunity to find out how young people are living in France—what they are thinking and what their problems are. He in turn will be able to give some of his experiences to us, through letters, articles and addresses. All in all, his summer will prove of utmost benefit to us, to the French people with whom he comes in contact, and needless to say—to Raymond himself.

We must have the \$600 within the next two months. Save all you can from personal spending; give plays, bazaars, parties—anything that will net you some dollars. This is one venture in which every dollar counts. This is also one venture which can not be carried out unless you, each of you, help.

Send all contributions to William T. Scott, Jr., Elon College, N. C. You will get full credit on your Young People's Missionary budget, Pilgrim Fellowship budget, or Church budget. Please hurry!!!

BILL SCOTT.

NORTH CAROLINA - VIRGINIA PILGRIM FELLOWSHIP SPRING RALLY.

The Spring Rally for the North Carolina-Virginia Pilgrim Fellowship was a big success. It was held in Reidsville on April 3. The Burlington group had the opening wor-

ship. Dr. W. W. Sloan spoke briefly on Puerto Rico. He was introduced by Miss Lois Long, who is the Missionary Action Chairman for our Conference. Miss Bobby Jean Kimball, who is the Personal Action Chairman, had charge of a skit on her Commission. Miss Martha Beers, Social Action Chairman, introduced Miss Maxine Garner who spoke on Race Relations. Bill Tolley, Interdenominational Action Chairman, called on several people to report their group's activities for Youth Week. Miss Lois Brady spoke briefly on the importance of the Junior Hi groups. Supper was served by the Reidsville group, after which Bob Murray had charge of the fellowship hour. The Greensboro (First) group presented a play, "Dust of the Road," with Fleta Moffitt, Austin Lane, Oscar Paris, and Bob Murray taking part. Mrs. Mark Andes had the closing worship, ending with the Interfellowship Circle.

Our attendance for the Rally was very good. We were certainly glad to have Timothy Chang with us.

The groups received many ideas for programs and for activities for the next few months.

DOROTHY BALLINGER, *Pres.*,
N. C.-Va. Pilgrim Fellowship.

BETHEL YOUNG PEOPLE.

Elkton, Virginia.

At last, the young people of our church have reached a very important goal in the church's history. We have succeeded in organizing our own missionary society with a total of 42 members at the present time. The attendance for the society has been high.

Our society is receiving inspiration and direction from our minister, Rev. S. E. Madren and Mrs. Dewey Dofflemeyer, our sponsor. We hold our meetings once a month, either at the church or in a member's home.

The society raises its finances by dues received at our regular meetings. Plans are now well under way for a Mother's Day Banquet which is to be held in the recreational room of the church. Ninety persons are expected to be present. Rev. Madren will act as toastmaster for the occasion. Each member of the society will bring a mother as his guest.

The aim of this missionary society is to persuade those young persons who are members of our church who seldom, if ever, come to church, to believe in the church which they once were interested enough to unite with its fellowship.

MAXINE DOFFLEMYER,
Reporter.

YOUNG PEOPLE BACK UNIVERSITY.

The Youth Fellowship of the Evangelical and Reformed Church will concentrate on the proposed Christian University in Japan as its foreign project for 1949-50, according to a decision reached at the recent annual meeting of the denomination's Youth Cabinet.

In announcing the decision, Wilson Cheek, the denomination's director of youth work, said every local Evangelical and Reformed Youth Fellowship will not only study the problems of Christian education in Japan, but will also contribute financially to the new university.

These contributions, he explained, will be in addition to the \$100,000 which the Board of International Missions of the Evangelical and Reformed Church has already pledged toward the institution.

"CHURCHES DOESN'T DIE DAT WAY."

A devout colored preacher, whose heart was aglow with missionary zeal, gave notice to his congregation that in the evening an offering would be taken for missions, and asked for liberal gifts. A selfish, well-to-do man in the congregation said to him before the service: "Yer gwine to kill dis church ef yer goes on sayin' 'give!' No church can stan' it. Yer gwine to kill it. After the sermon the colored minister said to the people: "Brother Jones told me I was gwine to kill this church if I kep a askin' yer to give; but, my brethren, churches doesn't die that way. Ef anybody knows of a church that died 'cause it's been giving too much to de Lord, I'll be very much obliged ef my brother will tell me whar dat church is for I'se gwine to visit it, and I'll climb on the walls of dat church, under de light of de moon and cry, 'Blessed am de dead dat die in de Lord.'"

All worthwhile men have good thoughts, good ideas and good intentions—but precious few of them ever translate those into action.

—John Hancock Field.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE DISCIPLINES OF DISCIPLESHIP.

LESSON IV—APRIL 24, 1949.

MEMORY SELECTION: *Whoever does not bear his own cross and come after me cannot be my disciple.*—Luke 14:27.

LESSON: Luke 12:16-21; 14:27-33.

DEVOTIONAL READING: Mark 9:42-52.

Present in Body But Absent in Spirit.

Jesus was talking about about some of the deepest things in life. One of His listeners was thinking about getting his share of an inheritance. His body was in the place where Jesus was addressing the multitude. His mind was a long way off. He was characteristic of many people who are in a service of worship in the flesh but whose minds are on other things and many times the things of the world. One of the best sacrifices or offerings which one can bring to a service of worship is a reverent spirit and an alert and attentive mind. We should take heed how we hear.

The Measure of a Man's Life.

What is the measure of a man's life? Is it how much he has? How much he knows? What he can do? How much power he wields? Jesus said that a man's life does not consist in the abundance of the things which he possesses. It is what a man stands for, what he is, what he does for others. We say that a man is worth a million dollars. We think that a man's life does consist in the abundance of the things he possesses. Jesus says that it does not so consist. It consists in certain qualities of character, in certain ideals and idealism, in spiritual sensitiveness and responsiveness. According to the standards of Jesus a man may be worth a million dollars in money and not be much of a man at that. Or he may not have any money and still be quite a man. God looketh not at the outward appearance or at the pocketbook—but at the heart.

The Man Whom God Called a Fool.

Jesus told a story about a man whom God called a fool. From the viewpoint of men he was quite a successful man. Evidently a farmer or a large land-owner he administered his

affairs in such a way that his lands produced bountifully, in fact too bountifully. He got such large crops that he had no place to store his goods. He set to thinking about what he would do, and he decided that he would pull down his old barns and build new ones, into which he would put all his grain and his goods. Then he would take things easy. That is not necessarily bad but it is often dangerous. The tragic mistake of this man lay in the fact that he thought that his soul would be satisfied with things. Hear him as he says to himself or to his soul, "Soul thou hast much goods laid up for many years; take thine ease, eat, drink, be merry." No thought of others, thought only of settling down and enjoying his wealth, eating sumptuously, drinking freely, and trying to be merry. But God called him a fool. The idea of a man's soul being satisfied with things! The idea of a man having no sense of social responsibility! The idea of thinking that because he could make his wealth secure he could make his life secure. It evidently never occurred to the man that sometime he might have to leave it all—of course a man never carries anything out of this world, no matter how much he has in this world. He just thought of life in terms of what he had. He had disciplined his life but he had left out the highest form of discipline, the discipline of his spirit. That very night he lay down and died. Alas for him who lives only for things and for time.

Jesus never misrepresented His cause. He frankly and even bluntly told men that it cost something to be His disciples. Only as one was willing to deny himself was he worthy to be a disciple of the Master. Only as he would discipline himself could he be a true disciple. Only as one brought all his powers under the sovereignty of Christ could he find the joy and learn the victory of discipleship.

There will be many men and women, many young people and even boys and girls joining the church at this season. It should not be made too easy. Emphasis should be placed upon the fact of discipline in discipleship. It were better for folks not to join the church at all than to join it and make no honest effort to discipline

themselves in the name and for the sake of Christ.

Counting the Cost.

Jesus said that men consider the cost in other areas of life. The wise man figures how much it will cost to build a house or a building, lest after he has started it he is not able to finish it. That is not only embarrassing but expensive. Or again a man will hardly start out to fight a war until he has estimated his resources and knows where he stands in such a vital matter. (As a matter of fact there is no such thing as winning a war any more, for both sides lose.) Well, said Jesus a man ought to think about what it is going to cost if he becomes a disciple of Jesus. He ought to have his eyes open when he does go in.

The Disciplines of Life.

Modern man asks too much of life. He wants to throw off all restraint. He wants freedom to express himself, liberty in the sense of license, freedom from law and authority. He often chafes under any discipline. He overlooks the fact that if a man makes a practice of doing only what he likes the time will soon come when he will not like the things he does. He overlooks the fact that true freedom is found not in defiance to law, but only to be found in obedience to law or under law. Our modern world needs not less but more discipline, self-discipline, in individual and social life. Jesus knew that he was dealing with human happiness and health when He emphasized discipline.

TAKE YOUR FAMILY TO SUNDAY SCHOOL.

It is a treat to take your family to Sunday School. Yes, a treat that will be the cause of rejoicing in your household. And, with this joy will come the moral strength and the soul-satisfying experience that only religious worship can give.

The spiritual guidance of Sunday School is more important than ever before in world history, for "righteousness exalteth a nation; but sin is a reproach to any people."

Peace throughout the world can only be founded on the firm rock of religion. Religion is the very heart of our being—our most precious asset. It is our strongest bulwark for peace. If it touches us in childhood, it will remain the rod and staff of our adult life.

By placing high value upon church and Sunday school attendance, regardless of creed, we deepen the faith

(Continued on page 13.)

CHRISTIAN EDUCATION

CONVENTION PERSONNEL: JESSE H. DOLLAR, *Chairman*; JOHN L. GWIN, ROBERT LEE HOUSE, BERNARD V. MUNGER, KENNETH D. REGISTER, H. SHELTON SMITH, LEON EDGAR SMITH; MESDAMES W. J. ANDES, J. D. STRADER, W. E. WISSEMAN.

PLAN NOW FOR VACATION BIBLE SCHOOLS.

Plan now for Vacation Bible Schools. Young people are beginning to make their plans for the summer. Summer conferences are being set up, and vacations are being planned. Therefore, pastors should make immediate plans for Vacation Bible Schools in their churches. If young people are to be used, they should be notified as soon as possible, so they may make their summer plans. Other teachers should be notified soon and supplied with textbooks so they may have ample time for preparation. It is not fair to hand a textbook to a teacher on Sunday before the school begins on Monday.

If your pastor asks you to assist in a Vacation Bible School in your church, don't say, "No." This is your opportunity to contribute to the life of the church. It is your chance to help children have a better understanding of God, Jesus Christ, and the Church. It is your chance to grow spiritually and mentally. You may also be able to add to your knowledge and understanding—something which we can all afford to do.

If you are a parent, try to make your summer plans to fit into the church plans so that your children may attend Vacation Bible School in your church or neighborhood. The short session the children have on Sunday morning at Sunday school is far too insufficient for the religious training of your children. They need a longer concentrated session. The value of Vacation Bible Schools is priceless. Many a pastor or missionary or full-time Christian worker received his inspiration in Vacation Bible School or Summer Conference. Help your children to know as much as possible about God and the Church.

SPECIAL ISSUE OF THE SUN.

The April 28 issue of THE CHRISTIAN SUN will be devoted to the work of the Board of Christian Education of the Convention. In this issue, the plans of each Division of the Board will be discussed and set forth. The Divisional Chairmen of the Board

are: Children—Mrs. W. J. Andes; Young People—Rev. K. D. Register; Adults—Rev. John Gwin; Higher Education—Mrs. W. E. Wisseman; Christian Education—Rev. R. L. House.

NATIONAL CONFERENCE ON CHRISTIAN EDUCATION.

The National Conference on Christian Education, sponsored jointly by the Congregational Christian and Evangelical and Reformed Churches, will be held in Lakeside, Ohio, June 28-July 1.

The Divisional Chairmen of the Board of Christian Education, above named, are planning to go, along with some others. Any person interested in attending should contact Dr. Jesse H. Dollar, Elon College, N. C. Registrations are limited, but it may be possible to get in if you would like to attend this important conference.

IMPORTANT DATES TO REMEMBER.

June 13-15—Woman's Convention and School of Missions, Elon College.

June 20-25—Young People's Summer Conference at Elon College, Dr. Jesse H. Dollar, Dean.

July 10-16—Junior High Camp at Crabtree Creek, Rev. W. J. Andes, Dean.

August 21-26—Valley of Virginia Camp at Powell's Fort, Rev. S. E. Madren, Dean.

CROSS AND SICKLE STRIVE.

(Continued from page 5.)

MacArthur's headquarters probably does as much for the missionaries as it can without laying itself open to the kickback charge of replacing state-supported Shinto with SCAP-supported Christianity.

This is Christianity's big moment in Japan. Rarely have missionaries found a people so gratifyingly receptive to their efforts. For, ironically, both Christianity and Communism, both coming from the western world, are now accepted by some Japanese as "democratic" and therefore in style.

The principles of Christian belief not only serve to counteract many of those viciously introverted Japanese

traits which we so deplore; they also fortify believers against acceptance of other imported ideologies which run counter to the democratic concepts we are hoping will take root. This clash between Christianity and Communism, the two newly popular faiths, is becoming increasingly evident in the news of the day: "Some fifty members of the Kyoto Prefectural Office Employee Union are attending every Saturday a Bible class. Marxist elements of the union are bitterly opposed to such an attempt to 'infuse opium,' but were overridden by the majority." And from an issue of the Religious Review: "Especially noteworthy is the brisk activity among the student youth, whose earnestness of spirit rivals even that of the Communist youth. They are seeking to spread the concept of a world ruled by morality. . . ."

Whether or not the enthusiasm for Christianity is sincere, this nationwide flare-up of interest indicates a desperate hunger in the Japanese people for a belief in ideals apart from their physical surroundings. In Japan at present exists a vacuum. New gods are needed to replace the old. Probably never in history has there been a people so ready to grasp at the first shining hope offered them. The new faith which they seek may very likely be found in Christianity or in Communism, depending largely upon the efficiency of the current promotional job behind each.

One thing at least is certain: the principles of democracy we are introducing to Japan promise best to take root where Christian missionaries have prepared the ground.

TAKE YOUR FAMILY.

(Continued from page 12.)

of our children and making a lasting spiritual contribution to their growth.

We fathers and mothers of America must *take* not *send* our boys and girls to Sunday School, for religion is likewise the strongest link in the chain of family unity. And united families, with firm spiritual faith, not only spell happy, wholesome childhood, but furnish one of the surest and best ways for the preservation of democracy.

Sunday School attendance makes for the well-balanced life!

So, fellow Americans, let's take the family to Sunday School, and give them a heavenly endowed fellowship in the greatest educational institution on earth.

TOM C. CLARKE, *Att'y Gen'l*
of the United States.

The Orphanage

DEAR FRIENDS:

Everything seems to emphasize the fact that spring is here. If you had visited the Orphanage this past week you would have seen many evidences of it. Spring cleaning has started. New screen doors are going up and window screens are being repaired. The kitchen storage room is being over-hauled. New shelves are being put up, etc.; not to mention windows being washed and curtains, too.

Yes, indeed, the three girls went to Washington! Those who sponsored their trip for them will be interested in knowing that cards and a long letter state that they are having a wonderful time.

Not to be outdone, the eighth grade is going to Raleigh next week. Seven of our children will go with this group. They will no doubt report a big trip, also.

The Alamance Saddle Club has been putting on a Horse Show this past week next door to the Orphanage. All the children were invited to come.

You will be glad to know that the Easter dresses have been coming thick and fast recently. Everybody, it seems, has been taken care of and I know the children are going to look nice Easter Sunday as they start off in their new outfits.

Invitations for Easter parties are coming in, also. All of the children under ten have been invited to an Easter party and egg hunt down at Chapel Hill. The Phi Delta Theta Fraternity has issued the invitation. There are rumors of other parties, too, and they all sound very interesting.

Those in charge wish to thank all of you for the many evidences of your interest in the Orphanage for your response to every suggestion that has been made. It is your institution and those you have made responsible appreciate your desire to be of service.

IRIS L. HOLT McEWEN,
Member, Board of Trustees.

REPORT FOR APRIL 14, 1949.

Sunday School Monthly Offerings.

Amount brought forward	\$2,520.67
Eastern N. C. Conference:	
Auburn S. S.	\$ 30.06
Catawba Springs	24.00
Oak Level S. S.	1.00
	55.06

Eastern Va. Conference:

Bethlehem (Nans.) S. S. .	\$ 19.27
Norfolk, First, S. S.	8.00
Rosemont (Simmons chil-	

dren)	25.00
Rosemont	47.00
	99.27
N. C. & Va. Conference:	
Bethel S. S.	\$ 3.13
Hopedale S. S.	42.51
New Lebanon S. S.	20.00
Reidsville S. S.	22.00
	87.64

Western N. C. Conference:

Hank's Chapel S. S.	\$ 23.37
Pleasant Grove	15.90
Pleasant Union S. S.	12.57
Ramseur S. S. (Memorial	
to C. D. Johnston)	10.00
Spoon's Chapel	2.30
	90.94

Valley Va. Conference:

Bethel S. S. (Memorial to	
C. D. Johnston	\$ 11.00
Mt. Olivet (G) S. S.	13.22
New Hope S. S.	2.17
	26.39

Total this week from churches \$ 359.30

Total this year from churches \$2,879.97

Special Offerings.

Amount brought forward	\$3,020.71
Mr. Cook, children	\$ 10.00
Mrs. Black, children	20.00
Mrs. Burgess, children ...	13.00
Mr. Hughes, children ...	45.00
Leaksville Missionary So-	
cietty (Va. Valley)	7.00
Lura Montgomery Circle	
(Graham Christian Ch.)	10.00
Mrs. R. R. Auman	5.00
Oak Grove M. S., for Ella	
J. Haith)	10.00
J. B. Taylor, rent	50.00
Raymond Love	20.00
Sale of eggs	1.90
The Duke Endowment ..	2,598.20
	2,790.10

County:

Alamance (D. Ward)	20.00
--------------------------	-------

Total this week from

Special Offerings	\$2,810.10
Total this year from	
Special Offerings	\$5,830.81
Grand total for the week ...	\$3,169.40
Grand total for the year ...	\$8,710.78

A WORD FROM CHINA.

"Dynasties may come and dynasties may go but Christ's work must go on forever.

"The uncertainty in my country does not change the responsibilities of our Congregational Christian churches. There is an urgent call for our Christian World Mission. In China we have to carry on our church work in the communist areas. The heroic endurance of the missionaries and the Chinese Christian leaders makes one recall the Acts of the Apostles in the early churches. In facing this great challenge we have the privilege of witnessing to the truth in a dark, chaotic world.

"If the goal of Our World Christian Mission is reached here in America it will strengthen the morale of the missionaries and Chinese Christian leaders. It will put more men and women in the front lines.

"Indeed it is a great joy to be a worker in this world-wide enterprise. The Christian Church has suffered persecutions in the past, yet she survives. God is not dethroned. Our duty is to do his will."—*Rev. Ping-heng Wang, delegate to the World Council of Churches at Amsterdam.*

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BUILDERS OF FINE CHURCH PIPE ORGANS

Suffolk, Virginia

P. O. Box 696

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When building a new church, we will be only too glad to cooperate with your architects in designing the organ chambers, without any charge to you.

All our instruments are custom-built and guaranteed for a period of twenty years.

Contact our service department for a yearly maintenance contract for/or restoration of your present organ.

Builders of the four-manual Cathedral Organ in Main Street Methodist Church, Suffolk, Virginia.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

Norfolk:	
Bay View	18.75
Christian Temple	87.50
First	18.75
Little Creek	6.25
Rosemont	40.00
Second	20.00
Oak Grove	9.60
Oakland	18.75
Portsmouth:	
First	20.00
Shelton Memorial	10.00
Richmond, First	20.00
South Norfolk	25.00
Spring Hill	2.75
Suffolk	162.50
Suffolk (Staley Society)	40.50
Sunbury	25.00
Union (South.)	12.45
Wakefield	14.70
Waverly	13.75
Windsor	34.32

Young People.	
Berea (Nans.)	\$ 9.00
Bethlehem	25.00
Burton's Grove	7.50
Cypress Chapel	15.00
Dendron	5.00
Eure	4.40
Franklin	6.25
Holland	4.00
Holy Neck	10.00
Liberty Spring	15.00
Mt. Carmel	6.00
Newport News	8.00
Newport News (High School Group)	3.00
Norfolk:	
Bay View	1.25
Christian Temple	25.00
Little Creek	2.50
Oak Grove	2.20
Oakland	8.75
Portsmouth, First	6.50
Richmond, First	2.00
Spring Hill	8.00
Suffolk	15.00
Sunbury, Damascus	5.00
Union (South.)	3.30
Windsor	10.00

Juniors.	
Berea (Nans.)	6.25
Bethlehem	8.50
Cypress Chapel	8.00
Dendron	1.00
Eure	1.10
Franklin	7.50
Holland	10.00
Holy Neck	5.00
Liberty Spring	6.85
Mt. Carmel	5.00
Newport News	3.00
Norfolk:	
Bay View	1.25
Christian Temple (Jrs.)	2.60
Christian Temple (Primary)	3.00
Little Creek	2.00
Rosemont (Jrs.)	2.00
Rosemont (Primary)	1.00
Oakland	1.25
Portsmouth, First	1.75
Richmond, First	.50
Suffolk	10.00
Union (South.)	1.55
Windsor	10.94

1,069.42

207.65

100.04

THE CHRISTIAN SUN

Cradle Roll.	
Cypress Chapel	\$.25
Dendron	3.00
Eure	1.10
Franklin	2.00
Liberty Spring	10.00
Mt. Carmel	1.00
Norfolk, Little Creek	1.00
Oakland	3.00
Richmond, First	.50
	21.85
Life Memberships.	
Holy Neck	\$ 10.00
South Norfolk	40.00
Windsor	10.00
	60.00
Memorials.	
Holy Neck	\$ 20.00
Liberty Spring	10.00
Suffolk	20.00
Windsor	10.00
	60.00
Special Thank Offering.	
Shaowu.	
Johnson's Grove	10.00
Friendly Service.	
Christian Temple (Ryder Memorial Hospital)	\$ 25.00
Shelton Memorial (Franklinton Center)	5.00
	30.00
Total	\$1,558.96
Grand Total for Quarter ...	\$1,743.46
DISBURSEMENTS.	
Franklin Printing Co. . \$	6.25
Mrs. R. L. House (Traveling Expense)	3.58
Mrs. W. V. Leathers, Treasurer	1,558.96
	1,568.79
Balance in Treasury Apr. 7 \$	174.67
Respectfully submitted,	
MRS. W. B. WILLIAMS,	
Treasurer.	
1253 24th Street,	
Newport News, Va.	

QUARTERLY REPORT.	
The following is the quarterly report for the third quarter of the Valley Women's Missionary Conference:	
Bethel—Dues	\$ 18.00
Bethel—Thanksgiving	22.00
Wood's Chapel—Dues	2.25
Leaksville—Life Membership	10.00
Leaksville—Dues	15.45
Leaksville—Shaowu	15.00
Winchester—Life Membership	10.00
Winchester—Dues	26.00
Wood's Chapel—Dues	4.50
Newport—Dues	25.00
	\$ 148.20
Young People.	
Bethel—Dues	\$ 11.56
New Hope	3.70
	15.26
Juniors.	
Wood's Chapel—Dues	2.50
Total	\$ 165.96
PEARL H. PAINTER,	
Treasurer.	

HINES CHAPEL.

Under the leadership of Mrs. E. W. Kellam, the Hines Chapel Missionary Society is experiencing another profitable year.

We were fortunate in having Mrs. M. T. Garrison as speaker for our Thank Offering service. Her timely remarks were received by an appreciative congregation. Offering received was \$87.52.

We are looking forward to having the Monticello Church women meet with our group to hear Mrs. Russell Powell review the book on China—*Twilight or Dawn*.

Our project for this year is sponsoring the erection of a church hut. The hut, which is to be located near the church, is to furnish extra classrooms, assembly hall, and kitchen facilities. Methods of increasing the building fund consist of: free-will offerings, an auction sale, and penny-a-meal gifts from the members.

The society is also sponsoring an Easter program, which is to be presented Easter Sunday evening at 8:00 in the church auditorium.

We were fortunate in having representatives at the Spring Rally in Greensboro. Our pastor, Rev. Mack V. Welch, and Mrs. Welch were there. Mrs. Welch was elected District Superintendent.

We are happy to report that we have increased our financial goal for the ensuing year, and are striving to meet all requirements for a Superior Society.

MRS. J. W. SMITH.

NEWS FROM LOCAL SOCIETIES.

A Cradle Roll program will be given the first Sunday in May at the Burlington Church, during the morning service hour.

* * * *

The Evening Circles of the Burlington Auxiliary will serve supper for the Elon College Singers, who will be at the church on Sunday evening, April 24.

* * * *

Dr. Hiroshi Hatanaka, who last fall visited in a number of our churches and spoke, has returned home to Japan. Miss Angie Crew writes that he enjoyed his trip to America immensely and has a great deal to talk with her about as soon as time permits.

* * * *

Timothy Chang reports that his second brother will be coming to America this spring to enter Michigan State College and work on another degree.

The Glad Message of Easter

By ROY C. HELFENSTEIN

The glad message of Easter is the promise of immortality—the promise of life beyond the grave.

Belief in a future existence is as natural as is the belief in nature's promise that we shall awaken when we lie down to sleep. Belief in immortality is the heritage of the human race. Every tribe and race of man has had this instinctive belief. The American Indian had his idea of the Happy Hunting Ground. Different races have believed that the future life was a continuance of the present. The early Christians thought of the next life as the perfection of the present. Cities, instead of drab cobble stones for pavement, would be paved with pure gold. The idea of immortality has been instinctive in human life from the beginning of time. Who placed that instinct in the heart of man? It was the same God who gave the bird the instinct to sing and to fly. God never gives an instinct to any animal without a purpose. Every new born animal, every new born babe instinctively seeks nourishment that it may live. Every normal person instinctively seeks knowledge, and that quality of life which makes for a future life. Instinctively every animal seeks a safety from danger. In answer to instinct, the song birds leave the Northland to fly South in the autumn—and return again through trackless space in the spring. Would God be so thoughtful of a bird without deceiving it, and put the instinct of immortality within the souls of man made in His own image, and deceive him?

Faith in the love and power of God confirms the witness of instinct which tells man that the grave is not the end of life, but the beginning of a life that never ends. Faith defies mystery to silence its hope of life beyond. Immortality is shrouded with mystery—but so is the present life.

Science says that matter is indestructible—that it cannot be destroyed, but that we can simply change its form. Religion says that human personality is immortal—that love, honor and goodness of life cannot be destroyed—that death does not destroy motion, so neither does death destroy emotion. Faith says that for the soul of a man to depart from the body to make its abode in the realm of the spiritual world is no more mysterious than is the birth of a babe into the physical world.

The power of the temporal life to resist death argues for the power of eternal life to break the chains of death. Your mother walked through the valley of the shadow of death to bring you into the world. Your life was the victory of the struggle between death and life, and your birth was the signal that life had won in the struggle. From the moment you breathed your first breath until now, your life which God gave you has been holding death at bay. Your presence in the world now witnesses the power of life to prevail over death. If temporal life has had the power to resist death, which all along has sought to take you as prisoner, is it anything strange for one to believe that eternal life will have the power to break the bonds of death and set the prisoner free?

The resurrection of Jesus announced to the world the glad Easter message that as temporal life resists death for a time, so eternal life conquers over death for all time—for eternity. The resurrection of Jesus declares that physical death is no more able to destroy personality, individuality, and spiritual reality than sleep destroys the power of memory, or the power of consciousness.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CL.

RICHMOND, VA., THURSDAY APRIL 21, 1949.

NUMBER 16.

Ye Are My Friends

By REV. JAMES R. CLINTON

That wizard Mem'ry conjures in the mind,
The scenes and joys which must be left behind.
The Master meets His disenchanted men;
When He is gone, life will be sad again.

In that deep shadowed room the Master said
With earnest wish I sought to break this bread
For when I leave you—to the very end
I want you to be sure you had a friend.

Strange is it—passing strange to me and mine.
In darkest hour the brightest light will shine.
And broken hearted men will always turn,
For consolation to the souls that mourn.

Shallow it is, to say that time will heal
The poignant sorrows His disciples feel.
Pretence and pretty platitudes are vain:
As vacant as the chaff well meant for grain.

No man can heal another's troubled heart
Who has not had, in his own life a part.
Who sees the last star fading from the sky—
The sun's eclipse—the final agony.

He sees our grief—He will not brush aside
The loss, the weariness—nor will He chide!
He sees it with our eyes, before His own
Can make its depth and measure fully known.

Now turn again to that last Table set
For lovers, in their desolation met.
What will He say in such a lonely place?
Some saw the meaning in His love-lit face.

He saw the struggle in its whole extent.
And with the mystery He was content.
He girded them with strong upholding hand,
And challenged them, "Believe in God" and stand!

"Believe in Me" for to the bitter end,
I know the Father will my cause defend.
His very words are full of music sweet—
"Your sorrow will be turned to joy complete."

And so it was—so will it ever be—
Transmuting purpose of love's agony.
Oh! let us all arise and follow Christ,
Through life and death—to Heaven's Eternal tryst.

Ellen College Library

News Flashes

Rev. W. Millard Stevens received 20 members into the Burlington Church during Lent.

Dr. H. S. Hardcastle received 30 members into the Newport News Church during the Easter Season.

A sermon, "Whither Bound," by Roy D. Coulter, will appear in the May issue of *Church Management*.

Mrs. John G. Truitt has been elected to the Mission Board, filling the vacancy left by the transfer of Rev. J. A. French.

The Executive Board of the Southern Convention met at Elon College, North Carolina, Tuesday and Wednesday of this week.

The editor is attending the National Religious Press Conference being held in Washington on Thursday and Friday of this week.

Mr. A. A. Dofflemyer, vocational adviser at McGuire Veterans Hospital at Richmond, will address the Eastern Virginia Ministers at Suffolk on Monday.

Rev. W. Millard Stevens will represent the Southern Convention at the International Congregational Council to be held at Wellesly, Mass., June 17-24.

Dr. W. E. Wisseman announces that Dr. Rockwell Harmon Potter of Hartford, Conn., will be the speaker at First Church, Greensboro, during the week of September 25.

Mrs. Hayes Holland of Franklin has been appointed Literature Superintendent of the Eastern Virginia Woman's Conference to fill the unexpired term of Mrs. Robert Kimball.

North Carolina and Virginia have been among the leading states in gifts of clothing through Church World Service for overseas relief. Here is the record for the Middle Atlantic States for the first quarter of 1949: Pennsylvania—179,422; Virginia—32,257; Maryland—22,987; North Carolina—20,051.

CHURCH IS GIVEN A PIPE ORGAN.

The pastor, Rev. Robert A. Whitten, announced at a recent Official Board meeting of the Winchester Church, that Mr. and Mrs. Harry F. Nelson had offered to present to the church a pipe organ. The offer was accepted and a letter of thanks ordered sent to Mr. and Mrs. Nelson.

On Tuesday, April 12, the M. P. Moller Co., Inc., Pipe Organ Builders, Hagerstown, Md., placed the pipe organ in the church and their factory men, after a very busy week making

installation of the instrument, had it ready to be used in the Easter services. A musician, representing the Moller Company, played the organ during the worship service Easter Sunday morning.

Members and friends of the church are most grateful for this much needed aid to worship and feel that the Nelsons have made an invaluable gift which will be for years to come a monument to the generosity of their hearts, an example of Christian service and a testimony of their faith in Kingdom building.



JOHN A. WILLIAMS
1876—1949

Mr. Williams was a member of the Congregational Christian Church of Franklin, Virginia, where he had been a deacon since 1916. He was a member of the Mission Board of The Southern Convention and of the Board of Trustees of Elon College.

The Annual of the Southern Convention is off the press. It shows an increase in payments for Conference and Convention purposes of approximately eleven thousand dollars, and increase in giving for missions and benevolences of over six thousand dollars, also an increase of total raised for all purposes from \$684,000 to \$817,000. Church property values increased from \$3,208,000 to \$3,590,000.

LONG'S CHAPEL.

Route 5, Burlington, N. C.

Holy Week services were well attended at Long's Chapel. There was a different speaker each evening. The following ministers brought very inspiring messages: Dr. D. J. Bowden,

Rev. W. J. Andes, Rev. J. A. Hailey, Rev. L. T. Edgerton of the Presbyterian Church, Rev. W. W. Snyder and Dr. J. H. Dollar.

Services Easter Sunday morning were attended by a larger crowd than usual. The pastor brought the message. Three members were received into the church. Two by transfer and one on confession of faith. Others are expected to unite with the church in the near future.

The church is making progress at this time. We have recently installed a large bell on top of the tower which was given by two of the members. We are planning a Daily Vacation Bible School in June and the Annual Revival about the first of July.

GUY H. VEAZEY.

Fundamental Principles

The Bible is, in a very special and important sense, a book of fundamental principles containing general laws and regulations governing the conduct of Christians in all the affairs of life. These laws are illustrated and enforced by a great variety of authoritative examples touching every relationship of man. This does not mean that an effort has been made to provide specific legislation applicable to every possible act of man; to have attempted it would have encumbered the world with books. The Scriptures do not affect to offer specific rules and precepts for every conceivable aberration of mankind. They do offer general principles which, when properly applied, establish our duty and responsibility in every conceivable case.

Many people, having failed to take cognizance of this fact, not infrequently ask: "Where do the Scriptures say it is sinful to do thus and so?" Their assumption is that because an act is not specifically forbidden, it is therefore permissible. Such a view betrays gross misconception of the nature and purpose of the Sacred Writings, and is clearly erroneous. Had the Lord attempted to anticipate every possible act the depraved ingenuity of a fallen race could invent through more than fifty centuries of sinful conduct, truly "the world would not contain the books" necessary to set forth in detail all the laws and specific regulations essential thereto. The statutes—civil and criminal—of the state of Texas, a commonwealth only slightly older than one hundred fifty years, are exceedingly heavy and cumbersome tomes, and their scope is limited and restricted. Imagine how vast would be the scope and how utterly impossible the effort to read through legislation touching every activity of man over a period of *six thousand years!*

It should be obvious, therefore, that the Scriptures do not always descend to particulars in setting forth the rules regulating man's conduct on this life. They do, however, offer *principles* governing his conduct in every possible circumstance; and it is highly important, therefore, that Christians familiarize themselves with such and obtain an intelligent understanding thereof.

We shall endeavor, as far as our space will allow, to set forth the principles governing Christian conduct for the benefit of those who have never

had occasion to collect them into one brief statement. A careful analysis of the Scriptures will, we believe, reveal the following principles touching the conduct of Christians in general:

1. *A Christian must not engage in that which is specifically forbidden in the word of God.* Bearing in mind the distinction above set forth, it is nevertheless true that many things are specifically prohibited in the Bible. These, of course, must always be avoided. It is surely unnecessary to argue this point. Obviously those things which are expressly forbidden in the Scriptures must be abstained from by all who seek the approbation of the Lord in this life and who wish to enjoy his abiding presence in the next.

2. *A Christian must likewise abstain from that which is regarded as doubtful in its nature.* This principle is derived from Paul's admonition to the brethren of Thessalonica: "Abstain from all appearance of evil." (I Thes. 5:22.) Those practices which bear upon their face a suspicion of evil must be shunned and avoided as religiously as that which is inherently evil. This is true for the following reasons: (1) If it bears the appearance of evil, it may, in reality, be so; its innocent nature may, to us, be a deception. (2) To indulge in that which to others appears to be evil reflects on our profession of faith and sets an unworthy example before others. It is safest, therefore, to shun that which is regarded as doubtful in its nature.

3. *Christians are not at liberty to do that which in the experience of others has been found to be harmful to*

(Continued on page 14.)

The Christian Sun

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A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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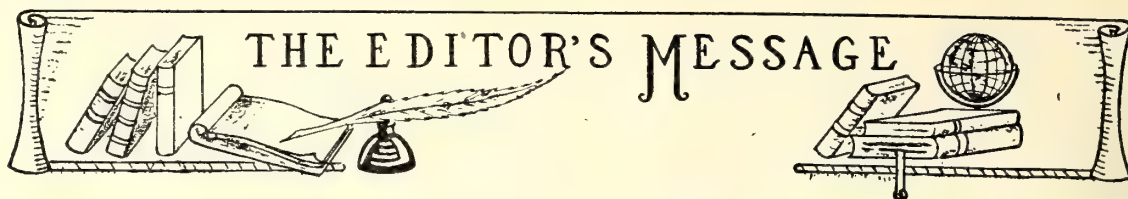
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EASTER, CONTINUED.

Two important things happened in many of our churches on Easter Sunday—members were received and an offering was made for missions. Redemptive forces are operating. The church triumphant has new recruits and new resources, new stewards and new talents. "The word of God is not bound." New hearts have become receptive, and new heralds have been enlisted. Our mission program is resuscitated. The manifold ministry of the living Christ will be gloriously extended. We thank God and take courage.

CULT OF THE OCCULT

For many people Easter is a celebration, and now the celebration is over. For more of us Easter should be an exploration and an appropriation. Easter draws attention to that which transcends time and space. Easter is a call to explore the inner dimensions of life and realize the profundity of the truth that the things which are seen are temporal, but the things which are unseen are eternal.

We are bombarded by a veritable hail of visible stimuli which solicit our continual response. Discipline and detachment are necessary. Many of us could be far more systematically introspective without being morbid. Those who frequent the green pastures and linger beside the still waters will carry some new and beautiful flower from the garden of meditation.

Resist the cult of the occult. Easter attests the permanence of the things of the spirit. Practice the communion of the saints, for that is an art which must not be discarded at death. Forget the Easter bunny; remember the Easter bliss. Forget the Easter parade; remember the Easter promise. The plaintive soliloquy of Harry Kemp should give pause for our meditation:

The Spring blew trumpets of color;
Her green sang in my brain—
I heard a blind man groping
"Tap—tap" with his cane.

I pitied him in his blindness;
But can I boast, "I see"?
Perhaps there walks a spirit
Close by, who pities me—

A spirit who hears me tapping
The five-sensed cane of mind
Amid such unguessed glories—
That I am worse than blind.

RELIGION AND ECONOMIC LIFE.

The Federal Council of the Churches of Christ in America has been given a \$100,000 grant by the Rockefeller Foundation for a three-year study of the application of Christian principles to economic life. This announcement was made recently by Mr. Arthur S. Flem-

ming, president of Ohio Wesleyan University at the two-day meeting in Cleveland of the Federal Council's Department of the Church and Economic Life which will conduct the study.

The general area of the study, Mr. Flemming said, will be the disturbing questions of conscience raised for individuals by their relationships to the practices of economic groups, whether business, labor, farm or professional organizations and by the relation of their own group and its practices and program to other groups and to the community as a whole. For this purpose, he said, the Committee will enlist leaders of the churches and of economic life who combine ethical concern and understanding with technical competence derived from experience and training.

"Putting insights and understandings that come out of this study into writing will require intellectual competence of a high order," he said. "A further necessity is that ministers and church members read, study and apply these statements. Ways and means will be sought by which they more intelligently and responsibly participate in economic life."

Mr. Charles P. Taft, who will have charge of the three-year study, states that one of the important questions is how the individual, endowed with moral freedom and responsibility may function in an economic system more and more determined by group, rather than individual decisions and actions.

"Moral concepts will seem irrelevant unless the individual, in this highly organized and complex form of economic life, is capable of significant moral action. Society must find effective measures to control large economic groups, in the public interest," Mr. Taft commented. He cited business and financial groups, labor, farm organizations and the extension of government into economic life.

CONCERNING ENJOYABLE SERMONS

In the opinion of "The Christian Advocate," Rev. Frederick Myers Morris, dean of the Episcopal Cathedral Church of St. Mark in Minneapolis, Minn., said something not long ago which every Protestant ought to hear.

Speaking to the audience which greeted him upon his arrival as the minister to the congregation, he warned them that they must not expect to enjoy his preaching. In complete frankness he said: "Preaching is meant to instruct, inspire, move and stir the will and often to accuse. It is not to be enjoyed!"

It frequently happens that a congregation asks for a change of preachers for the very reason that their pastor is preaching exactly the kind of sermons to which they should be listening.

A certain pastor who had served for a term of

years on the mission field was later assigned to a congregation with a provincial mind. The people had little interest in any Christian enterprise outside the city limits of their own town. Not long after his arrival the new preacher gave them a missionary sermon which was accepted but not enjoyed. In various ways he attempted, in the course of the year, to open the minds of his flock to the world task of the church, but at the time of the Annual Conference the pulpit committee asked the bishop for another minister, saying, "The man we have is too much of an internationalist."

From the pulpit of another church a young pastor preached a series of sermons in which he set forth some of the most approved findings of modern biblical scholarship. Almost immediately he found himself under fire, one of his most violent accusers saying, "I do not want any preacher to try to

change my mind. I want strengthening in the faith." By the latter statement he evidently meant "to be confirmed in the opinions I hold."

Dean Morris is exactly right. Good preaching is not something to be enjoyed; it is something aimed at producing Christian conscience and character. There are times, of course, when the sermon should be comforting, but rare is the occasion when it should be comfortable.

A fair test of good preaching might be: (1) Does it pry open any minds? (2) Will it produce Christian conduct? (3) Is it aimed at enlarging the sympathies of the congregation? (4) Do the people who listen have to think in order to follow the preacher? (5) Is any sinner made restless about his sinning?

A truly Christian sermon makes as heavy a demand upon the hearers as upon the preacher.—*Editorial in The Christian Advocate.*

They Have Not Died*

By DANIEL A. POLING, *Editor, Christian Herald.*

One year ago at the Easter dawn I voiced the Resurrection message as the sun rose in awesome splendor above the Grand Canyon in Arizona. Now half a world away in the Imperial Plaza in Tokyo, I voice that same deathless, immortal message. A few moments ago there was darkness and silence. Now there is light. And above the effulgent glory which presently floods the world, in the miracle of Easter there is the greater light, "that lighteth every man coming into the world." Here, in another sunrise, in the heart of the timeless East we face the world's old, ageless question: "What is Life?" Life is physical existence, but infinitely more. Life is the beginning of death. Life is the sum of all things; and the cynic adds, the end of all things. To that last we do not consent. Life is a gift—we receive it. Life is an achievement—we make it. Life is the supreme paradox of time and space and this Life is the childhood of our immortality.

These are the answers—or some of them—to man's question, "What is Life?" But the real question, with all its poignant implications, remains unanswered: What is *my* life?

Perhaps never in human history before, never since records were written on the walls of caves, has this ageless

question of the ages been so far from its answer. But there is an answer. It is the answer that transcends time and space, that measures doubt and denial and that makes a bridge across the grave. It is the answer of Easter. It is the dawn most sublime. It is the sunrise of the soul. It is the answer of the Resurrection Christ himself: "He is thy life!"

Once beside an open grave Robert Ingersoll stood and heard its whisper; then "Life is a narrow veil," he said, "between the cold and barren peaks of two eternities. . . . We cry aloud, 'Tis pain!' The only answer is the wailing echo of our cry. But in the night of death hope sees a star and, listening, love can hear the rustle of a wing." And at this Easter dawn we hear above the rustle of a wing the voice of One who said that Life was Holy, and who lifted the humblest child into a distinction higher than the greatest city. He made human personality, yours and mine, without respect to race or color, the object of His love, the reason for His coming, the cause of Calvary and the triumph of the Resurrection. "I am come," He said, "that they might have life and that they might have it more abundantly." He spoke the words first to the starved of Judea and Galilee, to those who had but a bare existence. The proud Roman with his conquering spear prodded them from

His path. They were too hopeless to dream and too weak to pray. But it is written that "they heard Him gladly." Their joy was in what He said and because they could understand what He said, since He spoke not in the unknown tongue of the Temple, but in the vernacular of the street. In their diseased bodies and broken spirits He planted the seed of hope, and the flower took root and grew. In all the years that lie between that far-off divine event which we here again commemorate, the common man, the little people, in spite of pogroms and wars, have cherished the prospect of the more abundant life because Jesus gave the promise and, though crucified, dead and buried, is the Risen Lord of its ultimate fulfillment. "I will not leave you comfortless," He said, "I will come to you." And, "Come unto me all ye that labor and are heavy laden, and I will give you rest." And today each of us may answer: "I know in whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day."

Against this belief which for unnumbered millions through the ages has been an experience, Godless ideologies and anti-God systems beat in vain. Little men in haughty pride have sought to lift statism or racism or classicism above human personality. For a little time they have prevailed against their brothers. But always truth crushed to earth rises again and freedom born of God is eternal. Human personality! The priceless worth of the individual! The inviolable human soul—for these God made the world and created all things. And for these He sent His only Son to live and serve, to die and rise again. A little child, your child and mine, and the humblest offspring of the most underprivileged family in the most remote place of the earth is more precious than a city or an empire, for cities and empires disappear, civilizations and cultures decay; but the child lives forever. And Life itself is the offspring of faith, while Death is the child of doubt.

"I believe; help Thou mine unbelief," is the prayer God answers first. I believe in myself not as I am, but as I may become and as I purpose to achieve. I believe in my fellows, in spite of those who may have wronged me. I believe in the essential worth of humankind, the genius of friendship, the simplicity of little children and the infinite values that repose in the

(Continued on page 13.)

*An Easter message delivered at The Imperial Plaza, Tokyo, Japan, Easter morning at 6:00 a. m.

CONTRIBUTIONS

FULLER'S CHAPEL.

During the fourteen years of my ministry at Fuller's Chapel I have watched the constant and faithful efforts of Brother Joe Fuller Coghill. He is gone now, having passed away February 25, 1949. But there is left behind an influence that will live on.

Some time last fall he became interested in the thought of a larger school. At that time we were having the average attendance of about forty. At Christmas the attendance had picked up to one hundred. No one was happier than Brother Joe. Now the school attendance is about double that of a year ago.

Brother Joe was quiet. He did not make much ado, but all could feel the interest he had and rallied to his support. I feel there is a better day for the church. It is said, you know, "And their works do follow them," and we are happy in the thought of the work that began in him.

And I will add this, too—at our meeting last June and in connection with it, we had a Vacation Bible School. The interest was wonderful. The results very gratifying. Now we have an organization of the young people that meets every Sunday evening. Naturally we are interested in this move and are praying that much good will be the results. Maybe some leader, of whom the church will be proud, will come out of the organization. Let us hope so.

E. M. CARTER.

PROTESTANT D. P.'S.

"It's tough to be a Protestant. . . . In many D. P. camps in Europe this correctly describes the plight of Protestant and Orthodox D. P.'s. If you are a Jewish D. P. you can expect to be resettled by the end of 1949. If you are a Catholic D. P. your chance of resettlement over that of your Protestant neighbor is just about 10 to 1 on the basis of numbers of assurances actually overseas at the present time. It is tough to be a Protestant."

With these words Holand Elliott, director of the Department for Displaced Persons of Church World Service issues the challenge to the American Protestant churches. While other groups have pushed ahead in finding the job-home assurances necessary to bring their Displaced Persons to the

United States, most of the Protestant groups have lagged behind. This may be because many were unaware both of the need and of the opportunity, or because many have not found out where to get information.

During March, Governor Kerr Scott appointed the North Carolina Commission on Displaced Persons. The Commission hopes to help all groups working on the resettlement of D. P.'s in the state, to be coordinate activities, to act as a channel for information available through state agencies and to discover and answer questions which may arise in the work of resettlement.

The four initial steps in resettling a displaced person are: a specific job, safe and sanitary housing, transportation from port of debarkation and assurance that the D. P. will not become a public charge. This last assurance does not mean that a D. P. may not be discharged for adequate reason or that he is ineligible for various public services.

The process of getting a D. P. family is slow and the prospective sponsor should anticipate a delay of from three to five months between the filling of his application and the arrival of his D. P. family.

Forms for application and materials giving information may be had by writing Miss Ruth Elliott, Box 6637, College Station, Durham, N. C.

PEN PORTRAITS OF THE DISCIPLES OF CHRIST.

IX. James the Son of Alphaeus or James the Lesser.

By SAMUEL LAWRENCE JOHNSON,
Pastor, Park Manor Church,
Chicago, Illinois.

We meet with considerable confusion when we try to identify James the son of Alphaeus. Carl A. Glover refers to James and Jude most appropriately as "Dim figures in the mist."

It is thought by some that this man was the brother of Matthew and that their mother was "the other Mary" who was one of the women at the foot of the cross.

James was probably with the other disciples in the upper room at time of the Pentecost and was one of those which the Acts speaks of as having been imprisoned and beaten by the Sanhedrin.

From the Anaphora Pilati, an ancient manuscript found on Mt. Sinai, we learn that in Jerusalem on a certain ninth of October James was preaching before a company of Jews. His hearers were angered by what he said and seizing him brought him before the officials of the Emperor Claudius and by false witness asserted "This man is a seducer. He goes round about . . . and hinders them from obeying the Emperor." He was arrested and killed by stoning. This story says quite definitely "the brother of Matthew . . . was buried beside the Temple in Jerusalem."

A "CHRISTIAN NATION" !

We popularly think of our nation as being a "Christian nation." This is a very careless and inaccurate use of the term "Christian." There are about one hundred million people in this country who have no religious affiliation whatever. . . .

The following statistics, given by the Federal Bureau of Investigation, should open the eyes of all to the alarming social and moral conditions which prevail in our land:

"1. Fifteen million sex magazines read monthly by one-third of our nation.

"2. The nation has more girls serving liquor than attending college.

"3. Three times as many criminals as college students.

"4. One million girls infected with social disease.

"5. One hundred thousand girls enter white slavery each year.

"6. One million illegitimate children born annually.

"7. One out of every four marriages ends in divorce.

"8. Sixty suicides every day, and one murder every forty minutes.

"9. One major crime every twenty-two seconds.

"10. One hundred thousand unapprehended murderers are walking the streets.

"11. Seventeen-year-olds represent the largest criminal group.

"Remember, these facts were not compiled by some old-fashioned preacher, but by an agency of the Federal Government. These figures are furnished us that we can do all we can to help remedy this shocking condition. J. Edgar Hoover, head of this agency, states: 'The Bible School, church attendance and Christian influence and environment are the only real cure for all this.'"—*Exchange*.

News of Elon College

By PRESIDENT L. E. SMITH

SUMMER SCHOOL.

Since 1933, it has been the custom of Elon College to conduct a twelve-month school, the two regular sessions (semester system) beginning in September and closing in May and a summer session beginning in June and closing in August. With the enactment of the GI Bills of Rights providing for generous allotments for the veterans who wish to complete their education the twelve-month school receives added emphasis. The average veteran is advanced in years, has certain personal obligations and responsibilities which make it necessary for him to get out of college as early as possible. The veteran is greatly in favor of the additional quarter to nine months, which greatly accelerates his preparation for life.

The advantages of the twelve-month school for college students are obvious. Should the student take advantage of this extended term he may graduate in three years instead of four. There is an advantage accruing to the college. The average institution of higher learning has an investment in grounds, buildings, and equipment of a million dollars or more. This is quite an investment for nine months' operation. Should the summer school only pay expenses it would seem advisable to use the equipment rather than leave it idle. Salaries for college professors are based on a nine-month period. The average professor prefers to earn during the summer months. The majority wish to teach only six weeks but will teach the additional six weeks if necessary.

There are some disadvantages, of course. The maintenance force needs some time for cleaning and repairs. These can be done more satisfactorily with the buildings and grounds not in use. Considering the program as a whole it would seem advisable to offer college advantages to college students for the entire twelve-month period.

Elon College bulletin for the summer of 1949 off the press and in circulation. The opening date is June 6 for first term and closes July 15. The second term opens July 18 and closes August 26. Attendance at summer school is always problematical. Very few if any advanced registra-

tions made. There is no certainty what the enrollment will be until school opens. Prior to the war at the beginning of our summer school session and for some time thereafter attendance in summer school was small—ranging from 100 to 125. Since the war attendance for summer school has ranged from 250 to 360 for both six-week sessions. It has been our custom to offer practically the same curriculum for summer school as we offer for the regular sessions. The student body, its desires and selections, determine the curriculum to be taught. The faculty for our summer session, as a rule, is made up almost entirely from the members of the Elon College regular faculty. This offers and guarantees to those who attend summer school a high quality of instruction and guidance. Requirements are the same and the same high standard of scholarship is maintained. We invite and shall be glad to enroll high school graduates in our summer session. Inquiries should be addressed to Leon Edgar Smith, President.

APPORTIONMENT GIVING.

With the beginning of the church in America it was realized that if the church was to be a permanent and efficient organization education for its leaders must be included in its program. With the building of the church began the building of the school and college. Obviously, a trained leadership is essential in this advanced age. Leadership for business and professions of all types must be trained and trained in the theory and practice of its kind. No institution or organization is more essential to the progress of the whole of society than is the church itself. If the church is to take lead in the advancing forces of civilization its leaders must be versed in the theory, the practice and the needs of its organization and must acquire an acquaintance with the theory, practice and needs of every other type of organization and profession within its field of service.

Of necessity, there must be informing and training institutions for the church constituency, not only for its ministers and missionaries but for its officials and instructors in the local organization. A program of education

for the college has always entailed economic responsibilities. The state has not and should not assume responsibility for the support of church institutions. The church should consider it an opportunity and count it a privilege to support its own program and should determine that that program should be as inclusive and efficient as any. Our church has always realized its responsibilities in these matters even though it has been a bit meager in its support. It is to be hoped that the day is here when the church itself shall be more advanced in the financial support of its own program.

No report this week—previously reported, \$2,230.21.

HOW TO BE A WINNER.

Those fellows who break training rules—by drinking and smoking—are the fellows we tend to dismiss from our minds when we think of what is going to happen at the end of the race.

For one simple reason: they usually aren't in the thick of the running at the finish.

In the years that the Lord has permitted me to run on the track, I have come to find out that the athletes who insist on having a "little drink" before or after a race, or who pulled out a cigarette not long after a race, were the ones we could dismiss from our thinking. They may have been good—very good, in fact—but alcohol and tobacco do not mix well with the well-trained body of an athlete, and as a result the athletes who use them are not at their peak when the starter calls them.

Some people have asked me if a little drink wouldn't help me to relax after a race. My answer is, "Definitely, no!" Our bodies—the handiwork of God—are in no need of alcoholic beverages.

Alcohol hurts, it does not help, the body. That has been proved in hundreds of thousands of cases. I see it very often these days as I travel. Ever since I was a little lad, I have wondered why people would ever think of drinking when the results are always injurious and harmful. I still wonder today.

There should be little difference in the care I take of my body from the care you take of yours. Being in tip-top physical shape will enable you to do a better job in whatever you are interested in, just as it helps me

(Continued on page 15.)

Christian Missions

At Home and Abroad

VISUAL AIDS AND CHRISTIANITY IN CHINA.

By DR. ARTHUR RINDEN.

Still, there are no dull moments in our lives, for now we are living in Shanghai. Here is what has happened:

In November, when the political situation was so tense that the Shanghai American School closed, our government supplied evacuation ships with pointed suggestions that they be used. Then, Gertrude came down here with Edaik, to the Shanghai American School. Soon Ediak had resumed her studies, and Gertrude had begun to teach, taking the place of two teachers who returned to the U. S.

I stayed on in Nanking with the intention of remaining. But later developments caused me to change my mind. When it appeared that the communists were almost to take Nanking, nearly all of the students left the city. One of my classes at the Nanking Theological Seminary was reduced to a single student. In another class only a handful remained. It was decided to declare a long winter vacation, and to reopen the Seminary in mid-February. Then, to escape the likelihood of looting during the time of the "turnover," I brought most of our equipment, films and other supplies down to the greater security of Shanghai. After living alone in the house at Nanking, it was mighty nice to again have our family together, and in such a pleasant place as S. A. S.

Since then, I have been working at the central offices of the National Christian Council. Each morning, at a little before eight o'clock, I take a bus which brings 25 of us missionaries for the six miles down here to the center of Shanghai. No longer do I teach, but because of the greater resources here in materials and personnel, I am making faster progress with my production work than at any time since we returned to China this term. Although the Post Office can no longer give us the usual service, there are so many persons passing through Shanghai that we are able to get our materials sent to nearly all parts of the country.

An interesting new project which has grown out of the present political

situation is the preparation of a Christian Family Handbook. Already there is a god deal of difficulty in conducting public meetings of worship in some parts of the country. To meet this situation, this handbook is being prepared for the use of lay people, so that they will be able to conduct services in homes, much as was done in the early days of the church, and as is done in parts of Europe today. I am providing the pictures to be used in handbook, and the supplementary ones to be used on the walls. They are colorful, to add a bit of cheer to drab rooms, and concrete material for Christian witnessing and teaching.

Audio aids are also being provided to help meet this particular need. Phonograph records with short sermons, with chanted portions of the gospels, and with sacred music, have been provided. In places where there is no longer a regular pastor, these aids are proving to be of great value. And if we are allowed to do so, we will develop the possibilities of this medium much farther.

There is another intriguing possibility which has recently appeared. Three periodicals have requested that we prepare weekly strips of cartoon pictures setting forth Christian teaching. It is the sort of approach which has such great effectiveness in a country where there are so many people with greatly limited ability to read. One of the requests comes from a widely read labor newspaper. Such invitations make me wish that there were 36 hours in my day!

Events taking place in Tsinan, Shantung, are now of unusual interest to all Christians in China. It is a kind of proving ground for communist policies. Not much information has gotten out since the descent of the bamboo curtain, but some. At first it was encouraging. Then, not so good. Now, it appears that Christian Middle Schools, for instance, are allowed to continue. However, tuition fees, and board fees are to be set by the student council—not by the people who must pay the bills. And if recent reports are reliable, a teacher must be hired to teach communist principles in the school. Civics, you might call it. And taxes must be paid—which is reasonable, but it is well

nigh impossible to get the needed funds. One mission, to secure urgently needed funds, sold the trees from in front of the residences. But the police would not allow them to be cut down, for now, they said, the mission owns only the buildings; the land and the trees belong to the state. Unless some means is soon found to get funds into communist areas, parts of work will soon be forced to close.

Few homes in Shanghai can afford heating. On cold nights, the average number of deaths is well over 100. Already several thousand persons have died "on the street" this winter. Last week as I was on the way to church I saw a bundle on the curbing, left to be taken by the refuse gatherers. In it was a little child. If you are able to visualize a place where such things occur, and without attracting hardly any notice, you will know how great is the need for Christian witness, and service. And you can take satisfaction in knowing that your gifts are making possible an effective attack on such conditions. The situation is now far better than formerly.

Each Monday morning there is a worship service for the NCC staff. This week a Chinese friend of mine was the leader—on the theme, "Now Is God's Time, and Our's." He made it clear that in half of the country, many doors of opportunity are wide open and that we are being invited to enter them. We are glad that we are here now, so that we can make a contribution towards the strengthening of the church, and its work. How long we will be permitted to continue, we just do not know, but we hope that it will be for a long time.

THE BASIS OF HOPE IN WORLD MISSIONS.

The basis of hope in what we are doing at home and abroad is the creative and redemptive activity of God who will not quit and who will not fail. The despairs of any threatening international outlook or any unresponsive situation can be the conditioning factors in which our hope is rekindled, for "our hope is in God who made heaven and earth."

On this great foundation, in all our work today, is a superstructure of hope which should not only keep us from despair but should fill our hearts with thanksgiving and praise. Some of the parts of this superstructure are:

1. An awareness of need, a yearning for more than human help, and therefore an openness of heart and

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

NEWS FROM ELON COLLEGE.

The Elon College Missionary Society has been quite active throughout the year with regular meetings and interesting programs.

Some of the highlights center around our Thanksgiving Offering and World Community Day joint service on Sunday, followed during the week by a "covered dish supper," at which time gifts were received for the youth of Europe. Mrs. F. C. Lester reviewed in her usual interesting manner, our home mission study book, *America's Geographical Frontiers*. When she had finished, we felt a closer relationship to our American neighbors.

This year we voted an increase in our apportionment and instead of being a burden, this has proved a real joy.

At one of our quarterly meetings, we had the honor and pleasure of listening to Dr. Reynolds as he reviewed his own *The Gospel Unlimited*.

Our women have taken on a new home project—that of furnishing the kitchen equipment for our new Parish House, of which we are very proud. A formal opening of this wonderful addition to our Community Church activities was held April 8, with quite a number seeing for the first time what had been a vision for many years.

A few nights before this formal opening, all circles met in the parsonage for another "fellowship supper." About fifty women participated in bringing a tempting array of most delicious food, and tables were set with the beautiful new china and silver recently purchased for permanent kitchen equipment. This will be used at the now completed Parish House for similar occasions in the future.

After supper, Dr. Dollar in a very interesting review, gave our foreign mission study book, *China—Twilight or Dawn*. We thoroughly appreciated his taking "time out" for this message, as we realize what a busy man he has been, working day and night, to get the Parish House in order for the opening.

After a short business meeting of the circles, the evening of hospitality

on the part of our pastor and his wife, and good fellowship with every one present closed.

We have held two quarterly meetings of the general society. Circles One and Two were responsible and gave most enjoyable programs. Another will be held in June, with the night Circle taking charge.

In September, the president is responsible. Thus, the year is advancing, and we are working hard before the hot summer months to get lined up for good reports.

MRS. J. L. FOSTER,
President.

MAKING OUR PROGRAMS MORE HELPFUL.

What is Rally Day? To me, it's an inspirational meeting, at which time local problems are presented and discussed. The program should not be conducted on the same order as the Fall Conference, since the two meetings are of an entirely different nature. The purpose of the Rally is to improve and inspire the work of the local group. In other words, it's a time set apart for the exchange of ideas and experiences to help us to grow spiritually.

I, therefore, should like to recommend having Departmental Meetings with the conference superintendent of each department speaking and leading the discussion, having notified the local presidents in advance of these divisions so that representatives can

be previously assigned to each group, thus saving confusion on the morning of the Rally.

I do not propose that we have Departmental Meetings at every Rally. We might have a Question Box placed in a convenient place so all who might have a question could drop it in the box, and at a specified time have a qualified person try to answer them.

A skit, based on some problems predominating in the local groups during the year might prove helpful; the district superintendents getting this information from the annual reports received from the local presidents.

Round Table discussions, prepared in advance, would provide another variation which might prove both interesting and helpful.

The suggestion of having more varied programs should be carried over to our Fall Conference. Is it necessary that we have statistical reports read after printed copies have been handed to us? Why take the time to have them read in detail, when we will probably get much more from them when we read them at home? It would also be very helpful in keeping the program moving and leave time for a more constructive program, if all reports might be compiled into a booklet and presented to the delegates at the door.

These suggestions are offered as an aid in helping to improve the work of the local group through inspiration and exchange of ideas.

MRS. W. E. NORFLEET, Pres.,
Holland Missionary Society.

Some people say that a man is the product of his heredity; others that he is the product of his environment. The truth is that he is largely a product of his own free will.—*Exchange*.

THE SOUTHERN CONVENTION WOMAN'S BOARD AND SCHOOL OF MISSIONS COMBINED

will convene

June 13-15

at

Elon College, N. C.

Cost \$6.00

Has your society elected its delegates?

If not, why not?

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

DEAR LITTLE FOLK:

Are you a reader of comic books, a movie goer? It seems to be disgraceful not to know all the comic characters. I must admit that I am not a comic fan, but I don't blame you if you are. I don't think you will be ruined or cause a lot of trouble. I read the Bible to my children and they like to hear about David and the Giant. It has blood in it, yes, it's an unpleasant story, but we haven't had anyone killed, not even a slingshot in our home yet.

I would say to you: Read them if you like, but read other things, too. I wouldn't like to eat pancakes every day all the year, would you? I like variety, even in reading! You can begin with Mother Goose and keep on.

There are fairy tales. Try Hans Christian Anderson, the tales of the Greeks and Romans. If you are older you must read *Huck Finn*, and the books of Charles Dickens, Robert Louis Stevenson. Flash Gordon can't be nearly as exciting as David Copperfield. Flash isn't real, but David is! Good books cost more than comics and aren't swapped as easily, but you know where to borrow them—at school, at the town library and probably your church has a library. It is nice to read aloud to the whole family. It improves one's reading and speaking ability. And the little tots like having books read to them. Some of the comic books about science, nature and Biblical characters are very good. Keep reading them but try some of the others.

If you go to the movies, I hope your mother knows which one and what it is about. In our city, there is an epidemic of scalp ringworm and the health department is telling mothers to keep their boys at home or make them wear their hats! You will probably have more fun outdoors anyway. The people who make movies are interested in making money not in pleasing us! So they make what I heard a twelve-year-old describe as "hugging and grunting" pictures, cowboy ones, mysteries and so-called comedies. Have you really seen a good one lately?

Parent-Teacher Associations carry a list of acceptable films, so does *Parent's Magazine* and *Christian Century*. To see a movie is a wonderful

event, but don't spoil it by seeing a lot of them that aren't good.

If you have an opportunity to see a play or a puppet show at school or in your town, please go. It will be such fun! Or try giving a play yourself!

One of the best places to see movies is in your church. Many of them show the life of Christ, tell about missionaries and people in far places. Then there are the little, still pictures called film strips. We use them in our Sunday school as well as the movie equipment and we have enjoyed Palestine, hymn stories, the Christmas story and many others.

Through the thoughtfulness of a church family we have become acquainted with the View Master. Do you have one? It's an inexpensive picture viewer for which you buy slides. It shows the scenes clearly and in beautiful colors. For what you might spend on a bunch of soon forgotten movies you may buy a View Master and start a collection of reels. There are all kinds: fairy tales, travel, animals, flowers. I know you would like them.

If you still want to see pictures—buy a kaledioscope at the dime store. They cost about a quarter and you can see hundreds of lovely scenes. There are so many good things to read and see. Enjoy them while you are young and have the time.

WE'LL MAKE IT UP TO YOU.

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

"Don't you want to take out any books today, Sharon?" I asked the little girl who was turning away after checking in several books at my desk in the children's library.

"I'll come back for them after a while, Miss Mallory," the child replied. "Now, I'm taking some toys to the children's ward at the hospital." Sharon lifted a good-sized shopping bag that had been standing at her feet. "Have you time to look at them?" she inquired.

"Yes, Sharon," I answered. "It's very nice that you can share your playthings with boys and girls who need them."

"Mother says I have more toys than one girl can ever play with," Sharon explained. "This is the second time I have sorted them over and divided them. I took a bagful to the hospital a month ago. The children liked the toys so much that they wrote letters to me to say *thank you*. That made me happy, too."

While she had been speaking Sharon had taken out a well-dressed doll, a box of paper dolls, colored crayons and coloring books, a pair of blunt-pointed scissors, some lifelike small animals, and two attractive scrapbooks.

"The scraps are for the children who can't move around and do things for themselves," she told me. "Mother helped me to make them. We used old Christmas cards and pictures from magazines. Do you think the children will like them?"

"Yes, Sharon," I assured her, "those scrapbooks will give a great deal of pleasure."

As the little girl left the room, I felt pleased to think she was learning the joy of giving, but I wondered how one child could have had so many toys to spare. Her mother explained the situation to me one day when she happened to bring back some books while Sharon was at school.

"Sharon's father was killed in an accident," she told me. "After that, relatives and friends tried to make up for the loss of her father by giving her things he might have provided had he lived. I'll confess I had the same idea—Sharon and I live with my mother, and I do part-time work downtown—I was carrying a gift home to my daughter every day.

"At first," she went on, "I was too nearly blinded by grief to notice what was happening. Meanwhile, Sharon was becoming restless and irritable. About the time I discovered she was being so seriously smothered with toys that she had little interest in any of them. I heard that the children at the hospital were in need of playthings.

"When my mother and I talked to Sharon about those boys and girls in the hospital, her interest was immediately aroused. She has been a much more contented little girl since she has been sharing her toys with them. Besides this, she has taken more enjoyment in playing with the ones she has kept for herself now that she has fewer of them. I am glad we found out in time what a grave mistake it is to surfeit a child with toys that all joy in the land, also, in the everyday things of life is lost."

"HERE IS ANOTHER LETTER."

By FRANCIS C. STIFLER, D. D., *Sec'y,*
Public Relations, American
Bible Society.

The most important historical document ever written was written by a physician. It isn't very long. You can read it in less than two hours. And I suggest you do so some evening. Although it was written almost 1,900 years ago you will find no difficulty in getting hold of a copy of this little document. You don't even have to go to a book store for it. You can find it in any chain store and it will not cost you much.

If you don't read English, no matter, for you can get this little history book in other languages. No book of history has ever been translated into so many tongues. The American Bible Society lists 426 languages in which the whole New Testament has been translated, including all the tongues used by most of the people of the world.

When Dr. Luke wrote his historical treatise he dedicated it to a friend whom he addresses as Theophilus which, appropriately enough, means "Lover of God."

Luke begins by reminding Theophilus of a former letter, also, and we call this devoted doctor's first letter the Gospel of Luke.

I have found that many people do not know that Luke, who apparently was the Apostle Paul's travelling companion, is also the author of the Book of Acts, which just follows the four Gospels in our New Testament.

The Book of Acts is the most important historical work because it is the only record of the most important period in human history. We are just getting used to writing a new number on our date lines. It is now 1949—and why?—because the dating of most of the documents of today's world are figured from the birth of Jesus Christ. His coming proved to be the turning point in history and the record of those first days when the world was turning its most important corner is to be found only in this second letter of Dr. Luke's to his esteemed friend Theophilus.

The story related in the Book of Acts begins with eleven men huddled in a secluded room waiting for something to happen. Then suddenly something does happen. Luke tries to describe what happened—but who can describe acts of God? From the standpoint of history what interests us is that on that day the Christian movement was born—the movement which has been and is today the most

vital social and spiritual force in the world's life.

Peter, the natural leader of the little band of disciples, stood up that day and preached his first Christian sermon. He minced no words. He accused his audience of rejecting their Savior and when they asked what they should do to make amends Peter gave in about ten seconds time the formula which has measured the progress of the Christian movement in the world. In English this is what Peter said:

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins and ye shall receive the gift of the Holy Spirit."

Luke says that 3,000 accepted the offer and a little later he says the company of believers had become 5,000.

Read those first eight chapters of the Book of Acts. They are, just as you would expect, crammed with drama and excitement. One leader, named Stephen, spoke out so boldly that the rough element in the crowd stoned him to death. Stephen was Christian martyr number one. Luke handles with consummate literary and historical skill his story of the stoning of Stephen. He points out one seemingly insignificant detail—that a man named Saul was standing by, who, though not throwing stones, was guarding the coats of those who were.

This is our introduction to the foremost leader of that first century and probably of all Christian history. Luke devotes most of the remaining twenty chapters to the story of this Saul who was later called Paul. He was a man with some sort of physical handicap, which may have made Luke's presence with him as an attending physician necessary.

Now Paul was of a different stripe altogether from the twelve apostles. He was what we would call a University graduate. He had been a lawyer and a theologian—they always went together among the Jews. He was a Roman citizen—a man of travel and culture, who, after the custom of well-educated young men of that day, also had learned a trade. Paul was a tent-maker.

Read Luke's 9th Chapter of Acts—about how Paul became a Christian. When this big change comes, Paul loses none of his aggressive zeal—only it is now for Jesus rather than against him.

The Book of Acts is now in full swing with the Apostle Paul in the center of the stage.

It is a book that almost shouts its

story. In scene after scene Luke condenses, many times into a few sentences, the thrilling scenes in which a new world was being carved out of the dreary dying Roman Empire. I wonder if the march of history has ever been so vividly and powerfully recorded. Paul carried the Gospel over into Europe. The book ends with Paul, though a prisoner, living in his own houses in Rome, and with freedom enough to keep on with his work.

One wonders when he comes to the end of the Book of Acts why it stops where it does. Why doesn't Dr. Luke go on and tell us how Paul's trial came out or what happened when Paul died. Maybe Luke died first—or maybe the end of the book has been lost—we can think of a hundred things we might like to have at the ending of the book.

But I think the Book of Acts ends just as it ought to. It tells of the beginnings of the most wonderful movement in human history—the coming, just as Jesus had promised it, of the Holy Spirit into men's lives—a coming which would never end until "the Kingdoms of this world are become the Kingdoms of Our Lord and His Christ and He shall reign forever and ever."

THE GOVERNMENT SETS THE STANDARD.

One of the great magazine groups, some time ago, called its executives together to consider whether or not they would sacrifice a truly enormous revenue from liquor advertising. The reasons for doing so were considered seriously. If harm is done by the liquor traffic, should the magazines accept money for increasing the sale of liquors? The more liquor sold, the more harm done; the more liquor advertised, the more sold. Unquestionably, the use of liquor causes a great deal of death, disaster and human woe. These results of drinking have become so formidable that many millions of Americans are becoming exceedingly restive and are only deterred by the political difficulties involved from using drastic measures of dealing with the problem. These people would no doubt appreciate a change in the policy of the magazines, and the other advertising carried would possibly have a greater appeal because of such a change of policy.

After prolonged consideration, decision was made to continue the sale of space to the liquor advertiser and the decision was made at this point: *It is legal.* By putting the stamp of

(Continued on page 14.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JESUS DECLARES HIS AUTHORITY.

LESSON V—MAY 1, 1949.

MEMORY SELECTION: *Blessed be he who comes in the name of the Lord.*
Mark 11:1.

LESSON: Mark 11:1-11, 15-18; Luke 19:29-48.

DEVOTIONAL READING: Matthew 11:25-30.

Whence Comes His Authority?

In what sense is Jesus an authority in our modern world? He lived long ago in a land far away, and under much different circumstances than those under which modern men and women live. Life was so simple then, so complex now. We have learned so much since His day. We have come so far since He lived. How can an humble Galilean peasant, even though He were an unusually wise man, speak with any authority to modern men in our modern world? That is a fair question and it demands an honest answer.

Well there are those, of course, who say that Jesus cannot speak with authority now, even though He may have spoken with some note of authority when He was alive. At best, they say, He was an impractical dreamer and idealist, and it should be foolish to look to Him or to listen to Him for guidance.

But there is something to be said for the authority of Jesus even in our modern world. There was, for instance, the authority that came from a sinless life. No man ever convicted Him of sin and a man of that moral calibre speaks with a note of authority that cannot be lightly laughed off. Then He spoke the truth and the truth always has an authoritative note. Even though crushed to earth, truth rises again. Again, Jesus stood in a unique relation to God. On more than one occasion God said, "This is my beloved Son; hear ye Him." Out of an intimate and unbroken relationship with God, He spake God's thoughts and God's words. Those who heard Him detected quite easily the difference between what He said and what the scribes and Pharisees said. He spake with authority. And finally the fact that He rose again from the dead gave Jesus an unchallenged authority that is timeless and universal. That was the crowning

seal of God's approval and the continuing stamp of God's approval. All authority has been given unto Him. He is and always will be the supreme authority on matters moral and spiritual. His words are the final touchstones of truth and the final note of authority.

Today's Lesson and the Authority of Jesus.

Some years ago the writer of these *Notes* read an exposition by Dean Brown of this or a closely related Scripture in which the Dean in his inimitable way showed how Jesus asserted His authority or sovereignty in four ways or areas of life. The outline is his, the words mine.

a. He laid His hands on a piece of property. He told His disciples to get a colt which they would find at a certain place, and to say in defense of their action, "The Lord hath need of him." In this symbolic way Jesus was asserting His lordship over material possessions. They are simply held in trust or in stewardship by men. Men hold them only by suffering. They are God's to give or to withhold. He could have arranged it some other way, but He chose to have men lend their material things to Him to be used by Him in fulfilling His purpose.

b. He went to the political capital of His country. Jerusalem was the capital of the Jewish nation. Here were made the laws of the nation and here was the seat of such government as the nation enjoyed under Rome. He would assert His sovereignty at the heart of the nation's life. He would have government subject to His ideals and His spirit. He would have men to hold political power as a sacred trust. He would have a part in framing laws and in executing policies and in dispensing justice. What a difference it would make if Jesus were recognized as King in the political capitals of the world.

c. He went also to the religious capital of His country. Jerusalem was, of course, both the political and the religious capital of the Jewish nation. And to a remarkable degree the religious life of the Jews centered in Jerusalem. The Temple was the focal point, and to the Temple Jesus went. Indeed He went there immediately

upon His arrival in the Holy City. And what He saw there displeased Him very much. In fact it was the occasion of one of the few times in which Jesus showed righteous indignation. Here were men, religious leaders, or at least under the protection and for the profit of religious leaders, trafficking even within the sacred precincts of the temple area. It was too much—He drove them out and upset their tables. Whether He used force or simply moral suasion, is beside the point. It was all a caricature of religion and He would have none of it. One suspects that if Jesus were taken seriously in even church life today there would be a great many changes. Politics, commercialism, formalism, and religious exclusiveness would all stand condemned before Him. If Jesus were really King of the religious life of the world, there would be a good house-cleaning in many areas."

d. And finally He went into a home. From the city and the Temple He went out to Bethany where he entered into a home. It, too, was a symbolic act. Of all the places where Jesus wants to be and needs to be enthroned, is the home. This is the unit of our social life. This is the determinative place in human life. This is a potential democracy of God. Here are parents and children living together intimately and bound together by tender and strong ties, all bound up in the bundle of life. Here is the training ground for character—seedbed of democracy. What a difference it would make if Jesus was King of the homes of our world, not by force but by permission. No other agency or institution can make up for failure of the home to make the spirit and ideals of Jesus the law of the home.

The Kingdom of God was a word often on the lips of Jesus. Its central and ruling idea was the "rule of God." Jesus never doubted that it would not come. But it had both a present and a future meaning or sense. God already rules, but not fully. But God shall rule. And the time will come when the kingdoms of this world are become the kingdoms of our Lord and of His Christ and He shall rule forever and ever. Amen.

Drunken driving as a contributing factor in automobile accidents in Virginia, has more than doubled since 1933. Fatal accidents due to driving "under the influence," have almost tripled, say State Police records.

CHRISTIAN EDUCATION

CONVENTION PERSONNEL: JESSE H. DOLLAR, *Chairman*; JOHN L. GWIN, ROBERT LEE HOUSE, BERNARD V. MUNGER, KENNETH D. REGISTER, H. SHELTON SMITH, LEON EDGAR SMITH; MESDAMES W. J. ANDES, J. D. STRADER, W. E. WISSEMAN.

LAKESIDE YOUNG PEOPLE'S CONFERENCE.

In conjunction with the National Conference on Christian Education to be held at Lakeside, Ohio, June 28-July 1, 1949, there has been developed a Conference for young people also.

This National Conference will have representatives from the Congregational Christian and Evangelical and Reformed Church pooling their leadership resources and having a registered attendance of more than 1,500. Seven hundred and fifty delegates from each denomination have been provided for. The quota for the Southern Convention is twelve. There are a few vacancies at this moment which can be assigned to pastors, directors of religious education, key workers in local churches, and those who have special qualities of leadership. The registration fee is \$7.50 and the local expenses will be approximately \$25.00. Those going as registered delegates from the Convention may share in the mileage pool. Part of the registration fee is earmarked for that fund.

For young people in the youth conference, there are to be seminars on special youth interests, assemblies, workshops, instruction on worship, craft training, recreation, etc. We should be very happy to hear from interested pastors or others in local churches. The time for registration is indeed short and should be made at the earliest possible date. Registration cards are available either from the Southern Convention Office or from the office of the Board of Christian Education. Those who are interested in broader contacts and in the latest material and methods of Christian Education should avail themselves of this opportunity.

JESSE H. DOLLAR, *Chairman*,
Board Christian Education.

AN ENTERTAINING SPEAKER— MRS. OULD.

Upon examining the advance publicity about the School of Missions, I have discovered that Mrs. E. H. Ould of Roanoke, Va., is to be one of the guest speakers.

Mrs. Ould needs no introduction to

people who live in Winston-Salem, as she is a favorite speaker of young and old alike. Her popularity as a speaker for all ages is hardly surpassed anywhere. I have taken her course on "Understanding Young People" at the Centenary Methodist Church here during a Leadership Training School, hearing her for two hours five nights straight. Not a minute of that time was dull. She made us understand ourselves, as well as young people.

Mrs. Ould has a wonderful sense of humor, is highly intelligent, and well-acquainted with her subject. She makes her audience laugh continually and at the same time she drives home some very sensible facts and observations.

Upon other occasions I have heard Mrs. Ould speak on "Family Life," and "Understanding Children." The Parent-Teachers Association here sponsored her one year, and she was excellent. She always has a crowd. When she teaches the young people a course in a Training School, they can't find a room large enough for her class. Every night they keep adding chairs, until they are finally sitting out in the hall. When Mrs. Ould is around, the young people flock to hear her talk and to ask her questions. They like her, and they trust her.

Mrs. Ould is a grandmotherly looking person, tall and attractive looking. The more you see her, the more you like her, and pretty soon you just want to watch her and see what happens next, or what she will say next. She is a grand actress, and I have heard people in her classes say maybe she would have made a good one.

She is a Methodist, but she goes everywhere and is in many different churches and denominations. Whenever she can be useful in her field, she is glad to go. When she speaks on "Building Family Life" at the School of Missions, don't fail to hear her. She is really good.

THEY HAVE NOT DIED.

(Continued from page 5.)

humblest man. I believe in my country and that patriotism is more than a passing sentiment; more, too, than a national passion. I believe that

freedom can no longer be isolated and that peace must be for all if presently it is to be at all. I believe in God and in Jesus Christ the Risen Lord.

But there is one word above all others that articulates the Easter dawn: "He is thy Life;" and in Him this life is the childhood of our immortality, life that shall never die. Here is the unique and infinite value of the Christian's faith. "Whosoever liveth in me," He said, "shall never die."

The dawn that met us here moves now from these unfathomed mysteries of the East across the vast expanses of the world. And as He rose from Joseph's tomb, hope springs eternal in our breasts. We will not consent to failure. We will not accept the conclusions of despair. We will not surrender our beloved dead! In Him we claim the Peace that passeth knowledge, Peace beyond the barricades of fear, the Peace of Christ. Call Him a mere man if you will, but as the Easter Sabbath stillness opens out upon the fields and market places, you will find Him in a throne of adoration, high and lifted up above all the sons of men. You will hear the singing of the waters that flow down from a spring that was opened for the healing of the nations by a skull-shaped hill long ago.

As for me, I believe the Resurrection message, the miracle of Easter. I take my stand beside the Galilean fisherman whose bugle blows over the ages: "Thou art the Christ, the Son of the Living God."

BASIS OF HOPE IN MISSIONS.

(Continued from page 8.)

mind almost universal and almost without precedent.

2. The Church of Jesus Christ planted in almost every land even though it may not be as strong as it should be.

3. A missionary leadership on all fields, trained and sensitive and filled with the compassion of Christ.

4. A leadership from among the peoples whom we serve which is similarly understanding and is growing in power and effectiveness.

5. A wealth of good will in the hearts and minds of even non-Christians because by works of mercy and relief we have commended ourselves and our Gospel to them.

6. And above all, in this superstructure of hope that rests upon God Himself, is the sure and adequate Gospel, a word of hope and forgiveness, of tendencies and love that centers in Jesus Christ. —Jesse R. Wilson.

FUNDAMENTAL PRINCIPLES.

(Continued from page 3.)

their spiritual life. This rule is founded on one of the most fundamental laws of nature—i. e., that what is harmful to one member of the race will, under the same circumstances, be harmful to all other members of the race. It has been found, for example, in hundreds of cases, that poison, when taken into the body in sufficient quantity, will produce death. It would be folly, in the face of this common experience, to conclude that I might do so without danger. Common sense dictates that I should profit by the example of others, and turn away from that which has been harmful to others of my kind. This is a rule of the highest importance. Often sincere people express as their opinion the view that worldly practices are harmless. Lack of experience, the inability to recognize the far-reaching consequences of an act, oftentimes renders even the most sincere unable properly to apprehend the dangers such a course entails, and all such should, therefore, rest in the judgment of others who have gone along the way before us. "But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil," is the Hebrew writer's way of saying what we seek here to convey. (Heb. 5:14.)

4. *Children of God are forbidden to do that which, though harmless to them, yet harms others.* This principle is elicited from Paul's answer to the brethren in Corinth when they enquired of him regarding the propriety of eating meat offered to idols. An idol is nothing, and meat offered in such sacrifices differs not from other meat. But Paul, in deference to those whose consciences would not allow such eating and who stumbled when others ate it, said: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." (I Cor. 8:13.)

5. *Proscribed are all of that class of acts which wipes out the line of distinction between the church and the world.* This is apparent from the Greek word *ecclesia*, translated "church," which signifies "a called-out body." Those who are members of the church have been called out from the world; worldly practices have been renounced; they are no longer of the world, and between it and them a line of demarcation has been drawn. Any act which is essen-

tially of the world in the sense in which the term occurs in such passages as I John 2:15 is forbidden to a Christian. Wrote Paul to the Corinthians: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (II Cor. 6:17, 18; 7:1.)

6. *Finally, Christians must not indulge in that which the world regards as inconsistent with their profession of faith.* The world is quick to take notice of practices on the part of professed Christians which note insincerity, and all those who engage in such are regarded as hypocritical. Our conduct must at all times be above reproach, not only before God, but also in the eyes of the world.

These principles are enforced in Scripture by an abundance of references and a variety of statements. They are comprehensive and exhaustive in their nature. Every conceivable problem is anticipated and provided for in these rules. Properly applied, they will enable one to determine the legitimacy of his course in life.—Guy N. Woods, in *Gospel Advocate*.

Prayer requires more of the heart than of the tongue.—Adam Clarke.

THE GOVERNMENT SETS THE STANDARD..

(Continued from page 11.)

legality upon the traffic, "the Government has settled the question; there is no obligation on the part of the publishers to go back of that."

What a responsibility the Government has accepted in giving its approval and permission to the liquor traffic to exploit the American people by all of the devices of trade promotion!

Because of this decision, many thousands of men have died who would otherwise be living. Because of this decision, homes have been broken up, character destroyed, happiness lost. This is true because legalizing the sale of liquor has greatly increased liquor consumption, for the use of whiskey, wine and beer is much greater now than it was in the first year of Repeal. One may contend with some semblance of honesty, that the immediate consumption of liquor after Repeal was no greater than consumption before repeal, although it is not a contention that will stand examination; but no one can honestly contend that the consumption is not greater today—vastly greater—than it was before the Government put its stamp of approval upon the "business."

By its action, the Government assumed a terrible responsibility—a bloody responsibility—and the responsibility is ours because we, the people, in the last analysis, are the Government.—*Exchange*.

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Builders of the four-manual Cathedral Organ in Main Street Methodist Church, Suffolk, Virginia.

In Memoriam

WILLIAMS.

Deacon J. A. Williams of the Franklin Church, Franklin, Va., passed to his eternal reward on Monday, March 21, after an extended period of illness. Funeral services were conducted at the Franklin Church on Wednesday, March 23, by the writer, assisted by Dr. L. E. Smith and Rev. Randolph Gregory.

The Franklin Church and our Entire fellowship has sustained a great loss in the passing of Brother Williams. He was a Christian gentleman, a loyal churchman, a devoted husband and father, and a noble citizen. He was a man of sound judgment and his counsel was sought by his church. He served for many years as a member of The Mission Board of the Convention and was an honorary member at the time of his death. He had served as a member of the Board of Trustees of Elon College for several years. Brother Williams loved his church and gave himself unsparingly to its causes. He will be greatly missed.

He is survived by Mrs. Williams and two daughters, Miss Dolly Williams and Mrs. Everette R. Bryant, Jr., of Franklin, Va.

May God richly comfort and bless the bereaved and may the labors of this great and good man cause other laymen to arise and take their places in the church which Brother Williams loved.

WM. T. SCOTT.

PARKS.

John W. Parks, 78, of Route 2, Ramseur, North Carolina, died in the Asheboro Hospital, Wednesday, April 6. Funeral services were held at the Parks Cross Roads Christian Church, Saturday, April 9, by the writer. Mr. Parks was a member of the Parks Cross Roads Christian Church for many years. Surviving him are his wife, Mrs. Bertha Grimes Parks; one daughter, Mrs. David M. Kennedy of Norfolk, Va.; three sons, John W. Parks, Jr., of Fort Worth, Texas, Dwight of Spartansburg, S. C., and Edward of Ramseur; one sister, Mrs. W. M. Dorsett, Ramseur; three brothers, H. Colon of Greensboro, Thomas B. of Milwaukee, Wis., and George H. of Ramseur.

God richly bless the bereaved in their loss.

WM. T. SCOTT.

COBB.

The members of the Missionary Society of the First Christian Church, Portsmouth, Va., desire to express our sense of loss in the passing of Mrs. Patsy J. Cobb on January 10, 1949.

Her membership in the Christian Church began at a young age while living in Franklin, Va., and after moving to Portsmouth twelve years ago, she continued a faithful member.

Although a shut-in over a long period of time she always retained her loyalty and prayerful interest in the different activities of the church, being a member of the Missionary Society, the Ladies' Aid and the Ellen Grimes Bible Class.

She possessed a strong Christian character and we shall always cherish the memory of her friendship. We bow in humble submission to our Father's will and pray that

God's promises may give the bereaved family comfort and consolation in their sorrow.

We recommend that a copy of the foregoing be sent to the family, to The Christian Sun and be spread upon the records of the Missionary Society.

Mrs. CHARLES RUDD,
Mrs. B. F. COLLINS,
Mrs. W. S. CARNE,
Committee.

HASLETT.

On Monday morning, February 14, our Heavenly Father, who doeth all things well, called from our midst Mrs. Julia Morgan Haslett after an illness of several months.

In her death the Woman's Home and Foreign Missionary Society of the Suffolk Christian Church has lost a faithful member.

Therefore, be it resolved:

1. That we bow in humble submission to our Father's will.

2. That we are grateful for such a true friend and member, one who possessed a strong Christian character and lovable personality.

3. That we extend to her bereaved family our heartfelt sympathy and commend them to God whose grace is sufficient for every need.

4. That a copy of these resolutions be sent to the family, a copy sent to The Christian Sun for publication, and a copy be entered on the records of our society.

Mrs. GEORGE E. ROGERS,
Mrs. HARRY P. TAYLOR,
Mrs. W. H. YATES,
Committee.

MORGAN.

On March 7, 1949, Our Heavenly Father in His infinite wisdom called from her labors, Mrs. Lavenia Morgan, a member of Liberty Spring Church. In her life we saw a good expression of true Christian character. She was quiet, unassuming, humble, yet firm and steadfast in her devotion to Christian principles and practices.

Therefore, be it resolved:

1. That in her death we have lost a faithful member. Her life and devotion will be a sacred memory.

2. That we realize God doeth all things well and we bow in humble submission to His will.

3. That we extend our heartfelt sympathy to her devoted family who ministered to her so faithfully during her last years, and commend them to our Heavenly Father for comfort and peace, realizing that His grace is sufficient for all our needs.

4. That a copy of these resolutions be sent to the bereaved family, a copy to The Christian Sun for publication, and a copy be entered on the church records.

Mrs. L. F. BRADSHAW,
Mrs. R. E. PARKER,
Mrs. R. W. HARRELL,
Committee.

CARRAWAN.

Mr. Connie Carrawan of Fentress, Va., died suddenly on September 28, 1948. He is survived by his widow, Mrs. Marie Carrawan; two daughters, Mrs. Jacquelin Matthews; and Carol Carrawan; two sons, Mr. Rolfe Carrawan and Jimmie Carrawan.

His funeral was conducted in Berea Christian Church at Great Bridge on October 1, 1948, by the pastor, Rev. Ellis N. Clark.

It was just a short time before he was to return to his earthly home and family that an accident occurred and he was suddenly called to his heavenly home.

Therefore, be it resolved:

1. That we bow in humble submission to his Master's will.

2. That in his going Berea Church has lost one who was a consecrated member and was always present to worship his master. One who was faithful to his home and a devoted Christian father.

3. That we express our sympathy to his loved ones and we commend them to our Heavenly Father's love and comfort.

4. That a copy of these resolutions be placed on our church records, a copy be sent to the family and one sent to The Christian Sun, for publication.

Mrs. W. S. SOREY,
Mrs. E. E. WATERFIELD,
Mrs. P. L. NICHOLS,
Committee.

HOW TO BE A WINNER.

(Continued from page 7.)

to do my best job in running. If you are in shape physically, you have a much higher possibility of being in shape mentally. Alcohol snipes at you in several ways—physically and mentally, not to mention the most important, spiritually—and, no matter how much you drink, or how little, you won't be at your best in whatever you're doing.

Old fashioned? No, I wouldn't say so. Just using what little sense God seems to have put into my head. If you're a Christian, your body belongs to Christ, and I for one do not care to defile the instrument through which He can reach out to a world deep in sin and degradation.

When you call it "quits" on that stuff, you'll really be a winner.—*Gill Dodds.*

"UPPER ROOM" OFFERS FAMILY WEEK SERIES.

Harry L. Williams, radio director of *The Upper Room*, announces the release of a free radio transcription series for National Family Week, May 1-8. The series, entitled "All Good Things Begin At Home," was produced and written by Carlton E. Morse, producer of "One Man's Family." The series of six transcriptions will be loaned free to religious or civic sponsors, or radio stations. Each program allows for a local spot announcement of local sponsorship.

Series previously offered were "So You Want To Stay Married," and "Families Needs Parents."

If you can't win a man's heart it is not difficult to convince his understanding.—*Selected.*

Action of the Africa Commission of the Foreign Missions Conference

[The following resolution was forwarded on April 15 to Mr. Trygve Lie, General Secretary of the United Nations, by the Rev. Dr. Emory Ross, Executive Secretary of the Africa Committee of the Foreign Missions Conference, which represents forty-three Protestant denominations.]

Within recent weeks alarming news has come from the Union of South Africa—news which affects the whole world Christian community.

The news reports indicate that the recent election of Dr. D. F. Malan to the premiership on the platform of **apartheid** implies the curtailment of the meager rights and privileges of the large non-European population of South Africa, such curtailment applying to the African, Indian and colored sections of the community in varying degrees but on a common principle of racial and color discrimination.

There appears to be a great pressure upon the present Nationalist-dominated Parliament of the Union of South Africa to commit itself to the imposition and maintenance of complete and unshared white rule; the elimination of all non-European representation in Parliament even by white representatives; the denial of the franchise to all non-white citizens, and the extension of strict segregation even into spheres where it does not already exist.

It seems to the Africa Committee of the Foreign Missions Conference of North America to be the clear duty of Christian people everywhere to express in the strongest terms the conviction that such policies, anywhere and under all circumstances, are definitely unchristian.

We are also strongly of the opinion that the situation developing in South Africa, contributing as it does to the growing feeling of frustration in the Africans and intensifying race tensions, is a matter of international concern.

THEREFORE, BE IT RESOLVED:

1. That the Africa Committee of the Foreign Missions Conference of North America views with alarm and disapproval the current racial policies which the present administration is pressing upon the Parliament of the Union of South Africa;

2. That this Committee denounces the efforts of those of whatever race who would create or stimulate friction between the Indian and Native sections of the South African population;

3. That the Committee considers that the policies under consideration are in violation of the spirit of the International Covenant and Declaration of Human Rights of the United Nations, and asks the United Nations to deal appropriately with the matter.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.
1844 - Over a Century of Service to the Denomination - 1949
The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CI.

RICHMOND, VA., THURSDAY APRIL 28, 1949.

NUMBER 17.

CONGREGATIONAL CHRISTIANS IN DUKE DIVINITY SCHOOL



Reading from left to right are: Earl T. Farrell, Timothy Chang, W. W. Snyder, Wm. P. Smith, Fred P. Register, A. L. Hurdle, J. L. Griffin, R. T. Woodruff. Jr.

The accompanying picture shows eight of the Congregational Christians now attending Duke Divinity School. One, Malchus Victor Welch, was not present when the group was taken. Since the picture was made, it has been discovered that there is enrolled one from the Evangelical and Reformed Church—Ernest C. Klein. Including Mr. Klein, ten men of our connection are currently pursuing work for their B. D. degrees. This is the largest number of Congregational Christians in attendance at one time since the founding of the Divinity School. The Church at large will be interested in their background, education and experience, and thus a brief sketch of each, written by Dr. H. Shelton Smith, Director of Graduate Studies at Duke, is given elsewhere in this issue.

News Flashes

Revs. H. G. Councill, Jr., and John L. Gwin of Norfolk are attending the Yale Convocation this week.

Rev. D. D. Nash announces that the Sunday morning services will be broadcast from our Hopewell Church over station WHAP during May.

MILITARY CHAPLAINS TO MEET.

Using the theme "The Global Mission of the American Military Chaplain," the eighteenth Annual Training Conference of the Military Chaplain's Association of the United States meets in Chicago's Morrison Hotel, May 10-13. Principal speakers at the Training Conference include the newly appointed Secretary of Defense Louis W. Johnson, J. Edgar Hoover, Rear Admiral Oswald Colclough, Chaplain Luther D. Miller, Chief of Army Chaplains, Chaplain William N. Thomas, Chief of Navy Chaplains, Chaplain Charles I. Carpenter, Chief of Air Force Chaplains. U. S. Chaplains from six major occupation areas will attend the conference to offer a report on current conditions in their respective zones. In addition, the chiefs of chaplains of the British army, navy and air force will attend the sessions.

MR. MORGAN WILL TAKE REST.

On March 31 Mr. Morgan and I closed our ministry with the Windsor, Antioch, Mt. Carmel and Isle of Wight Churches, because of his serious illness. Our stay in this field, although short, has been very pleasant. The relationship with these fine people has been mutually happy and agreeable and our lives shall be enriched because of our work here. We had dreams and plans for even a larger future for these churches, but God does not permit us always to realize our dreams or carry out our plans. May our successor be able to do in a better way what we had desired to do.

On the last day of July, Mr. Morgan and I would have celebrated thirty years working together in the ministry. Because we both loved this work so devotedly it is with a deep sense of regret that we leave it. We are planning a year's rest. We are grateful to friends not only in our field but throughout our convention

for cards and words of sympathy and encouragement during Mr. Morgan's illness. He is much better, and able to get up and around the house.

The Road of Life sometimes takes a sharp turn and we cannot see beyond the bend but as our faith in God deepens and our trust in Him becomes more complete greater beauties than ever before are revealed to us.

MRS. J. F. MORGAN.

CAPITALIZE ON IT.

May is just about here and its a good time for the planning of some real activity in your church. Undoubtedly many of you have done just this and you are looking forward with anticipation to seeing it through. It's a good month for capitalization, so use it advantageously to increase your church attendance and interest.

At Second Church, Norfolk, it will be a month in which we anticipate a continuation of the Lenten interest. Our primary plans are as follows:

Sunday, May 1, 11:00 a. m., will be *Family Sunday*. Invitations have already gone out to the church families and friends of the church to come and sit as a family group at the morning service.

Monday night, May 2, the Official Board will meet to lay plans for the month of June.

Thursday night, May 5, will be *Church Family Night*. At 6:30 there will be a buffet supper followed by a period of fun and fellowship.

Sunday, May 8, *Mother's Day*, of course, always has its special emphasis. An added note of interest can be gained by giving roses or a Bible to the oldest and the youngest mother present. If not a gift, certainly a recognition.

On Sundays, May 15 and 22, our eleven o'clock worship service will be broadcast over radio station WGH.

The Fifth Sunday, May 29, will be *Memorial and Roll Call Sunday*. A special tribute will be given to those who have served their country in the hour of its need and a "Memorial Service Candle" will be lighted to burn continuously for one week. Also, on this Sunday there will be a "Roll Call" of the church membership. A special announcement will be sent out to each member urging them to be present at "Roll Call."

At each of these services an appropriate message will be given; and when the month is passed we believe that our efforts will have paid dividends.

J. EVERETTE NEESE.

SUFFOLK LETTER.

One of the finest things about being a minister is the fellowship with other ministers. "I call you no longer servants but I have called you friends," said Jesus when he was part of such a fellowship. It is true that the disciples were not yet preachers, but Jesus had been preparing them for the ministry. And to him their fellowship, even with all its faults, was so sweet that he uttered that beautiful word "not longer servants but friends." As I write these lines I am thinking of many ministers. To some of them I have been guilty of speaking sharp quick words. Life has hewn me down to size on some of that. But there is not a minister in all my knowledge that I do not honor and those whom I know personally I have a deep feeling of goodwill for. There is something about them that fits me like a glove.

Many of them know the loneliness of being a minister. Their attempt to keep from being accused of having "pets" in their parish, and showing partiality to the fellow who would otherwise make warmest of friends keeps them in a strait and narrow way that spells loneliness. True they have many friends in their pastorate, very, very good friends, indeed; but I have noticed that ministers never seem to get too chummy with any one of them. Ministers are looked upon as being different, and there is something in that which is very good, but sort of sets them apart. Therefore when ministers themselves get together there is real understanding and friendship. They are good medicine for one another. They laugh together, they are checked upon by one another, and they like it.

I felt that emphasized the other day when two of my good minister friends said, "Truitt, bring your sandwiches, and let's eat together at the ministers meeting." By that they meant for those ministers of us who thought to do so—all of us who would—just to sit together and enjoy the fellowship as we ate. The meeting itself is good with its loosely put together program and its thinking together on the things that need to be done by us; but the aftertime that is great.

The other day a man about eighty, who had been greatly blessed in his ministry, had served for a long time in the same pulpit, had been a college professor and a college pastor—hey! why shouldn't I just say plainly it was Dr. N. G. Newman—came into

(Continued on page 3.)

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

BOARD OF CHRISTIAN EDUCATION RENDERS SERVICE.

The Board of Christian Education, under the leadership of Dr. Jesse H. Dollar, Chairman, is endeavoring to give maximum service to the churches of the Southern Convention. The Board is organized on a functional basis with divisions of Leadership Training and Administration, Children's Work, Young People's Work, Young Adults and Higher Education. Competent members of each division are making every endeavor to promote the total interest of Christian Education. This strong program merits the cooperation of churches, Sunday schools, Sunday school officials and pastors. The summer program includes the Sunday School Convention, Vacation Bible Schools and Summer Conferences. The Convention Office is doing its utmost to cooperate with the Board of Christian Education in field work and it is hoped that in the near future that we may be able to obtain a full time worker. On behalf of the Convention Office we appeal to pastors and other leaders in our churches and Sunday schools to give the Board of Christian Education every possible assistance and immediate help can be given by prompt attention to young people and summer conferences and by replying promptly to the Board and its divisions with information and assistance.

Your Sunday school and young people's work needs to be strengthened. We have approximately 34,000 members in our churches but have only about 21,000 members in our Sunday schools. Here is a field of labor in which each local church can participate most effectively. Young people's groups need to be encouraged in our churches and by no means should any church miss the opportunity of strengthening its work in Christian Education by holding a successful Vacation Bible School this summer. In the field of Higher Christian Education we have Elon College which is doing a significant work. Our own young people should be encouraged to attend Elon College next fall. Your prayer and support for the Board of Christian Education is solicited.

WM. T. SCOTT.

NEW WORK IN BURLINGTON.

Through the interest and labors of Rev. Weldon T. Madren, Route 4, Burlington, N. C., one of our good pastors, an interested group of Congregational Christian people of the Brookwood section of Burlington met on Friday, April 8, at the home of Mr. and Mrs. C. E. Moffitt, on West Davis Street. Rev. W. Millard Stevens, pastor of the Burlington Church, Superintendent Scott, and Dr. F. C. Lester, Chairman of the Mission Board, were invited to be present.

The group was enthusiastic about the prospect and arranged to have Sunday evening services in the various homes of the people in that community beginning on April 24. The first service was held at the home of Mr. and Mrs. Paul King, 1613 West Davis Street, Burlington. It is expected that plans will go forward immediately for the organization of a church. Information will be given concerning the progress of this development.

WM. T. SCOTT.

SUFFOLK LETTER. (Continued from page 2.)

my study. What a delightful time we had just talking. I was greatly blessed and helped. He went away saying thank you for such a good time, "You know I do not get to talk to a preacher often!" "I have called you friends," said Jesus. And I am telling you that friendship is sweet. It is extra pay for being a preacher.

JOHN G. TRUITT.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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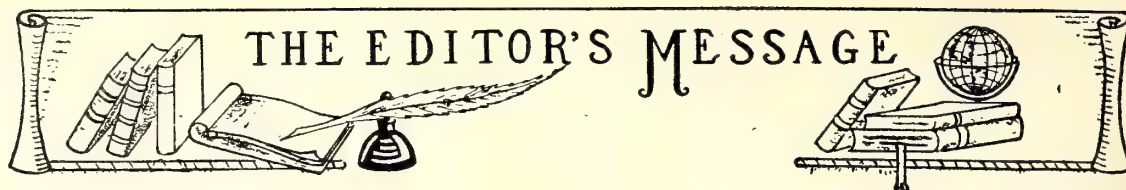
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MINISTERIAL EDUCATION.

An important and indispensable phase of Christian Education is ministerial education. The basic training of ministers constitutes an invaluable service in the life of the Church. No educational system rises higher than its source—Protestantism cannot rise above its seminaries.

American Protestantism has a wealth of Christian colleges and theological institutions. No longer need ministerial students go abroad for adequate training. America has the cream of theological scholarship. Great foundations have been established and able faculties assembled. No one denomination has a monopoly on theological education. In fact, denominational lines are freely crossed in ministerial training. The great seminaries open their doors to representatives of all denominations.

Christian people owe a great debt of gratitude to theologians and theological institutions. Yonder in some seminary your pastor was trained, disciplined and inspired. Devoted teachers patiently labored with him and gave him a firm theological foundation upon which to build. Even now your future pastor may be a student at Elon, Duke, Yale or elsewhere.

Dean Bosley of Duke once remarked that there are some things which cannot be taught in a seminary, but there are many things which can be and are taught. There is a body of truth to be communicated; there are sources of knowledge with which students may become acquainted, recognizable errors and heresies may be identified, workable methods may be introduced, psychological and theological guideposts may be erected. Under such stimulating instruction, the churches may be assured of competent leadership for some years to come. Never has theological training been on a higher level than it is today. Some people do not yet realize that the minister is professionally trained.

God richly bless our colleges and seminary presidents, faculties and students! We reap where they have so zealously and faithfully sown. If discouragement overtakes them at this time, may they yet see the travail of their souls and be satisfied. Blessings upon all ministerial students! They become the prophets and pastors of tomorrow.

CHRISTIAN EDUCATION AND RELIGIOUS JOURNALISM.

The Church paper plays an indispensable role in our total program of Christian Education. Churches are fortunate if they have a leadership training school once each year. Some churches have preaching services only once a month. The majority of people listen to the same teacher and preacher regularly.

Now the Church paper comes into the home weekly with a wealth of varied material. Here our leaders

speak their minds on countless topics. Denominational and interdenominational spokesmen are given space. The smallest church and the most humble family are given the full blessings of religious journalism. Through the simple and economical medium of a subscription, a member of our remotest church may sit regularly at the feet of our best teachers. This is the miracle of religious journalism.

The Christian Sun is far more than a propaganda sheet. It is our most readily available and most widely used medium of Christian Education. It endeavors to set forth and illustrate both the content and the method of Christian Education. Its value is beyond compute. Its indispensable services should be appreciated and utilized by all.

CHRISTIAN EDUCATION AND CHURCH UNION.

The General Synod of the Evangelical and Reformed Church, meeting in Cleveland last week, approved by vote of 247 to 41 the Interpretations of the Basis of Union. Before the General Synod's action is final, 75 per cent of the 34 local synods must concur. This is anticipated.

The testimony of Dr. John R. Scotford, who witnessed the Cleveland action, was: "These people are Christians!" Indeed, they are, for their trumpet of Christian union has given no uncertain sound.

The General Synod also unanimously passed a resolution paving a way for further mergers. It stated: "We believe that it is the mind of the Evangelical and Reformed Church to hold itself open and ready to explore the possibilities of union with any and all Christian bodies which are inclined to subordinate secondary and temporary matters to the supreme purpose of the Church as we find it in the mind and spirit of the Lord Jesus Christ."

Church union gives new impetus to Christian Education, opens new doors of educational opportunity, exposes the entire Church to new educational stimuli. In summer conferences, church school literature, as well as seminaries, we find a healthy sharing of educational leadership. And this is only the beginning.

WOMEN AND CHRISTIAN EDUCATION.

Preliminary reports have been released on what Mr. Charles P. Taft, former head of the Federal Council of the Churches, has called "the most comprehensive study ever undertaken" of the Life and Work of Women in the Church.

American and the world-wide reports stress the fact that the churches are not using the abilities of their women to the fullest advantage. Many women, the world report notes, "who have (Please turn to page 15.)

Board of Christian Education at Work

By JESSE H. DOLLAR, Chairman

Perhaps there are those who wonder why all this "fuss" about the Board of Christian Education. We should like for everyone to know what the duties of the Board are. Understanding usually breeds cooperation. May it be so here.

The duties of the Board of Christian Education have, by vote of the Convention, been greatly increased in the past few years. So much so, in fact, that those of us who have to carry out the wishes of the Convention are wondering just when our responsibilities will stop growing. At the present time they are exacting.

At present time it is the duty of the Board to develop the children's work of the Southern Convention, to give guidance in the field of literature, promotion and leadership. This service is meant for all our 197 churches. By requesting help it will be forthcoming to any of them.

Another division of the Board is the Youth Division charged with the promotion of Daily Vacation Bible Schools, Leadership Institutes, Summer Camps and Conferences. Here again is a big job. Certain individuals are charged with definite responsibilities for these various functions and the other members of the Young People's Division help with the planning and promotion. Then, there is the work of the Division of Higher Education. Their work has to do with older young people and young adults who are in the midst of making life decisions and pursuing such preparation as may be needed. They work through promoting "Eton College Day" in our churches, offering guidance through reading lists and personal conferences to those who wish advice. Planning student conferences, Life Decision Day, and keeping in touch with young people who go away from home to pursue college training.

The Adult Division of the Board is charged with promoting programs of work and inspiration in and through the Adult Departments of our Sunday schools, classes, group discussions and general meetings. To promote Temperance, encourage attendance of adults at Sunday school and church services, distribute good literature beyond the regular supply of the local church, encourage recreation in adult groups, cooperate with the Laymen's Fellowship, the Women's Convention and the church's missionary program. You see how busy they must be.

The most general division is that of Leadership Training. Whatever that means, and wherever it is needed, this Division has a responsibility and seeks to serve.

The general work of the Board has to do with securing leadership and helping to direct the program of Student Summer Service. It pays the salary and travel expenses of a Field Worker, in cooperation with the Convention Office. It helps to plan for Daily Vacation Bible Schools, and furnishes S. S. S. workers wherever possible.

The most recent responsibilities of this Board will have to do with the Student Loan and Scholarship funds of the Convention. We must receive



DR. DOLLAR.

applications for scholarships, make investigations of the candidate, execute proper papers and contracts, receive payments and make records of the progress of each person assisted, and see that conditions of such help have been met.

This is a picture of the general work of the Board of Christian Education. It goes without requesting it that the cooperation of churches, pastors, Sunday schools, and all other organizations in the local church having to do with similar responsibilities and charged with such possibilities shall give the utmost cooperation to the desire and purposes of this agency of the church. I can assure you that the Divisions of the Board are taking their work seriously. They are anxious that the total program of Christian Education of all our churches and agencies shall be executed with efficiency.

The chairman of each Division of

the Board plans to attend the Lakeside Conference on Christian Education. You, in the churches, stand to profit greatly by their going. We are anxious to serve you. Will you serve with us?

The Lakeside Conference.

The Conference on Christian Education, meeting at Lakeside, Ohio, from June 28 to July 1, will bring together 1,500 leaders and delegates from the Evangelical and Reformed Church and the Congregational Christian Churches, to share equally in representation and participation. The purpose of the program is to outline the policies and programs of The United Church of Christ, of which we shall be a part by the time of the meeting. Leaders in the field of Christian Education from both denominations will acquaint us with the present situation and will seek to point out, through literature, study and discussion how we are to build a total program for The United Church.

Daily Vacation Bible Schools.

The summer is fast approaching. We want to ask each pastor in the Convention, together with his Sunday school staff and other officers, to endeavor to have a Daily Vacation Bible School in each of our 197 churches. We want to help you.

We want to help you in every way possible. If you will send in your requests for needed materials, advice and plans to the Convention Office, we will be able to assist you immediately. Do you have ample materials? Have you ordered your kits? Have you set the date for your school?

Will you need Student Summer Service help? We will have, to serve our churches, several picked young people who will go from church to church and conduct your schools. It is obvious that we cannot furnish a leader for every church. We, for that reason, request that if you can hold a successful school without our help, and can do it without an outside worker, please consider the many churches which, if we cannot give them leadership, will be unable to have a D. V. B. School at all. At any rate, if you will decide upon several dates at which you can have your schools, and will send them in, giving us the advantage of more than one date, we shall do our utmost to serve you.

Last year we had requests for seventeen schools in one week, and each wanted us to furnish leadership. We

(Continued on page 15.)

CHRISTIAN EDUCATION

CONVENTION PERSONNEL: JESSE H. DOLLAR, *Chairman*; JOHN L. GWIN, ROBERT LEE HOUSE, BERNARD V. MUNGER, KENNETH D. REGISTER, H. SHELTON SMITH, LEON EDGAR SMITH; MESDAMES W. J. ANDES, J. D. STRADER, W. E. WISSEMAN.

ADULT EDUCATION IN OUR TOTAL CHURCH PROGRAM.

By REV. JOHN L. GWIN.

From the inception of Christianity, there has been felt a distinct and imperative need for adult Christian education. World civilizations are constantly and continually in the process of change, and with these changes come movements which are forever challenging our already none too secure Christian foundations. And today, with the advent of the atomic age, all our constructive forces must be mustered together if even a semblance of order and freedom is to be preserved. Never in mankind's long history has there been a need for adult Christian education as there is in this present day.

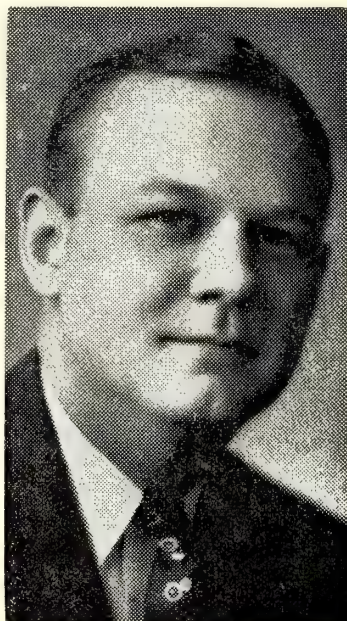
It is the adults who make the policies, plans and programs of all countries, and for the sake of future generations and the preservation of civilization, these same adults must be trained and educated in the principles of Christianity. The church through its various organizations, must seek to meet this challenge, and meet it quickly. And must today feel a greater urgency toward its program of adult education.

Men and women are making startling discoveries in the fields of science and medicine. But we, as ministers and educators, are failing to lead our people in the same startling discoveries in the areas of spiritual and religious knowledge. Just as in the areas of pure science, the spiritual power and working principles are there, but they remain dormant. And consequently, because of our neglect and all too often inherent resistance to change, the church is not the force for good in the world at a time when it is most needed.

What can we do to meet the great challenge confronting us today in the adult Christian education movement? Like most church problems, we must begin with the individual. We must so construct such an adequate program in our individual churches that we can meet the adult's particular needs. Planning must be made for his continued growth and develop-

ment in the Christian way of life. The church must see to it that its program in the field of religion not only equals but also excels that which is going on in every other field of learning. In this we have failed, and failed miserably.

In an age when the world places great emphasis on material and physical things, men look to the church for the same strong emphasis on things of



MR. GWIN.

the spirit. Adults are looking to the church for guidance and leadership. And while there is yet time, the church must not fail.

There are several broad areas with which we must concern ourselves in adult education. Some are rarely touched in our churches; while some are over-emphasized. Too many of our adults participate in only one activity, public worship; therefore they can never grow into any degree of maturity as far as their Christian life is concerned. In our adult program we must lead our people not only into a satisfying worship experience, but also in the experiences of a common fellowship together, of social and recreational life, of discovering new spiritual and religious knowledge, and in using this newly discovered knowledge in social action and reconstruc-

tion. We must never forget the fact in the adult field; we are dealing with people who are still growing. And with adults, as with children, we seek to guide and direct that development and growth.

In developing our areas of learning, we need continually to remind ourselves that our adults are at different stages of spiritual development and take into account their individual differences. Often we can deal only with small groups, and in some instances, only with individuals.

In this brief article we have tried to point out only the broad outlines of our work in the adult division. To accomplish these objectives we hope to have articles written by the various members of the committee on the duties which were set for us by the Board of Education. For this year we will be concerned mainly with the following:

1. To promote programs of work and inspiration for the Adult Department of our Sunday Schools, in Conventions, Classes, Group Meetings, etc.
2. To promote temperance.
3. Encourage attendance in Sunday School and Church Services.
4. Encourage Adult Education outside the Sunday School and church channels.
 - a. Encourage religious reading for self-improvement.
 - b. Distribute copies of good magazines.
5. Recreational programs for adults.
6. Cooperate with Laymen's Fellowship and the Woman's Convention.
7. Promote Missionary Education on the adult level among both men and women.
8. Methods and programs of promoting Christian Family Life and Parent Education.

It is the sincere hope of your committee in this adult division that through an interchange of ideas and programs we can do a more constructive piece of work in our churches in this all too neglected field of adult education.

Parents who wish to train up their children in the way they should go, must go in the way in which they would have their children go.

—Bacon.

He is the true idealist not who possesses ideas, but whom ideals possess.

—Phillips Brooks.

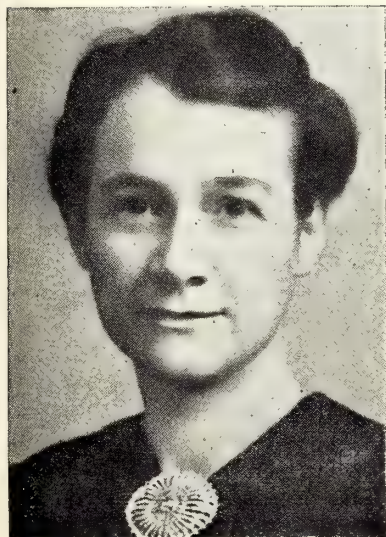
THE BOARD PLANS FOR HIGHER EDUCATION.

By MRS. W. E. WISSEMAN.

As we work with the various age groups in our churches, each of us is prone to feel that our particular age group is more important than the others. All of us will agree however that students present one of the most challenging groups. Away from home for the first time perhaps, away from parental observation, away from familiar surroundings, students—thrown on their own—are in constant need of kindly interest and guidance.

We, the members of the Division of Higher Education, would suggest that churches manifest this interest even before the students go to their respective colleges. Early in September, before colleges open, each local congregation should have a public service of recognition for students, with appropriate sermon, prayers, etc. We suggest to pastors that they keep in touch with their students during the year by writing letters, sending church bulletins and devotional booklets. During the Christmas holidays we suggest a special church service led by college students home for the holidays.

We are, of course, interested in having our young people go to our own college. We have the following



MRS. WISSEMAN.

plans to encourage our young people to attend Elon College:

1. *Publicity*.—Through the pages of THE SUN we intend to publicize the many worthwhile things going on at Elon.

2. *Hospitality Week-End*.—In early fall our committee will write a letter to all ministers asking for a list of Juniors and Seniors in high

school. Soon after Christmas a letter will go to these high school students from Dr. Smith inviting them to Elon for "Hospitality Week-End." We are hoping that as these high school students see our college in action they will want to become a part of it.

3. *College Day*.—February 12, 1950, has been set as Elon College Day in our churches. On this Sunday (or a nearby date) each church in our Convention is asked to have a member of the faculty, a student, or an alumnus of the college to take part in the service.

Our Division is interested, too, in students in colleges other than Elon. In Raleigh, Durham, Chapel Hill, Winston-Salem, Lynchburg and Greensboro we will encourage our ministers to care for our students in the various colleges. In cooperation with the Commission on the Ministry we will promote "Life Decision Day."

We covet the cooperation of local churches and pastors to help us serve our students in the best possible way.

THE BOARD OF CHRISTIAN EDUCATION EMPHASIZES WORK WITH CHILDREN.

By MRS. W. J. ANDES.

The Children's Division is composed of four other people besides myself—Mrs. Kenneth Register, Superintendent of Cradle Roll for North Carolina Woman's Board; Mrs. Orva Brown, Superintendent of Cradle Roll for Southern Convention Woman's Board; Mrs. W. E. Wisseman, Superintendent of Children for Southern Convention Woman's Board; and Miss Dorothy Foltz, Director of Religious Education at Elon College Community Church.

In the absence of a field worker for the Convention, this Division has tried to undertake some of the duties of that office. Some of these duties are:

1. To work with the Division of Higher Education in regard to Summer Service workers.

2. To sponsor Vacation Bible School Institutes and Teacher Training Institutes in different areas of the Convention.

3. To promote the holding of Vacation Bible Schools in each church of the Convention.

4. Cooperate with other chairmen in promotion of good family life.

Already work has been done in promoting Vacation Bible Schools in the

churches. Articles are appearing in THE SUN as often as possible. Letters concerning Bible Schools and a list of books and materials suggested have been sent to pastors, Sunday school superintendents, and women's presidents.

The Division is planning to have a four-year cycle of subjects for Vacation Bible Schools, beginning this year with *Jesus*. The three following



MRS. ANDES.

years will concern *God, The Bible and The Church*, but not necessarily in that order. Each year one of these subjects will be suggested, along with a Mission Study to use as alternate.

On April 22, the member of the Children's Division are to meet in Lexington with Miss Bernice Buehler, Director of Children's Work for the Evangelical and Reformed Church and some other members of their committee.

From June 28-July 1, along with other members of the Board, I plan to be in Lakeside, Ohio, attending the national Conference of Christian Education. At this Conference, I plan to learn everything I can about children's work, and I am looking forward to a great conference.

Following this conference, key workers of both denominations will begin to carry out resulting plans and ideas. We in the Southern Convention will be having area meetings to suggest new emphases for children's work and home life, and we will be busy trying to spread the information to all churches.

I ask for the cooperatoin of all pastors and churches in the promotion of children's work. No department of our whole church is more important and more interesting. There is

(Continued on page 8.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

WHY I WANT TO ATTEND THE SCHOOL OF MISSIONS AT ELON.

By MRS. W. E. WISSEMAN.

One of the main reasons I want to be at Elon in June for the Woman's Convention and School of Missions is for fellowship with the other women who will be there. I have much in common with these women. We are working for the same goals; we support the same work; we are bound by ties of loyalty to the same church.

I am looking forward, too, to the outstanding leaders who will be at Elon. Miss Helen Kenyon, our first woman moderator, will be there. Miss Pattie Lee Coghill, recognized as one of the finest of our national secretaries, will present our study books. Dr. Mary Frances Thelen, teacher and ordained minister, will lead our communion service and teach our Bible study. Mrs. E. R. Ould will challenge us to better family relations. I don't know where I could spend two days this summer with more outstanding religious leaders.

I am going to Elon, too, because I am interested in the Woman's Convention. I want to hear the reports of the past biennium and I want to have a voice in planning the work of the coming biennium. I am proud of our Woman's Convention, and I am glad to feel myself a part of it.

Finally, I am going to Elon because I am interested in my own local woman's society. I want my society to grow, to become more valid to the life of our church. I believe that one way I can help my own society is by attending the Convention and School of Missions at Elon. I am expecting to learn many things to bring back to my church. I am going to Elon for information and for inspiration, and I believe I will not be disappointed.

FRANKLIN WOMEN REPORT NEWS.

By MRS. T. HAYES HOLLAND.

It is almost impossible to realize half of the year is gone. Time marches on and so must we. These have been busy months, bringing various duties and tasks that make us eager to work.

Our Bible Study, *The Gospel Unlimited*, prepared by Dr. Reynolds,

was taught each Sunday night during October by Rev. R. M. Kimball.

In November, we celebrated our annual birthday party, with a buffet supper. Sixty-five women were present to enjoy the fellowship. This was just a beginning of all the events to take place during the month.

World Community Day was observed with Mrs. Felton Johnson, Chairman of Interdenominational Cooperation, in charge. The film strip, *Displaced Pilgrims*, was used. Twenty-one towels for the Pack-A-Towel project were brought, and the offering amounted to \$8.25.

Our annual Thank Offering service was observed Sunday night, November 14. The service was sponsored by the Auxiliary and special music was given by the choir. This is a program the women look forward to, in order that they may share their gifts with others at such an appropriate season of the year. Our offering was \$90.20.

At Christmas we remembered Miss Angie Crew. CARE packages were sent to her. Mrs. R. M. Kimball gave the program, "Christmas in Japan." We also remembered Timothy Chang with a gift.

The blizzards in the west made us over anxious to help in some small way with the responsibility of our Home Mission project in the North Dakota Indian Reservation. A large box of used clothing was sent to Rev. Harold Case and acknowledgment of same has been received.

In February, we enjoyed our Mission Study, *China—Twilight or Dawn*, reviewed for the circles by Miss Dorothy Williams and Mrs. Vaughan Beale.

In March the Auxiliary meeting was one we will remember a long time. *On Our Own Doorstep* was presented to us by chapters. These were done by Mrs. Emmerson Jones, Miss Peggy Beale, Mrs. Felton Johnson, Mrs. Allen Doughty, Mrs. James I. Beale, and Mrs. E. P. Jones.

The World Day of Prayer was observed March 4, 1949. We enjoyed observing this with the church people in this town. The service was held in the Episcopal church.

At this time, we are in the Lenten Season, a time to renew our faith and

strengthen us spiritually. Union services were held each night during Holy Week—Monday through Friday in our church. We are without a regular pastor since Mr. Kimball resigned to accept a call to Ashtabula, Ohio. We welcomed Dr. W. T. Scott as our host pastor for the week.

Thirteen of our women attended the rally at Berea (Nansemond). This was a day filled with inspiration.

We ask God's blessings on us as we continue with enthusiasm to accomplish our future achievements for the year.

DELEGATES TO WOMAN'S CONVENTION.

According to our Constitution, each society is entitled to one delegate to the Woman's Convention, meeting June 13-15, with the School of Missions. Societies with *more than twenty-five members* may have an additional delegate for each additional twenty-five members, or major fraction thereof, provided that no society has more than four delegates.

Each society should elect its delegates immediately. Send the name, address and local society of each delegate to the state President, so they may be elected by their State Conference. Alternates may also be elected. Do not select officers of the Woman's Convention, or of the State Conference or holders of Life Membership certificates, for they are entitled to vote at the Convention anyhow. Try to select persons who can attend the sessions of the Convention and vote. Conference Presidents are: Valley of Virginia—Miss Verdie Showalter, Route 4, Harrisonburg, Va.; Eastern Virginia—Mrs. R. L. House, 3206 Grove Avenue, Richmond, Va.; North Carolina—Mrs. F. C. Lester, 840 Sunset Avenue, Asheboro, N. C.

* * * *

School of Missions and Woman's Convention, June 13-15, Elon College, N. C.

WORK WITH CHILDREN.

(Continued from page 7.)

nothing in the world more interesting than people, and there are no people more interesting and wonderful than children. We are their leaders—their examples—their lights to follow. Let us try to be lights that really shine in the darkness—let us help the children to be followers of our Lord Jesus Christ, because in the heart of a child is the promise of God for a better world—for the Kingdom of God.

News of Elon College

By PRESIDENT L. E. SMITH

ELON COLLEGE COMMENCEMENT.

The fifty-ninth annual commencement of Elon College will be held May 28, 29 and 30. The usual commencement exercises will be conducted for the entire period. Saturday will be Alumni Day. The program for the day will begin with Class Day Exercises by the senior class in Whitely Auditorium at 10:30 a. m. The corner stone for the new gymnasium will be laid at high noon, 12 o'clock. The Grand Lodge of North Carolina, A. F. and A. M. has been invited to lay the corner stone using the beautiful masonic ceremonies. This is fitting since the corner stone for the five buildings erected in 1923 were laid by Masonic Order and bear the proper emblems. Following the laying of the corner stone exercises a picnic lunch will be served on the campus for faculty, students and visitors. These are enjoyable annual occasions and are looked forward to by many alumni and friends. There will be a business meeting of the Alumni Association at 3:00 p. m. At 6 o'clock President and Mrs. L. E. Smith will hold a reception on the campus, weather permitting, with the graduating class and the reunion classes serving as honor guests. The alumni banquet will be held at 7 o'clock. J. Hinton Rountree, the retiring president, will preside. Dr. David W. Shepherd of Atlanta, Georgia, will be the orator for the occasion. The outstanding alumnus for the year will receive an award on this occasion. This should be a very interesting and a profitable day for all who are interested in Elon College.

Sunday will be baccalaureate day. The senior class numbers 120—111 of whom are supposed to complete requirements for graduation in May. The remainder will complete requirements in Summer School and will receive their diplomas at Commencement 1950. This is by far the largest graduating class in the history of the institution, which indicates the growth of the college. Dr. Harold A. Bosley, Dean of Divinity School, Duke University, will preach the sermon. The service will be held in the Auditorium at 11:30 a. m. The lateness of the hour will permit friends from surrounding churches and com-

munities to attend their service and come for this hour of worship. Students of the Music Department will give recitals in the afternoon at 4 o'clock. The Elon College Singers will present the Faure Requiem at 8 o'clock in the evening. This is always a most enjoyable occasion and

THE BOARD PROVIDES LEADERSHIP TRAINING.

By REV. R. L. HOUSE.

The Division of Leadership Training has a representative personnel and is endeavoring to promote a Conventionwide program of leadership training. Efforts are being made to ascertain the churches and areas in



MR. HOUSE.

which no provision for leadership training is made. Wherever schools are needed and desired, assistance will be given in their setting-up, and especially in the selection and provision of the faculty. We have hardly scratched the surface in this great field. The number of qualified teachers should be multiplied in every conference. A premium is placed on area schools, such as those held recently in Eastern Virginia, although there is nothing to prohibit a local church from having its own training school. An interdenominational school was held recently in Lynchburg and one is being held currently in Richmond. In all possible ways let us strengthen and advance the cause of Christ through leadership training. This should be a banner year!

many friends will want to take advantage of it.

Monday will be graduation day. Lt. Governor of North Carolina, the Honorable Pat Taylor, will deliver the baccalaureate address. He will be presented by Honorable Thad Eure, Secretary of State. Governor Kerr Scott of North Carolina will be present and receive the honorary degree of Doctor of Laws. The Rev. Clyde Foushee will receive the honorary degree of Doctor of Divinity and will present the Bibles to the members of the graduating class.

The Board of Trustees will meet at 9:30 in the morning and will attend the exercises in the chapel which begin at 10:30 a. m. The Board will reassemble at 2 o'clock for the transaction of business.

The Board of Trustees, faculty and students jointly issue a cordial invitation to all to attend the exercises of the 59th commencement of the college.

APPORTIONMENT GIVING.

Individual members of the church and friends of the college contribute to the college directly for the purpose of buildings and endowment. The college no longer looks to these sources for contributions to help meet current expenses. It does however look directly to our Sunday schools and churches for support of its current program. Students' tuitions and fees go a long way toward meeting the financial obligations of the college, however, they do not fully or completely meet these obligations. The church of the Southern Convention is the college's only recourse in securing money to prevent a deficit in current obligations. When you look at the reports of last week and this week, one for \$40.00 and the other for \$61.00, you realize how inadequate this support is. No reflection on the Sunday schools and churches that contributed but the appeal is made to the ones that did not contribute. Your contributions would help your college and make it possible for it to operate in balance. The college is most appreciative of every assistance given.

Previously reported \$230.21

Week Ending April 15, 1949.

Western N. C. Conference:
Liberty 40.00

Week Ending April 21, 1949.

Eastern N. C. Conference:
Oak Level 31.00
Va. Valley Conference:
Bethlehem S. S. 30.13

Total \$ 101.13

Grand Total \$231.34

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

DEAR LITTLE FOLK:

I wonder if some of you are sick in bed or have met with an accident lately? The little boy in our family had a fall on Good Friday which broke the bones in his ankle and we have been spending time in bed and learning to manipulate crutches. I haven't thought too much about entertaining sick folks but now I am learning! Here are some ideas you might like for a day in bed. I hope it won't be for more than a day or two:

Fish.—Cut several fish from cardboard. Any shape will do. Mark the eyes on both sides with crayon, and their fins, too. Then punch a hole where the mouth should be. Get a small stick and tie on a string and at the end tie a bent pin. Now, lay your fish on the floor by the bed and see how many you can hook with your pin. It's fun.

A puzzle.—Find a pretty colored picture in a magazine or from a calendar. Paste it on a piece of cardboard and when it is dry—do take care to get it smoothed well—cut it in zig-zag pieces and you will have a puzzle.

If your mother is the "messy" kind and will let you have finger paints in bed you will really like this recipe. If you aren't sick you can enjoy it, too.

- ½ cup starch.
- ¼ cup cold water.
- 1½ cups boiling water.
- ½ cup soap flakes (not grains).
- 1 tablespoon glycerin.

Mix into a paste and cook until glossy. Then add vegetable dye or dry water colors for coloring. Then you dip your fingers in and smear or paint on paper all the designs you like.

Another interesting recipe is for rolling and cutting. This is an uncooked dough and may be used as clay.

- 4 cups flour.
- 1 cup salt.
- Water to make dough.
- Color if desire.

This will keep if wrapped in a moist cloth and makes a sticky affair for pounding and pulling into shapes. Use cookie cutters on it, too.

Recently I went to see an exhibit of art work done by students of grammar and high schools in the Southern States. I saw several from High

Point and Greensboro in North Carolina. One was a piece of printed material made from a flour sack. The pattern was made on an Irish potato and printed on the cloth. It was lovely. The most unusual piece was a wall hanging made by a boy in Warwick County, Va. He sewed jeans, shirt, buttons on a piece of cloth to make his picture. It was a crabbing scene, with his boy in jeans holding a crab net. It was clever and very original. There were finger paintings, water colors and crayon designs. I wish I could see some of the things you draw and make.

P. S.: Please wear an apron and spread newspapers when you finger paint and work cold water dough. It is necessary!

CHILDREN NEED UNDERSTANDING.

By HELEN GREGG LOUDON.

Issued by the National Kindergarten Association.

"I believe children are frequently given an inferiority complex because pressures and demands are imposed on them that are too heavy. Everything in life moves in its own time. If you allow maturity and personality to develop naturally, youngsters will not feel the necessity for 'showing off,' " a mother, whose husband is a child psychologist, recently philosophized in the presence of a small group of parents and educators.

"I think you're right," Ailsa, the mother of an exuberant young daughter, answered as she continued her knitting. "Last night we had callers and I kept insisting that Betty should be more quiet as she played with her chum. I later suggested, 'Dear, I wish you could cultivate more poise. Please be a little lady.' Now I'm beginning to see your point of view. Happy is the child whose family accepts him as he is."

"We must accept the evolutionary processes—the growing principle," pretty Stacie Ketring, who is working for her Master's degree in euthenics, spoke up. "A lovely lily grows slowly from a small bulb; it doesn't come out of the ground full-blown. We wouldn't stand over the green shoot with a magnifying glass expecting to

see the blossoms, for we know the little plant must bloom in its own way and time. It's the same with children. They ought not to be made to feel self-conscious, as a result of being critically watched. Should not many faults be overlooked or weeded out with a light touch?"

"How interesting!" the youngest mother present spoke up. "There is danger of making children into small robots. 'Let me see—Mother wants me to do it this way,' they may say to themselves. This shows a growing feeling of personal inadequacy. Do you believe in encouraging youngsters to mature as their own hearts, brains and personalities dictate?" she asked Stacie, knowing of her valuable teaching experience.

"To a certain degree," Stacie answered, her blue eyes showing her interest in the subject. "One of the most gracious women I know charms everybody by never being anyone but herself. I believe children, too, should be allowed to be natural and spontaneous. Many parents teach the fundamentals of behavior principally by example."

Then a mother, who is also a grandmother and is now bringing up a second generation of children, gave us the steady thought that we needed. "I'm glad," she began, "that Stacie said, 'To a certain degree.' As all of you know, Froebel tells us to 'live with our children,' and to be successful in child-raising there is no other way. Children are as lovely and refreshing as flowers, but unlike flowers their evolutionary processes are affected by the actions of their neighbors. If Mary, child who has lacked a close understanding companionship with her parents, meets and becomes deeply interested in—to the extent of copying—another girl, Laura, who has formed most undesirable behavior patterns, it will not be for Mary's good for her parents to accept her in her new role. Yet it will not do much good to say, 'Please be a little lady.' The unfortunate influence must be counteracted by affectionate understanding and true friendship on the part of Mother and Father. Even when there is no definite disturbing element, like Laura, there are too many casual faults in the best of environments to expect that children's reactions will always be acceptable."

"We have much food for thought," the youngest mother said reflectively. "We parents must be capable of adjustment, constantly learning with our children."

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Associates*.

THE BOARD OF CHRISTIAN EDUCATION WORKS WITH YOUTH.

By REV. KENNETH D. REGISTER.

Apparently today is the most difficult time in the Christian era to offer the youth of our church an adequate program that will catch their interest and stir up within them a passion for the things of the Kingdom. This does not mean, of course, that the youth programs in our churches today are not as well planned and prayerfully prepared as they were in the past, but it means rather that the best planned programs of the past are not good enough for today. I mean by this that the church has failed to keep up with the times in many respects and outside interests have just about won the day. This is not the case with all our churches, but it will hold true in the majority of them.

At the last meeting of the Board of Christian Education the work of the Board was divided into five divisions. Young People's Work to which I was named chairman, is one of these divisions.

Plans for this division are now under way to select several of our key young people's workers to work with the chairman in trying to work out a system whereby we may be of some help to the young people of our Convention. It is our hope that we will be able to work with and through every young people's group in the Convention whether it be through the Pilgrim Fellowship, a Sunday School class or what have you. We want to stay in frequent contact with our young people trying to help them and in so doing hoping they will help us.

I would like to have the names and addresses of all the District, Conference and Convention young people's leaders that we may be able to contact you by mail and confer with you personally. I would like to hear about what you are doing in your group now and what you plan to do in the future. Why not send in a news item from your group to THE SUN that it may be published for all to see? You may think that others don't care what you are doing or going to do, but you are mistaken. Others are keenly interested in what you are doing and they would like to know about it.

Some of the aims of this division are: to examine available literature that may be usable in your work; to try to put within your reach the best materials that can be had for your young people's work; to work with the Field Director in planning young people's packets for Pilgrim Fellowship groups; to try to revive the idea of an active group offering their services to churches which have no active group this helping them to get going themselves; to work closely with the



REV. KENNETH D. REGISTER.

E. & R. groups that we may be better acquainted; to work with the summer camp and conference committees; to help in placing Student Summer Service Workers and to be of any other service we possibly can.

This will not be a dictatorial committee—not in the least. Our most sincere desire is that we may be fellow planners and workers together. The success of this division will depend to a great extent on your co-operation and helpfulness.

We are not prepared at present to offer any concrete suggestions for your consideration, but we hope to be able to do just that in the near future. Watch THE SUN and the mail for further word from us. Contact us through your conference presidents when possible for we hope to be in touch with them more frequently than with the local leaders. However, any helpful hints, suggestions or worthwhile projects that you would like to share with others, pass them on to us.

We still have faith in the church and in her young people who give her the necessary spark of adventure that keeps her on the go. We believe that the church can cope with anything the world has to offer. In fact, we believe that we can carry the inside outside so thoroughly and convincingly that there will be no outside for the inside will have swallowed it up. Thus the Kingdom of God will be brought to pass. And you young people are the ones we are counting on to do it. Sure, the world has thousands of attractions to offer which tempt us to lean their way, but if we really want to and will get in there and try, we can have a youth program in our churches that you would not want to miss for anything.

Our youth have not lost the zeal for Christian living. They are simply demanding a big order from the church which, if the church does not deliver, outside interests will. Youth doesn't want a hand-out. They want a chance to invest their lives in something that will pay the highest interest possible.

Yes, we must wake up to the fact that the age-long battle between good and evil is still raging and the good will still have to do evil one better or evil will rule the day. Victory for the cause of Christ will come as the youth of our church win it, and we believe that they will not fail us now!

EASTERN CAROLINA.

The Eastern North Carolina Young People's Conference, held at the Amelia Church near Clayton on Sunday afternoon and night, March 13, was a great success. The churches of the area were well represented (double the number at their first rally held last October), with a fine group of ministers present, a good program and fine fellowship. Rev. Bernard V. Munger of Chapel Hill gave the address in the evening. Fuller's Chapel, with 29 delegates, was the largest visiting delegation. Marvin Dickens of Wake Chapel presided over the sessions.

The young people at Amelia bought a bus this fall to bring children to Sunday school. Hilda Gray Johnson, Secretary of the Conference, is a member of this group.

Fine reports were made by the Commission Chairmen, Doris Grissom, Ann Rothgeb, J. Lee Lassiter, Jr. and Joan Powell.

Timothy Chang was a special guest at the meeting.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE CLASH WITH RELIGIOUS AUTHORITY.

LESSON VI—MAY 8, 1949.

MEMORY SELECTION: *He taught them as one who had authority; and not as their scribes.*—Matthew 7:29.

LESSON: Mary 11:27-12:44.

DEVOTIONAL READING: Mark 12:1-12.

As One Who Had Authority.

When Jesus had finished what we call the Sermon on the Mount, the people were astonished at His doctrine, for He taught them as one who had authority, and not as the scribes. Even the common people recognized a note of authority in His voice and message. This does not mean that He blared forth His message—it was probably spoken quietly. But His words carried conviction and authority. People detected it and stood in amazement before it. The scribes spoke at second hand; Jesus spoke directly from God.

Whence Cometh This Authority?

Yes, the common people recognized the authority of Jesus. But the learned scribes and the chief priests did not recognize it. Or rather they recognized it, but questioned it. They came to Him and asked, "By what authority doest thou these things? or who gave thee this authority to do these things?" Here was an itinerant Galilee carpenter going about teaching and preaching and He had never been ordained, He had never gone to the seminary, He had never been sanctioned by them. What right had He to teach and to preach? But worse still, He had invaded the sacred precincts of the Temple in which they held vested interests and special privileges, and through which they were waxing rich and powerful, and He had had the audacity to overturn the tables of the money-changers and to drive out the animals. "Come on, young fellow, and show us your credentials. Show us your badge of authority." It should be said in passing that these religious leaders never would have paid any attention to Jesus if He had not threatened their vested interests and their special privileges. But when His words and His works threatened to invade their area they rose up in wrath and finally did Him to death. Thus, it was, is now,

and evermore shall be. Talk about the ideals and principles of Jesus in a general way and nobody will become much excited or concerned. But when they are applied to specific areas of life, when they cut across special privilege or when they interfere with the ringing of the cash register, then something happens.

One Guess As To His Authority.

Jesus was a spiritual genius. In reply to the question of the scribes and the chief priests, Jesus asked them a question. "The baptism of John, was it from heaven or from men?" These guys had stuck their necks out a long way. Suppose they said "from heaven" then looking them directly in the eyes the Master would have said, "Well why didn't you believe him, and obey him?" But suppose they said "of men"? That had them just the same, for the people knew that John the Baptist had divine credentials; that he was a man sent from God, and they would have stirred up a hornet's nest sure enough. So they meekly said they did not know. "Well," said Jesus, "I am not going to tell you by what authority I do these things."

Putting the Master on the Spot.

Religious prejudice like politics, makes strange bed-fellows. Here were the Pharisees and the Herodians ganging up on Jesus in an effort to get Him in trouble with Rome. They had nothing in common except a hatred and fear of Jesus. They asked Him whether it was lawful to give tribute to Rome or not. That question packed dynamite or atomic energy. Suppose Jesus had said "No." They would immediately have reported the matter to Rome, for He was revolting against Rome and Rome brooked no disobedience. Suppose He said "Yes." The Jewish people, bitter against Roman rule, would have vented their wrath upon Him. His opponents knew all this and they thought they had Jesus in a trap. But again the Master showed His spiritual genius by asking for a coin and calling attention to the image and the superscription. Then He said, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." Man has a dual obligation. If he lives under govern-

ment and enjoys the privileges and protection of government he ought to support the government. But man also has obligations to God. No man has discharged his obligations in life if he is simply a good citizen. He is to render unto God the things that are God's. And loyalty to God comes before loyalty to one's country.

The Sixty-Four Dollar Question.

These fellows did not seem to know when they were licked. So a scribe came to Jesus asking Him which was the first or the greatest of the commandments. That was the sixty-four dollar question. There were hundreds of laws and commandments in the books of the law. How could one be singled out as the first or the greatest law! But without a moment's hesitation Jesus answered, "The first commandment or law is, love God with all one's soul and mind and strength and heart." This law had been lost in the shuffle through the years and probably did not rate as high with the scribes as some laws about sacrifice or petty rules of keeping the Sabbath. Jesus brings it out, brushes it off and sets it at the very top of the long list of laws. Love God first and keep Him first—that is the first and the greatest commandment.

The second is like unto it—love your neighbor as yourself. There are no greater commandments than these, said Jesus. And the scribe recognized it and readily admitted it. He saw that these laws were far more important than burnt offerings and sacrifices, and forthwith said so. He had gone a long way, but he had not gone far enough. Jesus himself said that He was not far from the kingdom of God. Close, very close, but not in. That miss was as good as a mile. It is not enough to give mental assent to the teachings of Jesus; one must receive them into his heart and obey them. It is not enough to know about Jesus; one must yield oneself to Him.

No More Questions.

"And no man after that durst ask him any question." Reverently it might be said that Jesus knew all the answers. So far as His critics and enemies were concerned, He had adroitly turned their questions upon them and had thoroughly routed them in these battles of wit. The unfortunate thing about the whole thing is that for the most part these people were not sincere. Like many people today their real problem was not an intellectual difficulty but a moral weakness. They knew better than they were willing to do.

**CONGREGATIONAL CHRISTIANS IN
DUKE DIVINITY SCHOOL.****TIMOTHY CHANG.**

Born May 30, 1925, Timothy is the son of Cheng Yao Chang of Shaowu (Fukien), China. He attended Fukiensien Christian University, from which he graduated with the B. Sc. degree in Agricultural Economics in 1946. For the highest academic record in his class, he received the Shr De Tang Scholarship. For two years thereafter (1946-48) he taught chemistry in Shaowu High School. Meanwhile he led Bible classes and engaged in other forms of Christian service. In 1947 he was president of the Young Adult Fellowship at Shaowu. In the fall of 1948 he began work in Duke Divinity School. After graduation he hopes to join his sponsor, Richard Jackson, in full-time Christian service in Shaowu. Timothy has many warm friends at Duke. He gives promise of being an excellent religious leader.

EARL THOMPSON FARRELL.

Earl, the son of Mr. and Mrs. H. W. Farrell, was born in Pittsboro on October 11, 1921, and in due season became a member of Hank's Chapel. After graduating from Pittsboro High School, he attended Elon College, from which he received the A. B. degree in 1944. Earl entered Duke Divinity School in the fall of 1944, and also, at the same time, assumed the pastorate at Haw River, where he and Mrs. Farrell make their residence. He has now accepted a pastorate in the Eastern Virginia Conference. Like others with a major pastorate, he can carry only a partial course in the Divinity School.

JOHNSON LINWOOD GRIFFIN.

A native of Virginia, Johnson was born in Nansemond County on May 16, 1919. He became active in the membership of the Oakland Church. After finishing at Chuckatuck High School, he entered Elon College, from which he received the A. B. degree in 1943. In connection with his study there he served as pastor of Berea Church, Altamahaw. In September, 1943, he entered Duke Divinity School and accepted a call to Chapel Hill, but within a few months became an Army chaplain and saw active service in the Philippines (Luzon) with the 43rd Infantry Division. Upon the close of the War he joined the Occupation Forces at Sendai, Japan. Discharged in 1946, he re-entered Duke Divinity School in February 1947. He expects to receive the B. D. degree from Duke in June 1949. Since Feb-

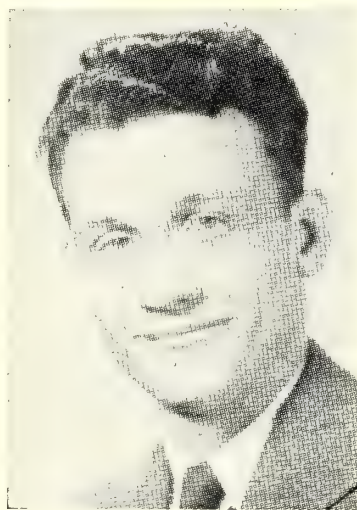
ruary of this year he has been pastor at Bay View Church in Norfolk, Va.

WALSTEIN WELCH SNYDER.

A native of Virginia, Walstein was born at Elkton, April 30, 1923. He received the A. B. degree from Elon College in May, 1945. Since March 1942 he has acted as pastor of various churches in North Carolina. In 1943 he was ordained an elder in the North Carolina and Virginia Conference.

MALCHUS VICTOR WELCH.

The son of Mr. and Mrs. D. S. Welch, Malchus was born at Graham, North Carolina, February 14, 1916. In 1947 he received the A. B. degree from Elon College. His present residence is at Elon and he serves

**REV. M. V. WELCH.**

churches in that general area while engaged in study at Duke. In June 1947 he was ordained an Elder in the North Carolina and Virginia Conference.

ALLEN LAFAYETTE HURDLE.

The son of Mr. and Mrs. John Hurdle, Allen was born September 25, 1920, in Alamance County, North Carolina. From August 1942 until his medical discharge in October 1943, he served as a private in the 182nd Infantry in the Pacific. Later he received the A. B. degree from Elon College in 1947. In June 1947 he was ordained an Elder in the North Carolina and Virginia Conference. After some study in Yale Divinity School, he transferred to Duke Divinity School. At the present time he is living in Burlington and serving a pastorate in that area.

FRED PAGE REGISTER.

Fred is the son of Mr. and Mrs. J. H. Register of Sanford, North Carolina. He was born in Lee County, North Carolina, September 24, 1925. In 1947 he received the A. B. degree

from Elon College. During his college career he held many extra-curricular positions, including captain of the varsity basketball team and president of the Student Body. He was ordained an Elder in June 1947 in the Western North Carolina Conference. Currently he is serving as pastor of two Carolina churches.

ROBERT THOMSON WOODRUFF, JR.

Robert, a native of New England, was born at Swampscott, Massachusetts, December 5, 1912. Between 1933 and 1935 he attended the University of North Carolina, and then entered Carson-Newman College, from which he received the A. B. degree in 1948. Previous to entering the North Carolina and Virginia Conference he served as pastor in several churches in Tennessee.

WILLIAM POOLE SMITH.

William, a native of North Carolina, was born in Burlington, N. C., on May 29, 1926. He was educated at Wake Forest College, from which he graduated with the A. B. degree in 1946. Mr. Smith made a distinguished record at Wake Forest, in recognition of which he was awarded Phi Beta Kappa. Although reared a Baptist, Mr. Smith recently transferred his membership to the Congregational Christian Church and is now a licentiate in the North Carolina and Virginia Conference.

ERNEST CHARLES KLEIN.

(Not in picture.)

Charles, a native of Alabama, was born at Cullman, June 8, 1924. Following his attendance at St. Bernard Junior College, Cullman, he entered Franklin and Marshall College (Pa.), from which he is scheduled to receive the A. B. degree next June. His graduation there was delayed by the fact that he became a member of the Armed Forces July 15, 1944, and served overseas until July 27, 1945. When discharged from the Army, he was a staff sergeant.

* * * *

Taken as a whole, these men are making acceptable records in their Divinity School work, and there is evidence that they will all make worthy Christian ministers.

Congregational Christians are greatly indebted to Duke Divinity School, without which it is likely that a considerable number of our young ministers would not be able to complete their graduate professional education. Since our ministerial students, like those of other denominations, must in most cases finance them-

(Continued on page 14.)

The Orphanage

DEAR FRIENDS:

Easter, the great harbinger of new life, hope and happiness, has come and gone, leaving signs of joy and happiness all around. This letter is to thank all of you personally and collectively, for making it such a happy season for the children.

First of all, the women from the various societies, Sunday school classes, and individually, really outdid themselves in dressing up our big family. There were men involved in this procedure, too. They cannot be unthanked either. All the clothes, coats, suits, dresses, etc., for the girls and the coats, sweaters, and suits for the boys were really wonderful. There were checks to take care of extras, like shoes. Then there were classes and individuals who bought complete outfits for various children. All of your responses to the cry for need were so generous that excitement and happiness were to be seen everywhere.

To those of you who provided parties and egg hunts we are most grateful. Easter wouldn't have been Easter without the sharing of fun.

You will be interested in knowing that twenty of the children were entertained in homes during the Easter Season. Some of them visited relatives while others went to see friends.

Since there is only one letter a week it seems that one wish just must be slipped in with all of our appreciation for what you have already done. While nosing around the three buildings, I failed to see a single daily newspaper. In this day and time the smart boy or girl just must know what is happening in the world about them. How can they know if they never see a newspaper? This just must be corrected somehow!

Next time there is going to be an article on "The Baby Home." It isn't going to be a "thank you" article either. But be sure to read it.

IRIS L. HOLT McEWEN,
Member, Board of Trustees.

REPORT FOR APRIL 21, 1949.

Sunday School Monthly Offerings.

Amount brought forward	\$2,879.97
Eastern N. C. Conference:	
O'Kelly's Chapel S. S.	
(Easter gift)	\$ 10.00
Wake Chapel S. S.	34.80
	44.80
Eastern Va. Conference:	
Oak Grove S. S. (Easter gift) ...	8.35
Western N. C. Conference:	
Shady Grove	2.00

Va. Valley Conference:	
Antioch S. S.	\$ 12.00
Linville	14.53
	26.53
Total this week from churches	\$ 81.68

Total this year from churches \$2,961.65

Special Offerings.

Amount brought forward	\$5,830.81
Mrs. Leigh, children	\$ 38.99
Cash	2.75
Interest, Arch loan	50.00
Nat'l Bank of Burlington	27.00
Sale of eggs	.90
Junior Missionary Society of Holland Church	8.50
Children's Missionary Society, Mt. Auburn	10.70
Liberty (Va.) M. S.	10.00
Spring Hill Ladies Aid ..	5.00
Lowell (Ala.) Ladies Missionary Society	10.00
Congregational Christian Church, Winter Park, Florida	32.55
First, Newport News, Memorial to C. D. Johnston	10.00
Bethel (N. C. & Va.) M. S., for Rachel W.'s shoes	3.00
Ella Grimes Bible Class of Portsmouth (First), for Janet Beer's shoes	5.00
Wake Chapel Missionary Society for Betty Proctor's shoes	5.00
Woman's Guild, Portsmouth (First), for Dolly Hutchen's shoes	5.00
Reliable Bible Class, Portsmouth (First), for Helen Cooke's shoes	5.00
Burton's Grove Missionary Society, for Ruth Ridge's shoes	5.00
Bethlehem (Va.) Missionary Society, for Cecelia Wilson	5.00
Auburn Missionary Society, for Patsy A.	10.00

Maude Hedley Bible Class (Rosemont Church), for Angeline Haith	10.00
Friendship Bible Class (Christian Temple) for girls' Washington trip ..	25.00
Young People (Isle of Wight) for girls' Washington trip	5.00
Mrs. M. C. Faucette	5.00
	294.39
Total this year from Special Offerings	\$6,125.20
Grand total for the week ..	\$ 376.07
Grand total for the year ..	\$9,036.85

DIVINITY STUDENTS AT DUKE.

(Continued from page 13.)

selves, it is fortunate that Duke is located in the heart of the churches of the Southern Convention. Almost all of those attending Duke are also in charge of pastorates in this region. The new curriculum that will be introduced next fall will make it easier for men holding churches since it will give them a longer week-end away from the Divinity School.

As in the case of other denominations, Congregational Christians attending the Divinity School have their full tuition remitted. Because of this indirect financial aid, and owing to the fact that the churches of this immediate region are in need of pastors, any reasonably capable young minister of our Church in the South should be able to get a full theological education. Superintendent Scott is generously assisting those who wish to serve churches in this area while attending Duke Divinity School.

H. SHELTON SMITH.

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EDITORIAL.

(Continued from page 4.)

knocked at the doors of their churches seeking vocation, have found the doors not opened except in a rather niggardly fashion."

Yet both reports acknowledge the vast amount of work which women pour into church life. Without the aid of women, the American report declares, "the great far-flung missionary work of the American churches would have been impossible." A pastorless congregation from far western U. S. reports that "the women even hauled the stones used in building the basement of the church and do all the janitor work except making fires."

The two-year study was undertaken by the World Council of Churches under the direction of Mrs. S. M. Cavert of the United States and includes reports from ecumenical women's committees in 58 countries throughout the world. Among those contributing to the report was Miss C. M. van Wijk, former president of the World's YWCA and Mrs. Geoffrey Fisher, wife of the Archbishop of Canterbury.

The report of American women on their participation in church life has been separately published under the auspices of the Federal Council of Churches by the Friendship Press.

An international women's conference held in Baarn, Holland, last year has strongly urged that churches "must make women feel that their services are really wanted and that when offered they will be fully and adequately used." The world report asserts that "the crying need in all quarters is for more and better training." Those who have studied the problem are reported by the American research group, under the leadership of Miss Inez Cavert of the Federal Council, to feel that the church should take responsibility for training women and that seminaries should encourage more women students.

The American report also revealed a wide disparity of views among the 110 denominational bodies questioned. The so-called "free church" group of denominations, including Friends, the Congregationalists, the Baptists, the Evangelical and Reformed Church and the Methodists, felt, in large majority, that women should be given a place of leadership in all church activities. A few church bodies, including the Lutheran Augustana Synod, the Protestant Episcopal Church, the Southern Presbyterian and the Re-

formed Church in America, contained sizeable minorities of opinion which claimed that running the church was a "man's job."

Scoring the "superstitions and taboos . . . fogs and miasmas" which obscure the relations of women to society as a whole, the world report declares that "sex is not a deplorable monopoly of women." The American report points out that Christ, in his ministry on earth, "practiced the principle of equality of the sexes in spiritual matters." The report considers that Paul's attitude of women may have been due to the special situation in Corinth. Readers are also reminded of Paul's statement that "there can be no male and female" in Christ.

The question of the ordination of women for the ministry drew its full share of attention in both reports. Martin Luther is quoted as saying that, "If it should come to pass that there is no man, a woman might get up and well preach to the others if she has the ability to do so." The sentiment is echoed by a modern theologian. "If a woman has something worth saying, she has as much right to speak as a man."

The American report cites many instances where "there is no man," and a woman minister took over the leadership of a congregation with outstanding results. One of these women, Mrs. Josephine Huffer, a widow with three children, took the pastorate of a church of 75 members in 1924 in Indiana. The congregation now numbers over 500 and has a church plant valued at \$90,000, free of debt.

The world report considered the question of women ministry "so burning" that they suggested that the World Council of Churches conduct a "full ecumenical inquiry into the spiritual, biblical, theological and practical questions involved." To carry forward the international study of the place of women in church life, the World Council of Churches is now setting up a department to issue a more extensive report on the survey, and to plan further action.

BOARD OF CHRISTIAN EDUCATION AT WORK.

(Continued from page 5.)

only had six people working. How could we do it? The month of June is already very crowded. *We cannot furnish Student Summer Service workers before June 19.* We want to

try, in every case, for the worker to be at your church the Sunday before the school begins on Monday so that he can meet the other workers, get acquainted with the church building and meet with those who are to help run the school. That will give you a much better school. Many churches, if they are to have help in leadership, must have their schools in July and in August. Each church must do its own promotion of interest—well in advance. Please send us your needs at the earliest possible moment and we shall do our best to meet them.

Personnel of the Board.

The Board of Christian Education of the Southern Convention consists of ten members: Drs. L. E. Smith, H. Shelton Smith, Mrs. W. E. Wisseman, Mrs. J. D. Strader, Mrs. W. J. Andes, Reverends Bernard V. Munger, Robert L. House, Kenneth D. Register, John L. Gwin and Jesse H. Dollar.

In planning for the development of the work of the Board, a great number of members have been co-opted in setting up the divisions of work, which are as follows:

Children's Division—Mrs. W. J. Andes, Chairman; Miss Dorothy Foltz, Mrs. W. E. Wisseman, Mrs. Orva Brown, Mrs. E. H. Setvenson.

Young People's Division—Rev. Kenneth Register, Chairman; Rev. W. J. Andes, Mrs. Katherine Andes, Rev. S. E. Madren, Drs. H. S. Harcastle and F. C. Lester.

Higher Education Division—Mrs. W. E. Wisseman, Chairman; Drs. L. E. Smith (ex officio), Ferris Reynolds, Stanley C. Harrell, F. C. Lester, Mrs. J. D. Strader. (The young people's representative elected could not serve.)

Adult Division—Rev. John L. Gwin, Chairman; Charles E. Heath, Jr., Mrs. W. B. Williams, Mrs. Parke Brinkley, Rev. Herbert G. Council and Hon. Mills E. Godwin.

Leadership Training Division—Rev. Robert Lee House, Chairman; Revs. C. Carl Dollar, Ferris Reynolds, W. Walter Hall and Mr. Roy Larrick.

All these divisions have had one or more meetings and are doing a splendid job. We believe that the most effective work we have ever experienced is well on its way. But remember, *you* must do your part in the total program. Study their reports which appear in this issue.

Resolutions Concerning The Christian Sun*

1. That we reaffirm our appreciation of the long and useful service of The Christian Sun among our church constituency; that we express our confidence in the indispensable service it can and will render in the coming years for the promotion of the enterprises of our church and for the welfare of our constituency; that we believe confidently in the ability and willingness of our church constituency to support The Christian Sun adequately.
2. That we commend the Editor, Managing Editor and others responsible for the publication of The Christian Sun for their untiring efforts in the discharge of their duties.
3. That the Board of Publications, with the Editor, Managing Editor and Convention Office, study and put into effect at their discretion the constructive suggestions contained in the report of the special committee on ways and means of improving the quality of The Christian Sun.
4. That The Christian Sun be continued as a 16-page weekly publication.
5. That the subscription price remain at \$2.00 per year for single subscriptions; that present discount to organizations of 10% for renewals and 20% for new subscriptions be continued.
6. That the Board of Publications and a special committee appointed by the Executive Board be charged with the responsibility of obtaining One Hundred Christian Sun Sustaining Memberships of \$10.00 per year to help give perpetuity to The Christian Sun.
7. That the subscription goal for The Christian Sun be set at 5,000, and the Convention Office, with the cooperation of the convention and conference officials, pastors, churches, laymen's groups, and women's societies, promote a subscription campaign in keeping with the resolution from the Valley Central Conference: "That a list of at least 2,500 laymen of our churches, who do not subscribe to The Christian Sun, be obtained, and that these laymen be appealed to by letter and in person to subscribe for The Christian Sun at the present subscription price of two dollars. That this conference go on record as approving this plan and pledge its full cooperation."
8. That the Board of Publications, with the Editor, the Managing Editor and the Convention Superintendent constitute a committee to seek to supplement the income of The Christian Sun by obtaining suitable paid advertisements.

*Adopted by the Board of Publications and the Executive Board of the Southern Convention in session at Elon College, April 20, 1949.

HISTORICAL SOCIETY. 1956.

1844 - Over a Century of Service to the Denomination - 1949

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CI.

RICHMOND, VA., THURSDAY MAY 5, 1949.

NUMBER 18

FAITH is a Family Affair . . .



"I pray the Lord my soul to keep"

Whatever our creed or language, we have all felt the impulse to pray. We may worship in various forms . . . we may call our God by various names . . . but, somehow, most of us express our faith in a Higher Power. When our loved ones are spared, we give thanks. At times of confusion or danger we call for guidance. When confronted by a mighty mountain, or the perfection of a tiny snowflake, we are awed by the wonder of life. We teach our children our faith, so that they will not be alone as they face the world.

Faith is not just for holy days. Faith is for every day . . . at work, at play, in the quiet times the family has together.

We need faith—and never so desperately as today. The world is filled with voices of confusion. It is easy to feel helpless and alone. But faith in a Power outside ourselves can be a bedrock of family unity—a shield for family happiness.

A return to faith can give men and women a broader view of life—

a sense of perspective. Then they are better prepared for the give-and-take of family living. . . . The family united in faith has a lasting bond.

The home atmosphere is far different when a family stops trying to walk alone, when it sees its place in the bigger scheme of things. It works together for the things it can control—and trusts its God for guidance in problems beyond its control. Such a family can't help feeling closer together, more sure of itself, happier!

News Flashes

The Annual Homecoming services were held at Long's Chapel Church on Sunday, May 1. Rev. G. H. Veazey is the pastor of this church.

The Bethlehem Church of the North Carolina and Virginia Conference, Rev. H. E. Crutchfield, pastor, received five new members into the church on Easter Sunday.

Supt. Wm. T. Scott delivered the Homecoming and Memorial Day sermon at the Pleasant Cross Christian Church of the Western North Carolina Conference.

Supt. Wm. T. Scott supplied the pulpit of the Southern Pines Church on Sunday, April 24. Dean D. J. Bowden of Elon College was the guest speaker on Sunday, May 1.

Renew your subscription to THE CHRISTIAN SUN promptly. Encourage others from your church to subscribe to THE SUN. We can help to strengthen our local churches and the Convention by enlisting a larger number of readers to our church paper.

Our Sanford Church, of the Eastern North Carolina Conference, received seventeen new members at Eastertime, twelve coming on confession of faith. Construction on the new educational building and other improvements on the Sanford Church are going forward. Rev. C. Carl Dollar is the pastor of this church.

Rev. Robert Kimball of Ashtabula, Ohio, writes: "I miss being able to attend the Eastern Virginia Ministers Meetings. We have a ministerial group here, but it is not as large. Rev. Wilbur B. Mathews, the minister of the Congregational Church at Conneaut, Ohio, takes THE SUN, and says he enjoys it very much."

Rev. and Mrs. Tucker G. Humphries have moved into the parsonage at Reidsville and Mr. Humphries began his work as the minister of our Reidsville Church on Sunday, April 24. A reception for Rev. and Mrs. Humphries was held in the social rooms of the church, on Saturday night, April 23.

The Rev. R. E. Newton of Luray, Va., recently dedicated in Atlanta,

Ga., a church built to replace one his late father founded. The former church burned. Known as the Center Congregational Christian Church, it was organized in 1890 by the late Rev. Howell E. Newton. Mr. Newton is pastor of the Congregational Christian Church at Leaksville, near Luray.

Rev. Kenneth D. Register reports: "Union (N. C.) received eleven new members during the Lenten Season this year. Nine of these came by confession of faith, and two by letter of transfer. Holy Communion was observed on Thursday evening before Easter and a Good Friday service was held on Friday evening of Holy Week. The Spirit of Christ was vividly evident at both these services and we were richly blessed by them."

THE CHRISTIAN HOME.

"And tell me what have you in your houses? And what is it you guard with fastened doors?"

"Have you peace, the quiet that reveals your power?"

"Have you remembrances, the glimmering arches that span the summits of the mind?"

"Have you beauty, that leads the heart from things fashioned of wood and stone to the holy mountain?"

"Tell me, have you these in your houses?"

"Or have you only comfort, and the lust for comfort, that stealthy thing that enters the house a guest, and then becomes a host, and then a monster?"

—Kahlil Gibran.

Dr. Ralph W. Sockman, pastor of New York's Christ Church and for more than eleven years presiding minister of NBC's "National Radio Pulpit," has been appointed the director of the Hall of Fame for Great Americans, Dr. Harry Woodburn Chase, chancellor of New York University, announced recently. Dr. Sockman succeeds the late Dr. James Rowland Angell in the post. Dr. Sockman, accepting the appointment, said: "In these days when the American tradition needs to be emphasized and interpreted, I feel that the Hall of Fame has tremendous possibilities of public appeal for American youth."

The initial meeting of the recently formed Southeastern Convention of Congregational Christian Churches will be held in Central Church of Atlanta on Saturday and Sunday, May 14 and 15. Delegates will attend from our churches in Kentucky, Tennessee, Alabama and Georgia. Dinner for the delegates will be served at the church on Saturday evening and

Sunday noon. Rooms in Central Church homes for Saturday night will be available. Dr. Stanley U. North, Dr. William F. Frazier and Dr. Fred S. Buschmeyer of New York, and other leaders of our fellowship will be in attendance and give addresses.

PROGRAMS CITED FOR FAMILY WEEK.

The International Council of Religious Education has released conclusions of its third annual poll among Protestants regarding favorite family listening. Top favorites include: "The Adventures of Ozzie and Harriet" (CBS); "The Aldrich Family" (NBC); "The Greatest Story Ever Told" (ABC); "One Man's Family" (NBC); and Pepper Young's Family" (NBC).

These programs will receive citations the week of May 1-8, celebrated as National Family Week. Miss Pearl Rosser, radio education director of the ICRE, announced that the awards will be made from the International Committee on Christian Life. The citations will be signed by Harold E. Stassen, ICRE president; Bishop John S. Stamm, president of the Federal Council of Churches; and Mrs. M. Murdoch MacLeod, executive secretary, United Council of Church Women.

This marks the second year of citation for "The Adventures of Ozzie and Harriett." The others have won the awards for the third straight year.

"We must emphasize spiritual values in family life. It is difficult to think of a stable home which is not undergirded with a deep religious faith—an implicit trust in the wisdom of Divine Providence and the guidance which alone comes from On High."—President Harry Truman.

"The resources of religion are indispensable in meeting the deepest needs of every member in the family. Wise are the parents who recognize that religious faith is a 'family affair' as well as a 'private affair.'"—Helen Reid Kearns and Raymond V. Kearns, Jr., Philadelphia, Pennsylvania.

OUR FRONT PAGE.

The picture on the front page this week is used through the courtesy of the Institute of Life Insurance, 60 East 42nd Street, New York City. It is one of a series issued by the Institute "to help plan for future family happiness."

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

MISSIONARY OFFERINGS.

REPORT FOR MARCH 18-APRIL 28.

Home Missions.

E. N. C. Conference:

Amelia	\$ 4.58
Auburn S. S.	13.70
Chapel Hill (Easter Offering)	25.00
Fullers Chapel	38.00
Hope Mills S. S.	7.88
Liberty (Vance)	88.45
Martha's Chapel (Easter Offering)	5.40
Morrisville	3.65
Mt. Auburn	67.37
New Elam S. S.	5.76
Niagara (Easter Offering)	1.62
Oak Level S. S.	2.00
Piney Plain (Easter Offering)	1.00
Plymouth	6.61
Plymouth (Easter Offering)	3.40
Wake Chapel	8.60

Eastern Va. Conference:

Berea	3.39
Bethlehem (Disputanta)	25.00
Bethlehem (Nans.) S. S.	3.32
Cypress Chapel S. S.	15.00
Damascus S. S.	50.00
Dendron S. S.	2.12
Hopewell (Easter Offering)	8.04
Liberty Spring S. S.	22.65
Mt. Carmel	22.89
Newport News S. S.	12.38
Norfolk, Rosemont	150.00
Portsmouth, First, S. S.	10.52
Spring Hill	5.28
Suffolk S. S.	75.00
Union (Southampton)	22.00

N. C. & Va. Conference:

Bellevue Creek	2.57
Berea	12.00
Bethel S. S.	4.92
Bethlehem S. S.	5.00
Burlington	24.05
Burlington S. S.	103.12
Concord S. S.	6.00
Durham S. S.	17.74
Happy Home S. S.	21.35
Hines Chapel	14.00
Ingram S. S.	6.73
Lebanon	7.25
Liberty	3.75
Long's Chapel	28.67
Lynchburg (Easter Offering)	6.12
New Lebanon S. S.	10.00
Pleasant Grove	7.95
Reidsville	26.20
Zion (Easter Offering)	4.02

W. N. C. Conference:

Big Oak	10.00
Ether S. S.	11.83
Flint Hill (M) S. S.	2.22
Flint Hill (R)	10.00
Hank's Chapel S. S.	20.91
Mt. Pleasant	7.00
Pleasant Cross	2.64
Pleasant Ridge (Easter Offering)	13.40
Pleasant Union	5.00
Shady Grove	2.00
Spoon's Chapel	2.00

Va. Valley Conference:

Antioch	4.86
Bethlehem S. S.	36.13

Beulah	10.00
Dry Run	18.75
Linville	8.18
Mt. Olivet (G) S. S.	7.62
Mt. Olivet (R) S. S.	6.00
New Hope S. S.	1.42
Newport S. S.	9.00
Carroll County parsonage rent	10.00
E. Va. Conference for purchase of property	700.00
Woman's Board:	
General Home Missions	1,000.00
Young People	121.32
Ryder Memorial Hospital	25.00
Franklinton Center	5.00

Total for Home Missions .. \$ 3,072.33

Foreign Missions.

E. N. C. Conference:

Amelia	\$ 4.59
Auburn S. S.	13.70
Chapel Hill (Easter Offering)	25.00
Fuller's Chapel	38.00
Hope Mills S. S.	7.89
Liberty (Vance)	88.45
Morrisville	3.64
Mt. Hermon	2.00
Niagara (Easter Offering)	1.63
New Elam S. S.	5.77
Oak Level S. S.	2.00
Piney Plain (Easter Offering)	1.00
Plymouth	6.61
Plymouth (Easter Offering)	3.40
Wake Chapel S. S.	8.60

Eastern Va. Conference:

Bethlehem (Disputanta)	25.00
Bethlehem (Nansmond)	6.71
Cypress Chapel S. S.	15.00
Dendron S. S.	2.13
Hopewell (Easter Offering)	8.04
Liberty Spring S. S.	2.50
Liberty Spring	20.16
Mt. Carmel	22.89
Newport News S. S.	12.37
Norfolk, Rosemont	150.00
Portsmouth, First, S. S.	10.52
Spring Hill	5.29
Suffolk S. S.	75.00
Union (Southampton)	22.00

(Continued on page 9.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

BOARD OF EDITORS.

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SUBSCRIPTION RATES.

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One Year.....\$2.00

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The Christian Sun Subscription Blank

FOR YOUR CONVENIENCE
FIFTY ISSUES FOR \$2.00

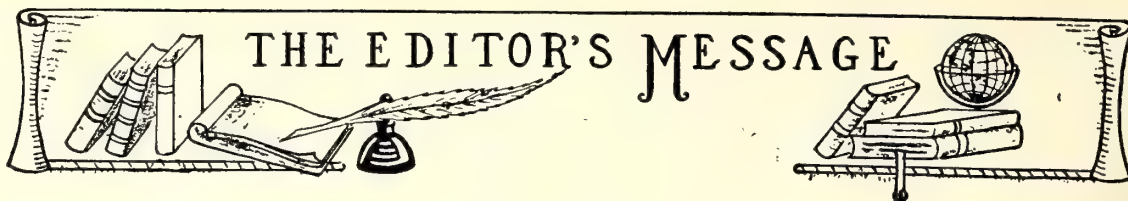
Dr. Wm. T. Scott
Elon College, N. C.

Enclosed find \$..... for which please send The Christian Sun for one year to

Address.....

Name.....

[] New [] Renewal



"Is It True What They Say About Dixie?"

The editor gets a drubbing now and then, here and there, for publishing material which does not originate in the Southern Convention. Some of this material is branded as being "foreign," or "extraneous." It is alleged that the people are not interested in this kind of material and will not read it.

Now these allegations and "allegators" cannot be dismissed as having no foundation in fact. The editor stands convicted. He has imported material. Cold print bears mute testimony. The culprit cannot plead innocent. Contraband material has been used. Proof-positive is not lacking. And yet, before the final verdict is rendered and sentence passed, perhaps the defendant might be allowed to make a statement.

Admittedly, The Sun is the organ of the Southern Convention. A battery of associate, contributing and departmental editors are set up to bring the essential news to and from every nook and cranny of the Convention. They deliver the goods, delineate the southern pattern, or stand default.

The editor is rather well anchored—by his own lethargy, parish responsibilities, family duties and editorial tedium. This makes it impossible for him to be a roving editor throughout the Convention. Our unalterable situation does not permit that luxury.

The editorial temptation to speak *ex cathedra* on all phases of our Convention program is throttled if not stifled. A modest effort is made to accentuate the primary emphases of our ongoing program, life significant appeals, needs or achievements into prominence, and make helpful comments on timely or devotional topics. In addition, the editor conceives it to be a part of his responsibility to bring to his readers some glimpse of the denominational and interdenominational world beyond the bounds of the Convention. It is his prerogative to allow the winds of the north and the west as well as the east and the south to bear their Tidings. As a servant of the most high God, he has an allegiance to

and responsibility for not only church local, but for the church universal. Faithfully, therefore, he must go regularly through a raft of releases and sift out the material which in his judgment has greatest relevance for his readers. The \$2.00 subscription entitles each reader to this type of editorial service. Few people realize how much material is deleted or eliminated. Less than one half of this type of available matter actually appears in print. And by careful screening, only a negligible percentage of material is used which is likely to appear in other periodicals. There are a few exceptions, to be sure, such as articles which may be of churchwide importance. We risk this duplication in the realization that The Sun is the only religious publication which many of our people receive.

Local material receives priority in publication. Thereafter, all available space is utilized in the publication of denomination-wide, interdenominational and ecumenical news. This policy is pursued assiduously in the conviction that the great majority of our people are not willing to bury their heads, ostrich-like, in the sands of the Southern Convention; in the conviction that whatever is of vital interest to the Kingdom of God is of vital interest to us; in the conviction that southern people are concerned with the larger interests and activities of Christendom. We dare not delimit or defy Dixie. None of us are full-fledged southerners. Our ancestral roots reach back beyond the sea. Moreover, we are strangers, wayfarers, pilgrims here, as St. Paul emphasized. Furthermore, Dixie has been visited by the Dayspring from on high. Our rootage and our fruitage demand full-orbed horizons in all our study and concern, and no agency has greater opportunity and responsibility to reflect that universal concern than has our church paper. Dixie happens to be our present base for far-flung operations (such as China). In such a grand strategy, all areas of communication must be kept open.

Suffolk Sets the Pace

Dr. John G. Truitt is leading the way in Suffolk in a determined effort to help secure 2,500 new subscribers for The Christian Sun. Mrs. J. W. Underwood has been appointed official Sun representative for the church. Dr. Truitt makes no apology for his column, but offers this testimony in his Church Bulletin: "The Suffolk Church has many good reasons for reading The Sun; it is our church paper, two of its main features are done by your pastor and a former pastor. The president of the Convention, your pastor, is trying to help greatly increase subscriptions to The Sun. The life of

the paper demands it. Our goal for the Convention is 2,500 new subscribers. If we could get these how much more good The Sun could do! Please help Suffolk do her part."

We believe that gratifying results will follow if every pastor in the Convention will take the initiative without provocation or procrastination just as Dr. Truitt has. Let us know what is being done in your church. Blessings on The Sun agents who have been appointed in 36 churches, and upon those who had the concern to appoint them!

Facing Realities

By MRS. A. C. MOORE, Superintendent

Suffolk District, Eastern Virginia Missionary Society.

We shape our destiny by the reality of the difference Christ makes in our lives. As Home Missionaries, we face a tremendous task! A greater challenge and a higher calling have never existed. No situation exists in our complex world that does not offer a challenge to Christians. Christ's realm should encompass all horizons! Physically, they are easily accessible, but what of our spiritual perspective? Is our vision dimmed by barriers gradually reared around us in our American security?

When we attempt to diagnose the ills of the world, we are confronted with the reality that men and women everywhere are starving for understanding and love; yes, even in our own communities. This is an age of anxiety and Christians must rise above the falsity of the world. We see materialism spreading as a great plague over the earth. The common man feels that the societal order in which he lives does not value him. The theologian sees crisis. He sees cafeteria-line Christianity where we, who "profess to call ourselves Christians" select only the whipped cream dessert and leave the meat of vital religion by the side. He sees God and men as the sons of God relegated to a "take it or leave it" position.

The need in our day is for the church to rise above self satisfaction. The east is bound into this worldwide materialism and the Western World is in disintegration as it now stands. Is it communism? Yes, and communism is a cult of self-worship. Its great threat is that it denies God. A new gospel is being preached to man through highly organized and effective agencies of propaganda. The State, it affirms, is not made for man but man for the State; the individual is nothing, the State is all. Freedom is an illusion leading to slavery for the masses. Christianity is designed to hold slaves in subjection by giving them the promise of compensation in the next world. That which we thought could never happen here, is actually happening before our very eyes. Men are propagating a gospel which will surely destroy freedom.

The answer lies in the universal church guiding men into the fellowship of Christ, who is the only hope for the world. We must do more than think and talk about this crisis which is, as the Chinese say, both

danger and opportunity. We must turn to God in vital communion and we must recognize the great need for Christian fellowship. We must be a fellowship of the concerned striving toward the unity of Christians.

Another counter-agent to the spread of this poison is Christian liberal education. "Light and truth for Christ and His Church" has been, until recent years, the motto dominating the spirit of the institutions of learning in the western world. It is the education of free men and the education which police states first suppress.

There was a time when all universities were proud to proclaim that all truth is God's truth and that all we do and learn and know is to the

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"HAPPY THE HOME WHEN GOD IS THERE."

By Henry Ware, Jr.

Happy the home when God is there,
And love fills every breast;
When one their wish, and one their prayer,
And one their heavenly rest.

Happy the home where Jesus' Name
Is sweet to every ear;
Where children early lisp His fame,
And parents hold Him dear.

Happy the home where prayer is heard,
And praise is wont to rise;
Where parents love the sacred Word
And all its wisdom prize.

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greater glory of God. Today, in too many universities, it is not regarded as intellectually respectable to profess and call onself Christian. The total result of secular education is a destructive cynicism. If this country persists in showing itself faithless to ideals which have made it what it is today, we deserve to lose in the struggle that lies before us.

Applied Christianity is the working answer. Christian action springs from faith and must keep faith alive, since it is the very texture of all life. Men's minds at best are little minds. Without faith in God all would be futile. Christian action has the responsibility of keeping informed. We, of the church, cannot afford to be either timid or ignorant of the realities which it faces today.

Every war leaves vast physical destruction and untold moral destruction. The world has felt the impact of two wars in recent years and

America has not escaped the demoralizing influence. Missionaries, upon their return to America, have been appalled at the indifference of so-called Christians toward God's law, seeking rather to follow man-made patterns, and have warned us that America is fast becoming pagan. Americans have become a nation of spectators and it is no part of vital religion to be a spectator only. Moral and spiritual starvation are a common sight in our country today. Are we alert to the factors contributing to American delinquency? Many of our movies should never have passed the censors! The theory, which Hollywood producers would have us believe, that Americans desire first of all sensationally demoralizing pictures with frequent drinking scenes, is not only untrue but subversive to the efforts of right-thinking people. Much of the literature today is detrimental to Christian character. Our Sundays have so gradually become commercialized holidays that we are no longer shocked at the desecration. The sale of alcoholic beverages has reached an all time high and the youth of our land is the chief victim. Any nation that traffics in liquor will slowly but surely undermine itself.

There is no denying that the home has been failing and the Christian family dropping to pieces. There are many reasons but most of these failures stem deeply from a failure of religious faith. Violent revolutionists and wanton killers are largely the children of resentment. Children fed on the bitter bread of selfishness and dissension, naturally grow up to take out their revenge on society through crime.

Out of the disorder in the world today there is coming a renewed conviction of the importance of the home. The home is the greatest teacher in the world and the church has the greatest teaching. Church and home are like Siamese twins—if you cut them apart, you sever an artery. The teaching of Religious Education in the schools reached many of the children of our land with God's word for a time, and revealed the fact that an appalling number had never been reached by the church. Today, the challenge lies at the door of the church, where it rightfully belongs, and we must face it!

Men and women have not learned to love God with the whole mind. Thus many are plagued day and night about worldly cares. When the whole mind is given to God, there is

(Continued on page 15.)

CONTRIBUTIONS

SUFFOLK LETTER.

There are many people who cannot give ten cent per day to the Lord, or seventy cents a week. They do not have that much to spare in that way. It seems like an awfully little to give—seventy cents a week for one's church and Sunday school, for one's Christian nurture and training. God is so good to us in this land it would seem like we ought to be able to give more than ten cents a day, or seventy cents a week.

But you see that runs into a sizeable figure when you count it up for a whole year—three hundred sixty-five days at ten cents per day would be thirty-six dollars and fifty cents, or around three dollars for every month. Now you see that is real money. I wonder how much a good many people pay in a week for some simple little luxury, or some innocent little recreation, or some little indulgence or another. It must be something every week for such things for many of us. It would be real interesting for one to sit down and set down the little things like that, or just one or two of them up for a week—being perfectly honest, and then multiply it by the fifty-two weeks in the year. A five-cent drink in the morning and another between then and bedtime would be seventy cents a week, or the ten cents a day, or the thirty-six dollars and fifty cents a year.

In my experience I have found that some people who seek assistance through charity regularly take out a little for some of the luxuries, and it is but natural. We live in a land of plenty, and for even the beggar there is a certain kind of abundance. Every now and then you see where some beggar has left a small fortune.

The trouble with so many of us is we just do not put God first when we come to daily nickles and dimes. God is a great God and He should have great gifts, therefore we keep the nickles and dimes. We give dollars and checks worth several dollars to God, but in that process we rob God. If we gave God a nickle every time we took one for some little extra ourself, we could keep the dollars and still the Kingdom of God would come out ahead.

Figure it out, ten cents a day or seventy cents a week. Does your

church need redecorating? Does your apportionment need paying? Is there some special need in your church, like new equipment, or additional rooms, or a debt that needs paying? Say, for instance, your church has a membership of three hundred seventy-eight, and its members paid seventy cents per week, it would raise a total of thirteen thousand seven hundred fifty-nine dollars and twenty cents (\$13,759.20). Some churches do better than that. Some much better, but I turned to the new *Annual* to a church with over four hundred members, which received a grand total of



DAVID D. BAKER.

The Associated Church Press elected David D. Baker president during its annual session which was concluded in Washington, D. C., on April 22. Dr. Baker is editor of *The Messenger*, national organ of the Evangelical and Reformed Church.

less than five thousand, a good bit less. Try this ten cents a day on the total members of your church. Look in the *Annual* for your church and see how it figures up.

Seventy cents a week would bring into the Southern Convention considerably more than a million dollars a year, since we have thirty-four thousand members.

Jesus is the Bread of Life in mercy broken. The Church must be His today. There are so many who do put God first, but occasionally we find those who give their lives for him "in mercy broken" and they find that after all they have not lost a thing.

JOHN G. TRUITT.

HOME BUILDERS ARE WORLD BUILDERS.

An Interpretation of Family Week

By LELAND FOSTER WOOD.

The theme for Family Week, May 1-8, is "Home Builders are World Builders." This statement recognizes families as vital factors in building understanding and good will which are the foundations of peace. Homes blessed by love and cooperation have incalculable power for good, while homes of bitterness and prejudice create conflict and insecurity. Removing war from the family is a step toward removing it from the world.

Happy family relationships give a foundation for emotional health, create harmony in the home and send out a good influence into the community. Children trained in good homes have a high average of success when they in turn marry and set up homes of their own. Unhappy families on the other hand create a vicious circle. They hurt their members and from them in turn go forth maladjusted persons who are likely to set up other unhappy families. It is well known that personal maladjustments and nervous ailments as well as delinquency and crime often stem back to such homes.

Each Christian family should be a center from which a network of good influence radiates out into life. Christians must think in a world context and practice good neighborliness not only locally but across national and racial lines. Homes in which world problems are discussed and in which prayer is offered for people in all lands build understanding and help to bind humanity together.

In a new age when man's techniques are being revolutionized his values are being tested anew. In such a time it is possible to build a type of family life fitting the needs of the age in which we live and as fine as the world has ever known. Character development will provide firm foundations. Effective educational measures will teach us to make better use of available resources for enriching family life. And religion will help us to treat one another as children of God.

The following six suggestions should help many families:

1. That members by God's Grace make their own homes places of happiness and healthy cells in the body of humanity.

(Continued on page 15.)

News of Elon College

By PRESIDENT L. E. SMITH

ELON COLLEGE ALUMNI ASSOCIATION.

The alumni of Elon College have been organized into an association practically all of the history of the college. Alumni activities consisted largely of annual meetings in connection with commencement occasions, officers were elected, and dues of one dollar each collected. Dues totalled from \$200 to \$350 annually. The Field Secretary of the College, as a rule, served as secretary. We did not undertake very much and accomplished but little. Out of the funds collected, a tuition scholarship for a worthy student in the college was provided. As the college grew, the alumni multiplied and opportunities for services to Alma Mater increased.

There was considerable agitation for a full-time Alumni Secretary and an all out program for the college on the part of the alumni. On March 10, 1946, Jimmy Darden of Suffolk, Virginia, and a member of the Class of 1943, became a full time secretary for the Alumni Association. Under his influence the association was completely reorganized and an aggressive program launched. Publications of the association were improved and put on a regular schedule. Old organizations were revived and new organizations were formed. We now have fourteen active alumni associations in the states of New York, Virginia, North Carolina and Georgia. There are opportunities to organize as many more associations, and they should and will be as quickly as time will afford.

About two years ago the association voted to undertake the erection of the gymnasium for the college to be known as the Alumni Memorial Building. The committee working on the proposition recommended L. M. Kearns, Greensboro, N. C., an alumnus of the college, as architect. Mr. Kearns was employed, plans submitted and approved, and building operations have begun. Concrete is now being poured for the footings. We are planning to lay the cornerstone on Alumni Day, May 28, at high noon, 12 o'clock. The Grand Lodge of North Carolina, A. F. & A. M., has been invited to participate in the ceremonies.

The building will cost between \$175,000 and \$200,000. The Alumni Association has secured in cash and pledges to date between \$80,000 and \$90,000. Plans are now being laid to make a personal appeal to as many alumni as can be located, members of the church, and friends of Christian and Physical education. The gymnasium is a must if we are to have a recognized college today and are to conduct a progressive program of education for the young people who come to our campus. We are confident that our friends will express their interest in substantial gifts that this undertaking may succeed—it must succeed!

Our secretary reports that to date 602 alumni of Elon College have paid their dues this year—total amount of dues collected exceeds \$3,000.00. Our secretary is working and hoping that a total of \$4,000 in dues will be reached by commencement.

An urgent invitation is extended to all alumni, members of the church, and friends of the college to attend the approaching commencement and to be present for the laying of the corner-stone for the new gymnasium which will mark another step forward for our college.

APPORTIONMENT GIVING.

Years ago our local churches thought of paying conference apportionments only at the end of the year. Congregational meetings would be called, the amount needed would be stated, and those present would give and continue to give until the amount was reached. This plan has given way to a more progressive and satisfactory plan. The total apportionment is put in the hands of the church at the beginning of the conference year with the hope that weekly, monthly, and quarterly contributions will be made and as funds are received to forward the same to the causes and institutions to be supported. This plan has proven far more satisfactory and more convenient to the local church. All institutions and causes supported by our local churches need funds regularly all throughout the year. Frequent contributions are more acceptable and

mean more than when given in a lump sum at the end of the year. In making an appeal for support, Elon College wishes to express its appreciation to all who have expressed their interest by giving support.

Previously reported	\$2,331.34
Eastern N. C. Conference:	
Liberty (Vance)	69.35
Eastern Va. Conference:	
Suffolk S. S.	52.55
Union (Southampton)	21.00
Total	\$ 142.90
Grand total	\$2,474.24

MASSANETTA.

In announcing the speakers for the Bible Conference at Massanetta Springs, August 15-28, inclusive, Dr. W. E. Hudson states that the program will be the most outstanding of the 29 years of Massanetta's history.

Not only does the roster include famous religious leaders of the United States, but five speakers from England and Scotland have been engaged for the two-week conference.

Among those who have been engaged for the period are: Dr. John Sutherland Bonnell, Dr. Henry Hitt Crane, Dr. and Mrs. Wm. R. Forrester (Dr. Forrester is Professor of Theology at St. Andrews University, Scotland, and Mrs. Forrester is a noted lecturer on world missions), Dr. Raymond I. Lindquist, Dr. Charles Ray Goff, Dr. Jesse H. Baird, Miss Muriel Lester, Dr. E. Stanley Jones, Dr. Roy L. Smith, Dr. Elton Trueblood, Bishop Edwin Holt Hughes, Dr. George Docherty (North Church, Aberdeen, Scotland), Dr. Oscar Blackwelder, Dr. Wilbur M. Smith, Dr. Ross Stover, Dr. Sidlow Baxter (Bible teacher, Edinburg, Scotland), Dr. Norman Vincent Peale, Dr. Geo. Buttrick, Bishop Arthur J. Moore, Dr. P. D. Miller and Dr. Wm. V. Gardner.

A large booklet giving information concerning all of the twelve conferences on the 1949 schedule of Massanetta Springs will be released in a few weeks. A copy may be secured by writing to the Massanetta Springs Conference, Box 684, Staunton, Va.

"May 1-8 has been set as National Family Week for this year. There is no more important week in the year nor is there any other emphasis that deserves our attention and study more than this one. The family is the foundation of every community and nation."—Rev. and Mrs. L. C. Fullerton, McRae, Ga.

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

MRS. J. A. MAY.

Mrs. J. A. May, president of the Woman's Auxiliary of First Church, Greensboro, N. C., passed away at her home on April 12, 1949, after several months' illness. Although we had known for many weeks that the end was near, the church, the Auxiliary, and her hosts of friends were unprepared for the sad news.

Mrs. May and her lovely family have been members of First Church since coming to Greensboro from Winston-Salem twelve years ago. During those seemingly short years, she has made a place in her church, in her community, and in our hearts that will be hard to fill. She loved her church as perhaps few people have loved it. She gave unreservedly of her time, talents, and means, using all the facilities at her disposal for the advancement of her church's work. Now that she is gone, we sometimes wonder if too much of her failing strength was not spent to promote the work that she loved.

One of the last services that she rendered was presiding over the Christmas Auxiliary program, at which time she presented to the church and Sunday school from the Auxiliary, the Rowland Memorial Library. This project and program had been uppermost in her mind for months, so two days before the service she literally rose from her hospital bed in Charlottesville, Va., and came home to carry on her part of the program. She inspired and challenged everyone present that night to a greater loyalty to the church and its mission. Only two days later she was severely stricken and in spite of all that loving hands and medical science could do, she was never able to stage a comeback.

The final service for Mrs. May was held in the Greensboro Church conducted by the pastor, Dr. W. E. Wiseman. The great hosts of friends that overflowed the church and the lovely flowers that literally lined the sanctuary walls were a fitting tribute to a beautiful life well spent.

We grieve over our mutual loss with her family—Mr. May, whose helpmate she was; the two daughters, Virginia and Betty; the granddaugh-

ter; the son-in-law who in his own right filled a place in her heart and who, she often said, helped bridge the gap made in her life by the death of her own son, Jack, killed while in service.

We also accept with her loved ones the challenge and rich heritage Mrs. May has left for us. Life has been made richer and sweeter by having known and worked with her. And, somehow, I feel that Heaven is a happier place and that the Easter dawn



MRS. ESTELLE WOOD MAY

was more glorious because the spirit of Estelle May had found its way home.

MRS. O. H. PARIS, Pres.,
Woman's Convention.

THE ELON SCHOOL OF MISSIONS.

A veritable treat is in store for the Woman's Convention this June 13-15 at Elon College. A combined session, well planned in advanced, for the Woman's Convention and School of Missions is to be held.

In my opinion, nothing has done more to develop the interest in the local Woman's Societies than our School of Missions. A few women from every church who have attended one or more of these meetings create a wealth of leadership and devotion in those societies. Plan to have your women present.

The School of Missions is so accessible to us all. A few hours in your

car or on the bus, and anyone of us from the farthest points may be there. For many, it is right at our door. For us all, it's near—therefore, transportation is no barrier.

Its program brings together choice leaders from top rank teachers, missionaries, and other church workers. They present our mission study books, and program materials in ways that cause us to envision our local societies setting forth with wonderful programs for the coming year.

And more—we catch the meaning of our total program, the spirit of what the women are seeking to do, and of what the Church as a whole is trying to accomplish at home and abroad. We learn how it is being planned, and, indeed, we have a share in making the plans.

Today, this week, or soon is the time to get up at least one automobile load from each local society. The cost is only \$6.00. Yes, you spend \$6.00 for four days of fellowship, inspiration, instruction, and the opportunity to visit your church college. Put that date down now as vacation and information and get your society busy rounding up a good delegation. Every church, whether it now has a society or not, should have a representative present. Let us inspire our entire Southern Convention with the number we have attending this School of Missions.

ADELIA TRUITT.
(Mrs. J. G.)

TREASURER'S REPORT.

The following is the Treasurer's Quarterly Report of the Woman's Missionary Convention of the Southern Convention of Congregational Christian Churches, second year, fourth quarter, biennium of 1947-49:

Receipts.

North Carolina Conference:	
Women	\$1,477.24
Young People	19.73
Juniors	85.88
Cradle Roll	47.16
	\$1,630.01
Va. Valley Central Conference:	
Women	\$ 148.20
Young People	15.26
Juniors	2.50
	165.96
Eastern Va. Conference:	
Women	\$1,229.42
Young People	207.65
Juniors	100.04
Cradle Roll	21.85
	1,558.96
Total Receipts	\$3,354.93

Disbursements.

Home Missions General Fund	
	\$1,000.00
Home Missions, Young People	121.32

Friendly Service (Ryder Memorial Hospital) .	25.00
Friendly Service (Franklinton)	5.00
	\$1,151.32

Foreign Missions, General Fund	\$1,000.00
Foreign Missions, Young People	121.32
Thank Offering (C. W. V. R.)	25.00
Thank Offering (Shaowu)	10.00
Shaowu Mission	40.00
Shaowu Children	6.43
Carl Dille Project	20.00
Relief and Reconstruction	5.27

Check to Dr. Scott	\$2,379.34
Check to Mrs. Leathers, Treas., W. W. Staley Memorial Fund (savings)	500.00
Check to Mrs. Leathers, Treas., Life Memberships & Memorials (savings)—11 Life Members & seven Memorials	180.00

\$3,059.34

Cash in Bank	295.59
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\$3,354.93

Respectfully submitted,

MRS. W. V. LEATHERS,
Treasurer.

MAY FELLOWSHIP DAY.

May 6, 1949.

"Freedom's Foundation—the Christian Home" is the theme for May Fellowship Day this year. According to our Achievement Goals (interpretation), we must observe World Day of Prayer on the proper date, but May Fellowship Day and World Community Day may be observed on another nearby date, if more convenient.

May Fellowship Day in Winston-Salem is being observed on May 20, sponsored by the Council of Church Women. The group will enjoy a picnic lunch at Reynolds Park, followed by a talk by a local woman on "Family Life" and the annual business session and election of officers. The Greensboro women are holding a luncheon at one of the churches and having Mrs. Ernest Grove of Chapel Hill to speak on the theme of the day, in addition to the business session and election of officers.

BETHLEHEM LADIES AID HONORS MRS. T. U. SAVAGE.

The Ladies Aid Society Circle No. 1 of Bethlehem Congregational Christian Church held their regular monthly meeting at the church on Wednesday afternoon, April 13, with the president, Mrs. Harry Schadel, presiding.

The regular routine of business was transacted with the secretary calling the roll and reading the minutes of the previous meeting. Collection of dues and other donations were collected. After the business session a devotional service was conducted and dedicated to Mrs. T. U. Savage, the eldest member and the first president of the Ladies Aid, who celebrated her 76th birthday April 12. A poem, "I Would Rather Have A Rose," was read by Mrs. Harry Schadel. A duet, "Sweeter As the Years Go By," was sung by Mrs. R. O. Luter and Mrs. B. T. Benton. A poem, "The Happy Way," was read by Mrs. R. O. Luter.

A large basket of gifts from the Ladies' Aid was presented by the president to Mrs. Savage who has been a life-long and faithful member and whose life has been an inspiration to all wherever she goes. Mrs. Savage expressed her thanks and appreciation for everything and later enjoyed opening her gifts and showing them to all in the social room. Mrs. Savage was also surprised with a lighted birthday cake and fruit punch and mints arranged on a table decorated with ivy and spirea in the social room by the serving committee. Mrs. E. P. Tadlock, Mrs. A. C. Moore and Mrs. Harry Schadel. Spring flowers and candles were used for decorations. The meeting was dismissed with all repeating the Mizpah benediction together.

MISSIONARY OFFERINGS.

(Continued from page 3.)

N. C. & Va. Conference:

Apple's Chapel (For Morning Star VI)	8.00
Belew Creek	2.58
Bethel S. S.	4.93
Burlington S. S.	103.13
Burlington	24.06
Concord S. S.	6.00
Durham S. S.	11.86
Happy Home	24.00
Hines Chapel	14.00
Hopedale S. S.	12.00
Ingram S. S.	7.00
Lebanon	7.25
Liberty S. S.	3.75
Long's Chapel	28.68
Lynchburg (Easter Offering)	6.13
New Lebanon S. S.	10.00
Pleasant Grove	7.95
Reidsville	26.20
Muellers (India)	696.00
To transport Mueller's car to India	858.25
Summerville (India)	320.00
Zion (Easter Offering)	4.03

W. N. C. Conference:

Ether S. S.	11.83
Flint Hill (M) S. S.	2.23
Flint Hill (R)	10.00
Hank's Chapel S. S.	39.92
Mt. Pleasant	3.00

Pleasant Cross	2.65
Pleasant Ridge (Easter Offering)	13.40
Pleasant Union	5.00
Seagrove	25.00
Spoon's Chapel	1.99

Va. Valley Conference:

Antioch S. S.	4.85
Bethel (for Shaowu)	10.00
Bethlehem	24.20
Concord S. S.	16.65
Dry Run	31.88
Linville	8.18
Mt. Olivet (G) S. S.	7.62
Mt. Olivet (R) S. S.	15.00
New Hope S. S.	1.42
Newport S. S.	9.00
Newport (for Shaowu)	21.22

Woman's Board:

General Foreign Missions	1,000.00
Young People (Project)	121.32
Thank Offering (Shaowu) ...	10.00
Shaowu	40.00
Shaowu Children	6.43
Carl Dille's work in India	20.00

Total for Foreign Missions .. \$ 4,238.48

Summary.

Total Period March 18-April 28	\$ 7,310.81
Previously reported	18,906.38

Total since September 1, 1948 \$26,217.19

Respectfully submitted,

WM. T. SCOTT,
Superintendent.

CONTRIBUTIONS FROM "ONE GREAT HOUR" PROGRAM.

E. N. C. Conference:

Beulah	\$ 7.20
Mt. Carmel	6.15
New Hope	6.00
Sanford	45.00
Shallow Well	23.84
Turner's Chapel	22.38

Eastern Va. Conference:

Berea (Norfolk)	21.20
Bethlehem (Disputanta)	57.00
Eure	14.63
Mt. Zion	6.41
Newport News	80.53
Portsmouth, First	10.50
Richmond, First	37.50
Spring Hill	5.75
Windsor	35.00

N. C. & Va. Conference:

Long's Chapel	11.75
Lynchburg	35.83
Monticello	25.34
Pfafftown	24.30
Tryon, Erskine Memorial	192.71
Winston-Salem	30.00

Western N. C. Conference:

Flint Hill (R)	10.00
High Point, First	7.35
Pleasant Cross	6.60
Randleman	10.45

Valley Va. Conference:

Joppa	5.00
Leakesville	82.59
Linville	25.73
Mt. Olivet (R)	18.00

Total

\$ 864.74

THE MISSION BOARD,

Dorothy A. Scott,
Secretary.

FOR THE CHILDREN

Mrs. R. L. HOUSE, *Editor*

BOYS AND GIRLS:

Have you been having May Day celebrations? Last year I saw a lovely one with clowns and animals—elephants, lions, monkeys and tiger cats—all of whom came to entertain the Queen of May.

The first week in May has a number of celebrations: National Family Week, National Music Week and National Restaurant Week.

Family Week will be celebrated in schools and churches. Friday is May Fellowship Day and church women all over our nation will be thinking about the Family and Freedom's Foundation. Sunday is Mother's Day and I do hope you will remember your mother in a very fine way.

National Music Week will be observed in schools and with special concerts. I imagine that some of you play musical instruments. In our schools the boys and girls learn to play tonettes and that prepares the way for reading music. Music is one of the nicest parts of life. If you can't play, you can sing, if you can't sing you can hum.

Almost everyone likes to eat "out" sometime. We like to in our family. The restaurant associations are urging their members to serve better food and have cleaner places to cook and serve.

Don't forget your mother!

SILENCE.

By HILDA RICHMOND.

Issued by the National Kindergarten Association.

Billy was a well-bred little boy who often received invitations to dinner or lunch from a friend of his mother's, even when Billy's mother was not invited. The old-fashioned housekeeper, whose table was always loaded with good things excellently cooked and served in a generous way, was under bond to tell, privately, how Billy behaved. Occasionally Billy made some slip natural to children, but generally he devoted himself to keeping his plate with a vacant place for the next helping and spoke only when he was spoken to.

But alas! One day Billy took it into his head to attract some attention to himself. He drummed on the table to get a response from his hostess and

then asked to be excused to go and look after his dog, Buttons, that had sneaked after him because he had not securely fastened the snap on his leash. When he again came to the table he hummed a little tune, broke into the conversation while someone else was speaking, and otherwise spoiled his fine record.

"Well, did you have a good time?" asked Billy's mother when he returned.

"Why, yes, a pretty good time," said the little boy, who was beginning to feel the pangs of a guilty conscience as well as the result of his overindulgence in dessert, of which he had asked for three helpings. "Buttons followed me, Mother, and I had to go out and tie him to the apple tree."

"Was Buttons barking loudly or making any fuss, Billy?"

"No, but he was lonesome and I thought he needed some dinner. I took him the piece of meat that was left on my plate, Mother."

"And so you interrupted the dinner to take a piece of meat in your fingers to your dog that should have been safe at home?"

"Well, I guess nobody missed me, and Mrs. Blake said I could be excused, Mother." Billy was mentally and physically squirming by this time. "I guess I'll go out and see where Buttons is." And as guests were arriving, he was able to make his escape.

During the days that followed, nothing was said about Billy's behavior at Mrs. Blake's. His mother made no mention of it and Mrs. Blake was as cordial as ever, but the invitations suddenly ceased. At first it was a real relief to Billy not to be asked, as he feared that his mother might remember what he had told her, but as time wore on the memory of the delicious chicken pie smothered in gravy, the good candied sweet potatoes, his favorite peach pudding, the ice cream that Mrs. Blake could make to perfection, the dish of bonbons always passed when the meal was over, and all the rest of the things that small boys love rose up to distress him with the thought that probably he would never again be invited because of his bad behavior.

Finally the burden became too great, and he chose an afternoon when

his mother was not at home to wash himself, comb his hair, put on a brand new suit, and to see that Buttons was securely tied to the doghouse. Then, very slowly he wended his way to the hospitable house across the street.

"Mrs. Blake, I've come to tell you that I'm sorry I didn't act right that day a long time ago when you asked me to dinner," he said. "Mother didn't send me to say this, but I'm sorry and I'll never do it again. And," now it took quite an effort to speak what was in his mind, "don't you think I've repented long enough?"

When Billy was safely away on an errand, his mother and Mrs. Blake discussed the incident with amused satisfaction but they said nothing to him. The very next week, however, an extremely polite little boy partook of chicken, candied sweet potatoes, and homemade ice cream at the Blake home, and the other guests remarked in his hearing that he was surely a well-bred child with a good mother.

The treatment had accomplished its purpose.

PEN PORTRAITS OF THE DISCIPLES OF CHRIST.

IX. Thaddeus or Judas Brother of James.

By SAMUEL LAWRENCE JOHNSON,
*Pastor, Park Manor Church,
Chicago, Illinois.*

Who was this man? We are not quite sure. He has often been confused with the author of the Epistle of Jude, but this Jude most surely was not one of the Twelve. He has been called the brother of James and the son of James. More than likely, however, he was the brother of Matthew and James the lesser.

This Judas was the man who after Judas Iscariot had left the Last Supper and Jesus was telling His disciples that He was going away said, "Lord, how will you do this thing? How can you show yourself to us and yet be hidden from the world?" (John 14:22.)

The Bible doesn't give many biographies in detail and so with Judas. He was probably quite an ordinary man, except that he must have had more than customary spiritual aptitudes. If the name Thaddeus was given him by his associates he must have been a happy, considerate sort of fellow for the word means lively, vivacious. Some men today earn the nickname "Happy" or "Hap"—such may have been the case with Judas.

Youth at Work in the Church

ANN TRUITT, Editor; HELEN JACKSON, C. B. TWIDDY, Associates.

YOUTH WEEK AT BETHLEHEM.

The young people at Bethlehem (Nansemond) were recognized during Youth Week by three services in their honor.

The first service, on Pilgrim Fellowship Sunday, was observed by the pastor preaching a special sermon dedicated to youth. The youth choir furnished the music for this occasion.

On Tuesday night a program was arranged at which time Mrs. J. E. Harris, a teacher of one of the young people's classes, gave an inspirational talk, using as her topic letters forming the words *Y-o-u-t-h W-e-e-k*. The young people were very much impressed and seemed to thoroughly enjoy Mrs. Harris' talk.

The week was climaxed on Thursday night by a family life supper, with special honors going to the young people. A covered dish supper was served at the Coca-Cola plant. Following the supper the young people conducted an impressive worship program. The highlight of the evening was not the feast but the humorous and inspiring talk made by Dr. J. Frank Lewis. As usual, Dr. Lewis was at his best; clever, comical, witty and wise. Interwoven in the humor was enough serious thought to give the minds of the adult as well as the youth, plenty of food for consideration.

MRS. R. E. BRITTLE.

* * * *

Y-O-U-T-H W-E-E-K.

In Genesis 1:1 we read, "In the beginning God . . ." Every masterpiece bears the artist's signature. The universe bears the signature of God. All of our understandings should have their beginning in the will and plan of God.

A great Christian shoe manufacturer had for his motto, "God first, others second, shoes third."

When your leader asked me to speak to you, she paid me a very fine compliment. She said, "I know you love young people." My answer to her and to you is, I do love youth. May I never grow too old to love young people and to have faith in you. You are our tomorrow. What would this church and community be without youth? I am thankful a week

has been set aside for us to honor our young people; grateful for youth week.

Tonight I have the letters forming the words *youth week*, and I shall tell you some of the things you can do:

Y—youth—Jesus came as a baby. It was God's purpose, God's plan. Then we remember Jesus as a youth in the Temple. We remember also His saying, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

O—opportunity—all around you are opportunities for youth to live and work for God—in church, in school and in your homes.

U—upright—to be upright is to live straight forward and honest; to play fair with your fellowmen. Be honest with yourself. Be honest with those with whom you deal.

T—true—a simple word of only four letters. If we live a true life we have filled the whole life and we can be—

H—happy in church work.

W—working—working for whom? God first and always. So often we say there is nothing for youth to do. How wrong. Your pastor and superintendent need you in so many ways.

E—everywhere God calls—therefore you can work and answer the letter Everywhere God calls.

E—eternally—if you have used all the other ways, you will enjoy working eternally for Christian service and you will be prepared to receive your reward in—

K—kingdom—God's Kingdom.

In closing, let me leave with you the lines from Matthew 6:33, "But seek ye first the Kingdom of God and His righteousness; and all these things shall be added unto you."

MRS. J. E. HARRIS.

INDIAN EDITOR HAILS YOUTH GATHERING.

(Summary of an interview with Ark Sunder Rao, co-editor of The Guardian, the leading Christian weekly of Madras, India.)

Asked what, in his opinion, was the most outstanding factor at the pres-

ent time for the future of Christianity in India, Mr. Rao replied that the All-India Christian Youth Conference recently held in Allahabad "cannot be rated high enough as regards its significance for future developments." At it were gathered for the first time 200 representatives of all the Christian youth organizations of India—Y.M.C.A., Y.W.C.A., S.C.M., Christian Endeavor and the church youth groups—and such noteworthy work was done there that "the Youth Committee of the Christian Council of India, Pakistan and Ceylon, which has been working for five years for a coordination of Christian youth associations, can reckon it as a real success."

The motto of the conference was "the call of the hour," which proved an inspiration to prayer, labor and intellectual effort. To respond to this call was felt by the young delegates to be a "privilege" and thus "a responsibility." To what extent this is true is clear from the work of the sub-committees which during the conference examined the problem of liberty, the Christian mission in the world, Communism and so forth. The Commission on Youth Work put forward as chief among the findings resulting from their outspoken deliberations the demand that "the Christian youth work of India should be more stringently organized so as to avoid overlapping programs by individual groups, and then extended as a whole to take in the rural areas so far wholly untouched." It will thus be desirable that Christian youth organizations should meet every three years for a conference on the Allahabad model. In the meantime, regional meetings could be held under the guidance of Provincial Committees. "In this connection, considerable attention should certainly be devoted to the training of Christian youth leaders, as a first priority." The Allahabad Conference concluded by expressing the hope that "the churches of India may come closer together, following the example of the church union of South India."

Allahabad was, Mr. Rao said, a proof of the interest of Christian youth in India in Ecumenism. They regarded divisions between the churches as an obstacle to the fellowship of youth, and appealed to the churches to cooperate to the full with all organizations endeavoring to coordinate Christian youth work, for the future of the church depended on its young people, and the work among young people need a new basis.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JESUS' TEACHINGS ON JUDGMENT.

LESSON VII.—MAY 15, 1949.

MEMORY SELECTION: *Take heed; watch and pray; for ye do not know when the time will come.*—Mark 13:33.

LESSON: Mark 13, 14:3-9.

DEVOTIONAL READING: I Thess. 5:1-11.

Some Hard Sayings.

This is a difficult lesson to understand and to teach. To be sure there are those who profess to "know all the answers" and the meaning of every one of the strange and symbolic words which Jesus used in this thirteenth chapter of Mark concerning the destruction of Jerusalem. But the writer of these *Notes* is not one of them. There are certain truths, however, which are not dependent upon a literal interpretation of the signs and symbols in this chapter, and an attempt will be made to give these.

The Occasion of These Sayings.

Jesus and His disciples were leaving the Temple for the last time. One of the disciples struck by the size and the magnificence of the Temple, called attention to it. To their amazement Jesus bluntly told them that ere long there would not be left one stone upon another of what was once the Temple. A little later, when the group was sitting on the Mount of Olives looking at the glory of the Temple against the sun, the disciples asked Jesus when these things should be. It would appear that his answer concerned not only the matter of the Temple, but also the signs of His coming and the Coming itself. And the matter is more complex because the two seem to be somewhat interwoven with each other. I am indebted to Dr. Charles R. Erdman for helpful suggestions concerning an interpretation of this strange and even weird word of Jesus. It should be kept in mind that Jesus was using forms of thought and expression that were native and familiar to His age and land, but which are strange to us. Here as elsewhere Jesus thought and spoke in the language of His time.

The Meaning of His Sayings.

His prediction concerning the destruction of the Temple found literal

and terrible fulfillment within a few years after He uttered it. The Roman armies, under Titus conquered Jerusalem in 70 A. D. and not only sacked it and laid it waste, but absolutely destroyed the Temple, so that a few years later the site was plowed up. Jesus knew that the stubborn and the sinful policy of the religious leaders of the Jewish nation was bringing an inevitable judgment and doom upon the nation. He was also saying that no material strength or magnificence in itself can assure permanence. No institution, no government, not even religion itself, can give security unless it is true to the purpose for which the living God ordained it. Moral character and worth and not material or military might are the only guarantees of security.

The second element or tonic of this strange discourse of Jesus has to do with the persecution which they would undergo and the confusion they would have to face. He told them to keep their heads, not to forget that He was the true Messiah, never to lose touch with Him. He warned them against spending their time in anxious calculations as to the exact date of the judgment, or in an effort to fix the signs by which this evil day's approach could be fixed. Whether "This Great Tribulation" found its fulfillment in the destruction of Jerusalem, or is in the future is difficult to say. The exhortation to steadfastness and courage is still binding.

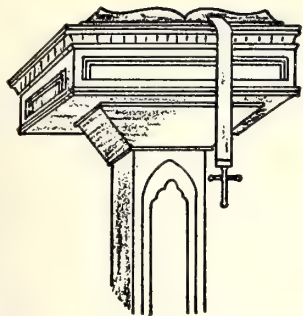
In strange figures of speech, the signs which are immediately to follow The Great Tribulation, and directly to precede the personal return of Christ are then described. "The sun shall be darkened, the moon shall not give her light, and the stars shall be falling from heaven, and the powers of heaven shall be shaken." . . . Then shall they see the Son of Man coming in clouds with great power and glory. Whatever else this may mean, it means the *certainly of judgment*. But one is mistaken if he thinks of Judgment simply in terms of a future event, or a final decision. Judgment is here and now. As Ruskin wrote: "Think you that judgment waits till the doors of the grave are opened. It waits at the doors of your houses—it waits at the corners of your streets;

we are in the midst of judgment—the moments we fret away are our judges—the elements that feed upon us as they minister—and the pleasures that deceive us, judge as they indulge." To be sure there is a final judgment. We must all stand before the judgment seat of Christ. It is appointed unto all men once to die and after that the judgment. This is a moral universe. There is a day of reckoning. We must, every one of us, give an account of himself to God.

One of the striking emphases in these words of Jesus is the unknown factor as to the time when these things shall be. There seems to be a contradiction in one sense, for Jesus says "this generation shall not pass away until all these things be accomplished." He evidently is referring to the destruction of Jerusalem and the Temple, or else His words have to be reinterpreted. But in the next breath He frankly says that no man, not even the angels in heaven, and what is more surprising still, not even the Son himself knows. It is unknown but it is certain—that is the point.

The deduction is plain—men are to be ready. "Take heed, watch, and pray, for ye know not when the time is." And what I say unto you I say unto all, Watch." Watchfulness is the keynote to all that He said. But watchfulness does not mean idle speculation as to the time of the advent, not in presumptuous setting of dates which God has never revealed, not in neglect of duty. It is expressed rather in absolute fidelity to our daily tasks. Dr. Dodds puts it simply and aptly when he draws the distinction between a fisherman's wife who spends all her time at the pier watching and waiting for her husband to return from the sea, and the fisherman's wife who is busy about the house doing the appointed chores and getting ready for the return of her loved one, and occasionally glancing toward the sea from which he will return. Says he, "It is impossible for us always to be looking out for His coming, but it is quite possible to be always prepared for His coming."

"International tension should not divert attention from the crisis in family life. Crumbling marriages and broken families do not provide a sound foundation for anything. Let us make National Family Week, May 1-8, a time of renewed effort to help men and women share in building a better world by building better homes."—Dr. and Mrs. Roy E. Dickerson, Cincinnati, Ohio.



A POST-LENTEN MEDITATION.

By REV. BERNARD V. MUNGER,
Chapel Hill, North Carolina.

The stone which the builders rejected has become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes.

What else, I would ask you, have the Christian churches been doing in these past days, but telling the story of Jesus' life and work, and of His rejection by the people of His day? And what else was the Easter proclamation but that God by His power raised up Christ to become the Name above all names, the greatest among all Masters; the Way, the Truth and the Life. That is what the Church of Christ does every late winter and early spring: tell the story of Jesus' rejection by men, and His exaltation by God!

Now that we've heard the story again, let us put into words the basic truth this story reveals. This story the Church has been telling says: "God lays as the basis of His building that which man rejects. God uses for the fulfillment of His purpose, that which the wisdom of man despises and tosses aside." That's the truth which the Church has been proclaiming. And, all of this is not because God delights in confounding man, but because man's estimate of fitness is false, this world's admiration is given to qualities which are not in keeping with God's design. The qualities God requires, and the fitness God demands, are altogether other than men naturally choose. That is the continuing truth about life which the text enshrines. God lays as the basis of His building that which the wisdom of man despises and tosses aside.

This means, in part, that there are two groups of people: on the one hand there are those who reject God's design and follow the dictates of their own wisdom; on the other hand, there are those who acknowledge God's judgments to be true, and in reverent adoration say, "This is marvelous."

There are those who just toss God's designs aside as so much interference with life as they want to live it. And, there are those whose lives, by their obedience to God's will as it is revealed in Christ, witness to their acknowledgement of God's wisdom as the only wisdom, His purposes the only purposes, and His plans as the only satisfactory plans! Their whole attitude toward God's purposes is one of reverent adoration, saying with lips and with behavior: "What God has done is marvelous in our eyes!"

These two groups of men make up our society. Once they were called "the Church," and "the world." Once, I say, when there was a real difference between the Church and the world. Once, when just living the life of a respectable citizen of the world was not confused with living the life of Christian discipleship. Once—but, today the tragedy is that those in our churches too often have not really understood that their calling is to be "different." Too many in our congregations don't understand that it is for them to be disciples of One whom men, in their own wisdom, still reject! . . . Thus, the people in many of our congregations live pretty much like those outside our churches, and justify such behaviour with the foolishness that "the world has become more Christian!"

Let us get right down to cases with regard to some of the qualities exemplified and taught by Christ, yet rejected by the world about us. What are some of the worldly judgments, according to which God's purposes are despised and rejected? What are some of the things which were expressed in the life and work of Jesus Christ, but which ordinary men and women think won't tie into the lives they are building?

In the first place, Jesus insisted that "He who would be greatest amongst you, let Him be your servant." The world you and I move in considers greatness to lie in possessions, power and authority. Look at those considered "great" amongst us, in our everyday relations. Aren't they considered great because they possess something: they possess ability, power, land, money, or things. They possess authority—and are considered great. So, the judgment of the world is simple: "If you would be great—get going!" Over against this stands Jesus, insisting, "He who would be great amongst you—let him be something, let him be your servant!" Greatness, say Jesus, lies in what you are! And, with the res-

urrection, God put His stamp of approval on the One who taught that wisdom. Does that seem "wonderful" to you? Does it appear so "marvelous" in your eyes that you want to commit yourself to that kind of greatness?

Another example of that which is part of Christ-likeness, but which is rejected by men, is to be found in Christ's insistent emphasis upon *disciplined obedience*. How quickly is that rejected! Freedom has become the key-word in behavior. Freedom to express ourselves! Isn't that what the people we live with want, and want very much. Isn't our day's emphasis upon "rights?" "It's my right to do this! I guess I have my rights! It's a free country, isn't it?" So the wise amongst us say. Wise, that is, according to this world's judgments. Yet, Christ says, "Disciplined obedience is the only way." Disciplined obedience is the way He lived, and died. And God raised up this obedient Christ to be the Lord of life! Does that seem wonderful to you—that disciplined obedience should be God's way, for you? Does it appear so "marvelous" in your eyes, that you want to commit yourself to that kind of living?

By His teachings, and by His behaviour, Jesus Christ suggested that persons get their meaning from their *relationship to God*, from God's attitude toward them. Worldly wisdom, however, rejects that bit of divine wisdom. Our world estimates persons according to their condition! Persons, in our common day-to-day experiences, get their meaning from their position, their possessions, their attainments, their family, their class, their nation, their race! Isn't that how it is where you live? How much of our behaviour towards others is conditioned by their attainments, their possessions, their class, their family, their position, or their race? And how wise is such behavior considered? So wise that only the foolish think otherwise! But, among the foolish, is Christ Who suggests by His teachings and His behavior, that persons get their meaning from their relationship to God. Whatever soul there is along the way in need of His help—that soul, Jesus calls "neighbor." Whosoever there is who is doing the will of God, that soul, Jesus calls "brother." He calls "friend" all those who need friendship. He extends love to all those who need to know God's love. He has fellowship with all who need to know the

(Continued on page 14.)

The Orphanage

In 1920, the second building of the Christian Orphanage was erected. At that time, it seemed wise to have a building for the very young children. It was thought then that even a few babies could be cared for if there were a special home for them. Very soon, however, this plan was deemed impractical.

Older girls were needed to help with the little ones, and so soon this building became a second home with girls and boys of different ages living in it. The name, "Baby Home," stuck somehow, perhaps for want of a better one. What would you suggest for a name?

Anyway, this Baby Home could be called the orphanage's "stepchild," judging from general appearances. Take a look for yourself.

Walk all the way through. It is the least liveable of all the three homes, from the front steps to the back, from the basement to the top. The plaster is falling overhead on the porch. And if you wanted to sit on the porch, there is no chair there, nor one anywhere to pull out. Metal furniture is what is needed on the porch, after repairs.

Open the front door and look into the living room. Looks terrible! Oh, it's clean all right—but bleak and empty looking. A few, very few, pieces of old, inappropriate furniture are there, but one certainly has no desire to tarry. Yet when the bedrooms are reached, they don't seem much better. So there you are—and there is the problem.

Why is this building less attractive than the other type, you might ask. The answer seems to lie in the fact that there has been a constant coming and going of matrons, with no one ever there long enough to give it the touch that comes with love for a place. Mr. Johnston, Mrs. Perry and Mrs. Black were all at Johnston Hall, and Miss Hattie Brakefield has been at Old Building (what a name!) all these years. There was no one at the Baby Home always to be saying, "We must have . . ." as there was in the other buildings. But now Mrs. Wright is back, and Mrs. Whitt, her able assistant, is backing her up in quite a few "we must have's."

There are 27 children in this building—17 girls, 10 of them under 11 years of age, and 10 boys.

What is needed? Well, here goes:

First of all, some paint and repairs. Soap and water have helped, but this place wasn't taken care of after its repairs at the end of the war. And then there should be furniture for the living room, even a rug, and all should match. The bedrooms need built-in closets. Can you imagine teaching 27 children to pick up their clothes with no closet to put them in? Curtains are needed everywhere. And when Mrs. Wright arrived a short time ago, there wasn't a sewing machine that would work, a pair of scissors, a spool of thread or a needle to be found. Fortunately, she had brought her own along—no, not a sewing machine, that is still missing.

There is a wonderful room down in the basement that would make a real laundry. Need you ask—most certainly, it is a real must. Sheets and the like are being sent each week to nearby laundries. The space is there. All that's needed is the equipment. And in the long run, it would be a real saving.

Take a trip down to the orphanage, talk to Mrs. Wright and do something. These people do not love money for its sake alone, but they certainly would love to have some money with which to fix up the Baby Home. It's your orphanage—think it over!

IRIS F. HOLT McEWEN,
Member, Board of Trustees.

REPORT FOR APRIL 28, 1949.

Sunday School Monthly Offerings.

Amount brought forward	\$2,961.65
Eastern N. C. Conference:	
Oak Level	2.00
Eastern Va. Conference:	
Newport News S. S.	10.85
N. C. & Va. Conference:	
Hines Chapel S. S.	6.00
Western N. C. Conference:	
Ether S. S. \$ 8.36	
Shiloh S. S. 21.08	
	29.44
Va. Valley Conference:	
Bethlehem S. S.	14.52
Ala. Conference:	
Corinth	3.39

Total this week from churches \$ 66.20

Total this year from churches \$3,027.85

Special Offerings.

Mrs. Sullo, children \$ 26.12	
Mrs. George Rowland, children	20.00
Mrs. Burgess, children	10.00
Mr. C. V. Hooper, Easter gift	15.00
Willing Workers, Begonia Christian Church, Easter gift	10.00
Miss Carrie Taylor, Memorial for Miss Betty A. Simpson	10.00

91.12

Total this week from	
Special Offerings	\$6,216.32
Grand total for the week . . .	\$ 157.32
Grand total for the year . . .	\$9,244.17

POST-LENTEN MEDITATIONS.

(Continued from page 13.)

redeeming power of fellowship. Then God comes along and exalts this Christ with His wide and inclusive friendships to the position of Lord, thereby putting His stamp of approval upon that kind of inclusive living! Does that seem wonderful to you? Does it appear so marvelous in your eyes that you want to commit yourself to personal relations of that kind—come what rejection your more "wise" neighbors might heap upon you?

Further, I would remind you that if Christ taught anything, and if His life speaks out one truth concerning those who trust in God, it is the truth that *God-pleasing living always involves self-sacrifice*. Yet, as we look out upon the world of personal behavior, social custom, and international relations, we are met by the insistence that self-preservation, self-exaltation, self-interest, and self-justification are the basic laws of "wise" behavior! Aren't appeals made on the basis that "it's to your own best good to do this?" Isn't taking care of "number one" the general pattern of behavior? In the proud remarks of a girl seeking to justify her popularity-seeking behavior, in the remarks of a Senator seeking to justify the status-quo in race relations, and in the American foreign policy papers seeking to justify every thing we do or have done, there is this common thread—"the course of wisdom is self-justification, self-protection, and self-enrichment!" Yet, there stands Christ talking about self-sacrifice. And there on the Cross hangs Christ giving complete expression to His own teachings about self-denial. Remember, then, it was this Christ who was exalted by God. Does such action on God's part seem marvelous to you? Is it so wonderful that you want to commit yourself to the way of self-sacrifice, for the sake of the God who would bid you lose yourself, in loyalty to Him?

The stone which the builders rejected, has become the chief stone of the corner. This is the Lord's doing.

Is this marvelous in our eyes? Does it call forth our wonder, and allegiance?

Book Reviews

THE CHURCH-SCHOOL TEACHER'S JOB.
Mildred Moody and Frank Eakin.
Macmillan. \$2.75.

Teachers who need a "shot-in-the-arm" should read this book. It is stimulating and progressive in its treatment without being iconoclastic in its recommendations. It will open the door to more zestful teaching for many. The author states the thesis: "This book seconds the view that the main Sunday school job now is translating the Bible into life, the thrilling, dangerous life of our century." Every school should have this book in its library. Here is material for a number of exciting and helpful teacher's meetings.

R. L. H.

* * * *

DOUBLE MUSCADINE. Frances Gaither. New York. Macmillan Co. \$3.50.

This book is of interest to Southerners. It is the third novel written by the Southerner, Frances Gaither. Her other works are *Follow the Drinking Gourd* and *The Red Cock Crows*.

Double Muscadine takes its name from the pattern of woven bed coverlet. It is truly symbolic. The book deals with the hush-hush subject of white men's unfaithfulness with women of color. Aimee, a slave, is accused of murder and attempted murder. Her role in the life of Kirk McLean and his family is delicately but firmly told.

Full of suspense, impressive in its searching of master-slave, rich-poor relationships, *Double Muscadine* is a book of revelation for all Americans as well as Southerners.

Its outpourings are most realistic and its characters are true in a manner seldom seen in contemporary fiction. The book will survive; so will the name of its author.

J. J. H.

HOME BUILDERS.

(Continued from page 6.)

2. That parents accept responsibility for the religious foundations which their children receive, setting a good example and sharing with them a rich Christian life of work, play, thought, love and worship.

3. That members take a vital place in the life of the church, which supplements the home in religious education and provides a sustaining fellowship in God.

4. That families recognize the

rights and needs of other families, as truly as they recognize their own.

5. That each family take its part in helping those in distress and also in seeking to remedy injustices and inequities which often underlie social need.

6. That families by practicing their vocation as units "in the Family of God" extend the spirit of justice and good will into the community, the nation and the world.

FACING REALITIES.

(Continued from page 5.)

no room for any doubt or fear. How much higher are God's thoughts for us than those thoughts of man for grasp and desire. God has thoughts of peace for man; of love and compassion. Man has thoughts of war. God has not given us the spirit of fear, but of peace and faith and love. Loneliness is the complaint of many today because they are separate from God. God has been gracious to us beyond our least deserving. Too often we have accepted His bounty and used it for our own desires. Too often we have been silent when we should have witnessed to His love. We profess the Christian faith and we are active in the church, but for all that, we keep Christ at arm's length. As Christians, it is imperative that we have deep abiding convictions. There is no halfway place on the road to Christian faith.

The numerous church spires piercing America's skyline do not guarantee immunity against the ills which have crept into American life. Religion has not escaped the temper of indecision that pervades the thinking of our day. The fact so often ignored by those who would cure the ills of mankind is the fact that the moral crisis is essentially a religious crisis. The fruits are becoming apparent to many who once thought that religion was outmoded. They have discovered that by severing the religious roots of world culture, men have condemned it to death. A branch from a cherry tree may be cut off in the spring and placed in a vase. It will blossom for a time without any connection with the tree, but you will pick no cherries from that branch. Even so, a culture grown from Christian roots will in time, if cut loose from them, wither in barrenness and death.

"The love of Christ constraineth us." Religion is essentially a personal thing, and personal evangelism is the need of the hour. The task is

nowhere done. People are looking to you and to me for evidence of the joy of Christian living. It is good for us to take stock of ourselves each day that we may have the assurance that God speaks through us. Like the farmer who has to do his work all over again each spring, prepare and sow the seed year after year, we must start all over again with each generation and strive to bring men and women to accept Christ as Lord. Nothing less than a world movement toward Christ can heal the wounds of humanity and bring moral and spiritual order out of chaos.

The God who has opened for us the door of world opportunity is knocking at the door of our hearts that He may send us forth better qualified to do His work. Is our love for Christ so great that every life we touch is lighted with the glow? We need something more than vows to follow Christ to the end. The principle of the universe is not reason, but love. Only love "never faileth." Christian love causes a miraculous change that widens our area of affection and concern to include people whom we formerly would have regarded with distaste, fear, contempt or even hatred.

There is a glory within each person which can evidence itself by relationship with God. Men and women today need to tarry in the Upper Room until God has revealed Himself to them. Where there is no outward peace, there can be an inward peace that passeth understanding. Paul possessed this peace. His mind was filled with the faith that God was never outside of any situation. Perhaps we have been having too much to say about the atomic bomb and not enough to say about the saving power of the gospel. Long ago, Jesus said, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body." Men's souls are in peril. Their eternal destinies will be determined by their relation toward Christ.

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HOME AND FAMILY LIFE

By MARY E. SWEENEY

The home is the institution which preserves the social and human heritage of the race. Therefore it is the concern of the Christian Church. In it the character of each succeeding generation is molded and the pattern given for living. Whatever affects the family life of a nation influences the individuals who compose Christian communities and brotherhoods.

Science has contributed much to our knowledge and understanding of the factors that influence the growth and development of human beings mentally, emotionally, physically and spiritually. This knowledge is acquired through study and observation under the guidance of life and its problems is one of the challenges of the Church today.

Home and Family Life in every nation is held in the crucible of change—social, economic and political. To meet these changes those responsible for homes need all that is available to help them to understand the forces with which they are dealing in order to direct their own lives and those of their children. There is a large accumulation of knowledge from psychological, biological, economic and social sciences available that should be offered in organized courses to those persons seeking guidance in the making of homes and building of family life. This can and is being offered in high schools and colleges as courses in Home and Family Life in some countries.

Such programs call for trained personnel, just as medicine, law, or the ministry demand certain backgrounds of knowledge, training and experience. Christian colleges have the opportunity and the responsibility for providing this training among the courses offered in their curriculums. If they expect those leaving their institutions to be equipped to meet the present-day impact of forces on family life, the students will have to have the knowledge and training with which to do it.

This means the establishment of departments in colleges and teacher-training institutions, in theological seminaries, and training centers for lay workers dealing with courses concerned with the maintenance of homes and wholesome family life. Family health, family finance, family relationship, democracy as a basis for family management, development of wholesome personalities within the family, the responsibility of the family to the community—all are of vital concern to village people, high-school-age students, to college men and women, and to parents. A study of the home as a social institution, of changes which modern industry, transportation, and economic conditions have made in the customs and traditions of various nations, an interpretation to the students of these changes and their impact on the present-day life of people are challenges to any academic group.

In the establishment of the departments for the study of Home and Family Life, divisions of psychology, biology and physiology, sociology and education can be called upon to make a contribution and to coordinate their courses so that these courses become an integrated part of the college training of all students. It is important that the Christian philosophy and ethics and development of the spiritual life be the basis for the creating of homes and for guidance of children in the formation of their characters.

HISTORICAL SOCIETY, 1956.

1844 Over a Century of Service to the Denomination - 1949

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CI.

RICHMOND, VA., THURSDAY MAY 12, 1949.

NUMBER 19.

Elon College Library X

Superintendent-Elect of Christian Orphanage



DR. JOHN G. TRUITT

After a distinguished ministry in the Suffolk Christian Church for the past sixteen years, Dr. Truitt presented his resignation to the congregation last Sunday morning. He was unanimously elected as Superintendent of the Christian Orphanage by its Board of Trustees on May 5. Dr. Truitt came to Suffolk from Dayton, Ohio, and previous to the Dayton pastorate served First Church, Norfolk, from 1923 to 1928. Every church which he has served has grown and prospered under his ministry. Since Dr. Truitt's home is in North Carolina, near Elon College, a host of friends will welcome "the Return of the Native."

He will succeed the late Mr. Charles D. Johnston.

News Flashes

Mrs. I. W. Underwood is the official SUN representative in the Suffolk Church.

Rev. W. J. Andes received twelve members at Winston-Salem during the Easter season.

The young people of Forsyth County will meet at Pfafftown Church on Sunday, May 15 at 4:30 P. M.

Miss Pattie Lee Coghill is scheduled to speak on Thursday evening of this week to the women of the St. John's E. & R. Church in Richmond.

The recognition service for Rev. Tucker G. Humphries, new minister of the church at Reidsville, N. C., will be held on Sunday night, May 15, at 8:00.

Rev. W. A. Grissom, Warrenton, N. C., is supplying the pulpit of our Franklin (Va.) Church during the interim when they do not have a pastor.

The annual homecoming and memorial services were held at Long's Chapel Congregational Christian Church on Sunday, May 1. Dr. W. M. Brown of the Elon College faculty was the guest speaker.

The United Church of Chapel Hill, Rev. B. V. Munger, minister, reports that \$1,620 has been raised and expended in connection with changing from a coal furnace to an oil heater with new boiler and radiators.

Dean D. J. Bowden of Elon College was guest speaker at the Church of Wide Fellowship, Southern Pines, N. C., on Sunday, May 1. Superintendent Scott was the speaker at the Southern Pines Church on Sunday, April 24.

News has been received from Rev. and Mrs. Robert C. H. Mueller, Ahmednagar, West India, missionary representatives of the Reidsville church that a son was born to them on March 30. The new son's name is Eric Lawrence. Congratulations to Mr. and Mrs. Mueller.

Rev. Ira D. Black conducted a visitation evangelism program in our church at Lynchburg, Virginia, May 1-4. Reports indicate a most success-

ful campaign and Rev. James B. Allan, the minister, will give a detailed report in THE CHRISTIAN SUN at a later date.

At the Christian Temple in Norfolk Rev. Peter Young, the minister, gave emphasis to the "Festival of the Christian Home," using for his sermon subject on May 1, "Home and the Church." The observance of this special week culminated in Mother's Day on May 8.

The ministers of the Eastern Virginia Ministerial Association and their wives will assemble Monday morning at the Holland Christian Church for business, luncheon and a testimonial for Dr. John G. Truitt, Dr. Will B. O'Neill will be the host pastor and serve as program chairman for the occasion.

Our Shallow Well Church in the Eastern North Carolina Conference near Sanford is about to complete the new addition to the church and the repairs on the church sanctuary. Approximately \$20,000 has been spent on building and grounds in the improvement of this church. Rev. R. T. Grissom is the minister of the Shallow Well Church.

A caravan of Elon College young people visited the Southern Pines Church young people on Sunday, May 8. Mr. E. J. Austin is the sponsor of the young people's group at the Southern Pines Church, and we congratulate him on the splendid work which is being done among the young people there. The Southern Pines Church also maintains a group meeting for Juniors called "Twilight Hour."

Superintendent Wm. T. Scott was the guest speaker at the homecoming and memorial day at Pleasant Cross Christian Church, near Asheboro, on Sunday, May 1. A large crowd was present for the services. The Pleasant Cross Church is experiencing a substantial increase in Sunday school and church attendance. It is one of our grand old churches and despite the difficulties which it has endured during the past few years, we are confident that it will continue to grow and to serve that splendid area.

The Henderson Church under the leadership of Rev. J. Frank Apple, minister, continues to make progress. The Sunday school and church attendance has increased very much

recently. Five new members were received into the church on Palm Sunday and five on Easter Sunday. The total number received to date for this conference year is fifteen—ten of these being heads of families. Recently, the church launched a campaign for a new heating system and plans are now being made to install this new system this summer. Revival services will be held the first week in June with Rev. Tucker G. Humphries of Reidsville as guest minister. The Henderson Church is working enthusiastically on the subscription campaign for THE CHRISTIAN SUN.

Our Asheboro Church held a unique service on Sunday evening, May 1, in what they called, "Get Acquainted With Your Neighbor Service." Invitations were distributed to more than 400 homes and a large number were present for this service in charge of the young people and the fellowship hour which followed. We hope Dr. Lester will give us a report in THE CHRISTIAN SUN of the full results of this service. The Asheboro Church presented a play, "Cloth of Sendony," at the Pleasant Ridge Christian Church on Sunday night, May 8. Dr. and Mrs. John Davis are new residents of Asheboro and are finding their place in our church. Mrs. Davis is the daughter of Dr. John P. Jockinsen, formerly minister of our St. Petersburg (Fla.) Church, but now of Quincy, Illinois.

GERMAN LAITY TRAINED FOR HOME MISSIONS.

A missionary institute for lay people—the Evangelical Social College—has been founded at Friedewald, near Siegen, Germany, and will begin course work on June 1, 1949. The College is designed for members of the Evangelical Church who wish to be home missionaries while continuing their secular professions.

With the aid of funds provided by the Lutheran World Federation, the Social College is being organized by the Innere Mission (Home Missions), the Evangelisches Hilfswerk and the Evangelical Church's work among laymen in Germany.

The studies at Friedewald are under the direction of Dr. C. G. Schweitzer, director of the Central Committee for the Home Missions of the German Evangelical Church. During the war, Dr. Schweitzer was head of the Wistow Training Center, near Leicester, England.

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

We hope each church of the Southern Convention will plan to have a vacation Bible School for its children during this summer. The Board of Christian Education and the Convention Office at Elon College, N. C., are anxious to be of assistance to the churches where possible in planning for the vacation Bible school and in supplying materials.

Work is progressing on the construction of the new building for Zion Christian Church near Glen Raven, N. C. Rev. G. C. Crutchfield is the pastor of this church which was organized a year ago. Plans are under way for organizing a new church in the Brookwood section of Burlington. We have many Congregational Christian Church people living in that developing residential section of Burlington.

Has your church sent its Easter Offering to the Convention Office? The Mission Board is endeavoring to help build new churches, to aid in pastors' salaries in churches where without this aid the church could not maintain a full time program, and to share the Gospel of Jesus Christ with the peoples of many countries of the world. The Mission Board is absolutely dependent upon you for the financial support of this important work. Please send your Easter Offering and other missions offerings promptly to Southern Convention Office, Elon College, N. C.

Please renew your CHRISTIAN SUN subscription promptly. The Convention Office is charge with the responsibility of keeping THE CHRISTIAN SUN list. Notices are sent a month in advance of the date due. If our subscribers would renew their subscriptions promptly, it would save an unlimited amount of work to the Convention in connection with THE CHRISTIAN SUN. The Board of Publications has found that it is absolutely necessary to discontinue unpaid subscriptions which are past due more than one month. We do not wish to cancel any subscription. We need all of THE CHRISTIAN SUN subscribers to continue. We hope our members will not only renew their subscriptions promptly but will encourage other people to subscribe to THE CHRISTIAN SUN. We have ap-

proximately 11,000 families in our Southern Convention churches. We have a great church paper. It can be improved and will be improved if our people will support it adequately. We ought to have a minimum of 5,000 subscribers to THE CHRISTIAN SUN. This is not an impossibility but it will mean that we shall have to double our present subscription list. It can be done if our pastors and churches will get behind the project.

A LETTER FROM ONE WHO APPRECIATES THE CHRISTIAN SUN.

Burlington, N. C.
April 21, 1949.

I was distressed to read in THE CHRISTIAN SUN concerning the publication's financial difficulties. It made me one of many, I am sure who wish to do something. I am sending my small gift for its aid.

To lose our church paper would be one of the greatest blows which could happen to our membership. Only through the medium of our church paper can we help keep informed about the work of our denomination. It enables us to carry on a unified program among our churches, which is so much needed.

I want to take this opportunity to thank each department head for their fine contribution. We do appreciate them giving their time and thought without any financial remuneration in helping to edit our church paper.

With kindest regards and best wishes for THE SUN's continued growth. Sincerely yours,

(Miss) SADIE V. FONVILLE.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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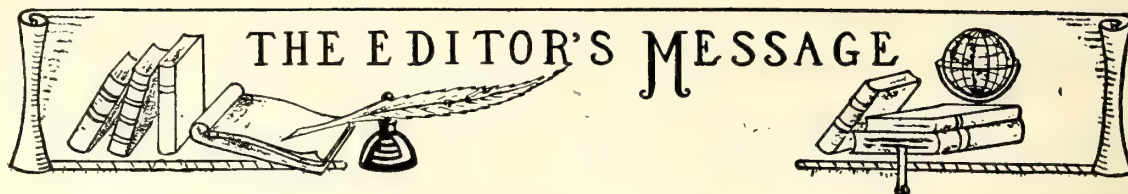
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"LET THERE BE LIGHT"

Electric lights at Hebron! This announcement by Rev. Mark Andes reminds us of the novelty, the excitement, and gratitude for a service which so many take for granted. The advent of electricity in a church is an event of community-wide significance; it marks a transition from one era to another; it throws new light on many age old problems. A new power has been released. Throughout the church, from the sanctuary to the kitchen, power appliances may be used, visual education may be inaugurated. Power for heating, cooling, cleaning, cooking and numerous other services is available. God, in his marvelous wisdom and power, continues to give light!

A plan to distribute hydroelectric power from dams being constructed in the Roanoke River basin to about 40,000 rural homes in Virginia is announced by the Old Dominion Electric Co-operative. The largest of these dams, at Buggs Island, is now being built and is expected to be completed in 1952. Plans call for construction and operation of a system of transmission lines in order to satisfy the needs of consumers, which far exceed the supply of power now available. It is reported that in many areas hundreds of farm homes have been wired and lines have been run to them, but service cannot be given because of power shortage. The Old Dominion, formed by eleven distribution co-operatives, promises lower wholesale power rates, improved and more adequate service and freedom from restricted clauses in present contracts which limit areas and customers the co-operative can serve.

During this amazing and creative era the miracle of electricity is reaching its powerful and dexterous fingers into community after community in swift succession. This fact brings new life, freedom, prosperity to countless homes, communities and churches. The "Back to the Farm" movement should gather momentum. There is a new day ascending for the rural people. We have scriptural authority to "rejoice with them that do rejoice."

NEW DAY ASCENDING.

The editor rarely has the time, money, or the inclination to see a moving picture. There must be some special feature or attraction. His farm background, plus an abiding interest in rural progress, prompted attendance at a showing of "Green Promise."

The plot revolves around an old farmer who obstinately clings to obsolete methods. The Protestant minister, county agent, the 4-H Club and eager young people pave the way for progress. Farm life is portrayed as being shot through with simple joys and sorrow, hard work and opportunities for creative living. The elements of suspense and heroism are carefully blended. The old man, who rules his family under the guise

of a democratic spirit, finally wreaks havoc to his new farm and comes to his senses when a terrific rainstorm brings about the damage predicted by the expert.

Progress has many obstacles: ignorance, prejudice, custom, human obtuseness. The film can serve as an effective instrument in teaching psychological and sociological truth. As the minister in the film suggested, we have today not one Moses, but many. There are competent guides to lead us across every barrier into the land of promise. Educational and mechanical aids in abundance are available.

Farm life should be a grand adventure. There is unavoidable difficulty and hardship, but there is also excitement, teamwork and the joy of achievement. Ingenuity and diligence pay dividends. Young people find happiness on the farm, provided they are given reasonable opportunities for recreation and creative activities, provided they are not shackled to an antiquated way of living, provided they are accorded full rights in the democracy of the family. For all who have open minds, eager spirits, and industrious habits there is a new day ascending on the American farm.

Guest Editorial . . .

PROGRESS IN UNION

The next to the final step in the uniting of the over-head organizations of the Evangelical and Reformed and Congregational Christian Churches was taken in Cleveland on April 21 when the General Synod of the E. & R. Church voted 249 to 41 to approve the Interpretations of the Basis of Union and to refer them to the 34 synods of the church for final action. When two-thirds of these synods have voted favorably the last hurdle prior to Union will have been taken. All but two or three synods will have voted by the time these words appear in print.

The spirit of the General Synod was even more significant than its action.

Devotion to the cause of Christ was the dominant note in this meeting of the General Synod and is characteristic of the churches which it represents. This is a personal commitment rather than a theological position. Neither creeds nor forms of church organization have been allowed to obscure this fundamental relationship. Polity has never been a major issue in the E. & R. Church or in the bodies which united to form it. This is a fortunate fact of church history.

The E. & R. Church believes deeply that church union is in accord with the will of Christ both now and in the years to come. To further that end it is prepared to make real sacrifices.

The Merger with the Congregational Christian Churches is accepted by the E. & R. Church as the one step toward the larger church of Christ which is im-

mediately feasible. Although puzzled and troubled by the behaviour of some of our people, which seems rather less than Christian, the E. & R.'s have the friendliest feelings toward us; yet, their underlying motivation is the desire to further church union. The present Merger is not an end in itself but a step toward the more inclusive church of tomorrow.

The new name does not represent a compromise but a prophecy. The term "church" is modified both by "United" and "of Christ." Its success will depend upon the balance between these two elements. Our union will be meaningful only as we are united in our devotion to Christ. This will be its true test.—*John R. Scotford, Editor of Advance.*

Military Aid to China?

The following communication from the Foreign Missions Conference of North America was sent on May 5 to the chairmen of the Foreign Relations Committee of the Senate and the Foreign Affairs Committee of the House. It was signed by Frank T. Cartwright, Chairman of the China Committee, and Rowland M. Cross Executive Secretary of the China Committee.

* * * *

In view of the pressure being brought on Congress to extend military aid to China, the undersigned have been requested by representative members of the China Committee of the Foreign Missions Conference to write you to interpret the attitude of the large majority of mission board executives concerned with China, based upon correspondence with American missionaries in China and their Chinese colleagues, conversation with those who have recently returned, and frequent exchange of views.

We endorse the present non-intervention policy of the State Department with reference to China, particularly in withholding any further military supplies to either side, and of avoiding interference by United States armed forces in the hostilities. These views are in line with the action taken by the Cleveland Conference of the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America.

The twenty-six denominations represented in the China Committee, with a membership in the U.S.A. of 29,000,000, carry on an extensive and varied Christian program in all parts of China.

We are convinced that in the present stage of China's developments, no effective basis for peaceful change of government has been established and that a valid civil election recognized by all parties, is a practical impossibility. It is evident that the people of China in general have lost confidence in the Kuomintang

government and desire a change, although many of them would prefer another choice than either of the two alternatives presented.

We are convinced that effective intervention on behalf of the Kuomintang government would require immense supplies of military equipment; the active participation of American armed forces and the direction of the entire military administration from top to bottom by American personnel.

This would turn all classes of Chinese people against America. It would make necessary either the armed policing of China by American troops for a period of unpredictable duration, or complete withdrawal and return to the non-intervention policy.

We believe that the form of government should be decided by the forces now at work within China. In the meantime, we approve the policy of the Department of State in maintaining its diplomatic and consular officers at their posts in all parts of China and allowing private Americans with compelling reasons to proceed to China for business or mission work.

We believe that the welfare of the people of China should be the motivating objective of the extension of E.C.A. aid to China. To that end our government should continue such aid through the present Kuomintang government or any other recognized government under such conditions as will safeguard the freedom of the people and promote genuine and adequate economic development.

This letter indicates the concern which we feel for the people of China and our desire that the long-standing friendship between the United States and China may be maintained and strengthened.

When one good man is on the north side of the fence and the other good man is on the south side of the fence, the bad man just sits on the top rail and laughs.

EAST CAROLINA DISTRICT LAYMEN MEET.

The Liberty (Vance) Congregational Christian Church was host to the laymen from several Christian Churches in the East Carolina District at a meeting Sunday afternoon, April 24, at 4:30 o'clock. The churches represented were Liberty (Vance), Henderson, Fuller's Chapel and Bethlehem (Warren County).

The chairman of the district group, Mr. I. H. Vickery of the Henderson Christian Church, stressed the responsibility that rests upon the laymen of the church. Among the various responsibilities, he mentioned particularly the case of the church property and grounds, erecting of exterior bulletin boards, increasing subscribers to THE CHRISTIAN SUN and making whatever improvements that are necessary to the functioning of the church. At the conclusion of Mr. Vickery's address, the chairman introduced the guest speaker, Dr. William Mosely Brown of the History Department of Elon College.

Dr. Brown pointed out a striking similarity between a minister and a layman, the chief difference of the latter being his lack of theological training which makes him less capable of occupying the pulpit. However, he pictured vividly the potential energy that lies within a group of Christian laymen. Like Archimedes who said that from a certain position, he could move the world, so Christian laymen, with the energy of giants and the proper willpower, can accomplish wonders in our churches today.

Before the meeting adjourned, a visitor, Mr. J. C. Fox, who coaches at Lynchburg College, explained some of the accomplishments of the Laymen's Organization in the church of which he is a member.

After the regular meeting, a fellowship supper was served by the Young Ladies Class of Liberty Church. During the supper hour, the fellowship was greatly enhanced by amusing anecdotes from Dr. Brown, Mr. Fox and Frank Hinnant, Secretary of the Chamber of Commerce in Henderson.

The ability to form friendships, to make people believe in you and trust you is one of the few absolutely fun-smoother and easier when the parties buying, negotiating are so much smoother and earies when the parties enjoy each other's confidence. The young man who can make friends quickly will find that he will glide instead of stumble through life.

—*John J. McGuirk.*

CONTRIBUTIONS

SUFFOLK LETTER.

By the time this comes to our readers it will be perhaps already known that I have accepted the position of superintendent of the Christian Orphanage. It is very hard to turn from so noble a people as I have found here in the Suffolk Church. They have been most patient, cooperative and generous toward me and my family. I have had sixteen good years here. Now I feel that the hand of the Lord is in the urgency with which the call has come from the Christian Orphanage. I want to do God's will. And therefore after much anxious prayer and thought I have made the important decision.

Suffolk is very, very dear to me and to my family. Here we have worked together, borne serious sickness and sorrow together, and here we have rejoiced together. Sixteen of the best years of my life have been laid on the altar of service in Suffolk. They have been years of joy and loving service with a great and good people. I pray God's richest blessings upon them everyone. The full text of my resignation follows:

"To the Suffolk Christian Church:

"I wish to announce a called meeting of the church this coming Wednesday night, May 11, at 8:00 o'clock to consider the following:

"You will be no more surprised than I was eighteen days ago when representatives of the Executive Committee of the Board of Trustees of the Christian Orphanage urged me to consider becoming its next superintendent. At a special meeting of the Board of Trustees, May 5, I was unanimously elected to that position. I have decided to accept it. Therefore, I offer my resignation to become effective June 30, or at the discretion of the church within the ninety-day agreement.

"I covet earnestly your affection and goodwill for myself and my family. This decision has not been easily made. My love for this church and my devotion to Suffolk, along with that of my family's love and devotion for the place which has been home in the finest sense of the word for sixteen years; and my consecration to the active ministry in the regular pastorate made this a difficult decision to make. Unstintedly you have accorded us the love and devotion of the

largest church in the Southern Convention. We have worked faithfully together for the growth of the church, and for the advancement of the Kingdom of God. You are a truly great church and you have achieved well. I pray God that He may ever more richly bless you in the years ahead.

JOHN G. TRUITT,
Pastor."

May 8, 1949
Suffolk, Virginia

NEWS FROM THE VIRGINIA PASTORATE.

Rev. W. Millard Stevens was the guest minister at Lebanon Christian Church, Semora, North Carolina, for a week's series of revival services, beginning on Easter Sunday. The interest increased all during the week, and, with the exception of the frosty Tuesday night, the attendance was greater each evening. Seven members were added to the church, four by profession of faith and three by letters of transfer.

Lebanon has authorized the appointment of a committee to study and present plans for the renovation of the interior of the church building.

Union Christian Church, Virgilina, Virginia, has purchased a new rug to cover the aisles and pulpit platform. As worshippers come to the house of God, they do indeed "tread softly." Plans are nearly completed for the parsonage to be built on the lot adjoining the church.

Liberty Christian Church, Nathalie, Virginia, has had its interior made more worshipful by a thorough cleansing and waxing of the floors.

Hebron Christian Church, Nelson, Virginia, is the grateful recipient of electricity. For a long period of time the committee has been constantly at work to get the electric power line to the church. Last fourth Sunday morning (April 24), electric lights burned for the first time at a morning worship hour. The light fixtures were donated by several members. The church raised enough money to cover the other costs. Also new runners on the floor and venetian blinds were added to make the sanctuary more beautiful and worshipful.

MARK W. ANDES,
Pastor.

A LETTER FROM REV. D. P. BARRETT.

MY DEAR BRO. SCOTT:

I had a wonderful trip to Puerto Rico and back home. I shall count it as an oasis in my life not to be forgotten. I am unable to tell you how much I appreciated the good will and wishes of my friends in the Southern Convention. How the people and the churches responded to the call for help in sending me down to the anniversary was more than I could have wished for. I did not need all the funds they gave, so I am returning the portion unused to the Mission Board. My Puerto Rico friends at Ponce handed me a purse of \$50.00 which took part of the responsibility. I did not have to spend a night at a hotel while on the trip. My son, Palmer, took me in at his apartment in San Juan and the pastor and his wife in Ponce gave me a pleasant room while with the Ponce folks. My expenses in the island were transportation and eating, largely at restaurants in San Juan since the apartment did not have facilities for preparing meals.

The details of my visit in Ponce were numerous and very emotional at times. There were occasions when I found it hard to struggle against memories of the past. Of course, you can understand that. The church organ was silent most of the time.

I went to see Victor Rivera (Victor graduated at Elon College in 1923). He and his family are well. The daughter is married and teaches in the high school at Ponce. His son is a mechanic and works at the Eastern Air Lines at San Juan. Victor teaches in the high school in Ponce and is a successful teacher and enjoys his work.

Thank you very much for all your help.

Sincerely yours,
D. P. BARRETT,
407 McCauley St.,
Chapel Hill, N. C.

April 22, 1949.

Dr. Dixon says the parable of the shepherd is rendered like this in the conduct of many a church: "A certain man, when he found that some of his sheep were lost, built a handsome shelter on the edge of the wilderness and over the door wrote, 'Any lost sheep straying near this wilderness hard by, if he will present his credentials and give good references to the committee in charge, will be admitted to shelter after due deliberation.'"

News of Elon College

By PRESIDENT L. E. SMITH

STUDENT GOVERNMENT AT ELON COLLEGE.

In September 1919 Student Government was inaugurated at Elon College. The students assumed major responsibilities in regulation and conduct of students in College. The idea of students governing themselves has been a process of development through the years. A complete legal form for the students was adopted. Originally, officers consisted of president, vice-president, secretary and treasurer of the student body. Also, a Girls' Council and a Boys' Senate. These organizations with sub-committees constituted the official body.

Annually there has been some expressed dissatisfaction with the limited authority granted the students. A year ago, this opposition was pronounced. The students wrote a new constitution which in addition to the usual officers provided for a Student Congress that would handle offenses and determine penalties. This form of government failed to function properly. Dissatisfaction with Student Government as was determined a year ago and had functioned or failed to function through the year became more pronounced. About three weeks ago, the students voted to declare the present form of Student Government discontinued. This was not a unanimous vote on the part of the student body but the majority were in favor. There were rather serious contentions which lasted for three or more weeks. Finally, the students reached an agreement and authorized the drafting of a new constitution. Under this constitution the students received major authority in the administration of their own affairs on the campus and accepted major responsibilities. The form of Student Government approved extended to all phases of student life including the "honor system" and was extended to include academic work. The plan was presented to the faculty and received a unanimous vote of confidence. The administration will present the new form of Student Government to the Board of Trustees on May 30 for a final decision.

The present Student Body of Elon College is much more mature than were the students prior to the war.

They are more capable of receiving responsibility and of bearing the same. The faculty is glad to cooperate with the students and will lend its support to make sure of success.

Wide publicity was given to the contentions among the students and the vote to discontinue Student Government at Elon College. The administration did not enter into the contentions and made no effort to refute statements made on the campus and appearing in the press but did express itself when the students reached a decision.

I am happy to report that student attitude is agreeable and cooperative. Indications are that we will have far more favorable conditions on the campus when school opens in September than we have had heretofore. I am happy to be able to make this report to the church and to those who are interested.

ALAMANCE COUNTY CENTENNIAL.

The one hundredth anniversary of the formation of Alamance County is being celebrated this week beginning on Monday with a mammoth parade in which Elon College will participate. The college will have a float in the parade. The float will be decorated in college colors. Prominent alumni of the county and children of alumni will be on the float. Also the college will be in the parade in which college officials and others will be riding.

The college will have a booth in the Carolina Warehouse along with other interests in the county. The booth will be decorated in college colors with photographic and pictorial displays of the college and college activity. Books and manuscripts from the college library and other items of interest will indicate the progress of Elon College since its founding in 1889. This booth is made possible by the generous cooperation of Mr. R. A. Maynard of Burlington, a prominent citizen and industrialist of the city and county and a member of the Board of Trustees of Elon College.

County officials arranging for this century of progress exposition have been very considerate of Elon College and the contributions it has made to the county.

APPORTIONMENT GIVING.

As you read these reports from week to week, you doubtless feel that these contributions are a mere trickle in the support of a great institution such as Elon College. However, when these contributions, even though small, come regularly week in and week out through a period of twelve months, the total is gratifying. These constant contributions go a long way in helping to meet continually appearing bills and financial obligations. Of course, it would be of a great deal more assistance if a large percentage of our churches rather than a small percentage would cooperate in these contributions for the support of our college. As we are happy to express our appreciation for those continued contributions, we are equally solicitous of those who do not pay that they may join with their support so that the college may continue its program of service to the church and to society.

Previously reported	\$2,474.24
Eastern Va. Conference:	
Windsor S. S.	20.88
N. C. & Va. Conference:	
Apple's Chapel	6.92
Carolina	27.00
Ingram S. S.	13.59
Liberty S. S.	4.00
Western N. C. Conference:	
Albemarle	25.00
High Point, First	10.00
Pleasant Grove	5.00
Spoon's Chapel	2.00
Valley Va. Conference:	
Wood's Chapel S. S.	4.00
Total	\$ 118.99
Grand Total	\$2,593.23

Mrs. Oma U. Johnson, Librarian at Elon College, is anxious to obtain copies of the Elon College Catalogue for the following years: 1890-91, 1891-92, 1892-93, 1894-45, 1895-96, 1898-99, 1903-04, 1932-33. Should anyone have in his possession copies of the Elon College catalogue for these years, it would be greatly appreciated if you would notify Mrs. Oma U. Johnson, Elon College, N. C.

God loves naturally and to exhibit that love to us is kind, generous, forgiving, merciful. By the same token it is your nature to be kind, generous, forgiving, merciful, to the degree that you have the mind of Christ. That explains why stewardship is so hard for some people—they are not Christ-minded. That explains why some people are better stewards than others—some have sought and found the mind of Christ to a fuller degree.

—George S. Schultz.

Christian Missions

At Home and Abroad

PROBLEM-SOLVING IN CHINA.

By LOUISE MEEBOLD,
Fenyang, Shansi, China.

Our large staff of teachers and workers have not suffered either for food or clothes or places to live, although all these were problems at one time or another, and still are. These trying days have given our Chinese friends an opportunity to turn the tables, to give us food and clothes and even money and I have sometimes offered help to people who really needed it and they refused to take, knowing my own supply was short. So in spite of disturbance, it has been a time of real fellowship for many of us, and that is very precious.

Our leaders have gone into huddles again and again, sometimes for many hours at a time, trying to make wise decisions, often feeling very weak and ignorant. Sometimes our plans were of no good and we had to begin again. Our Pastor Kao and family arrived here from Peiping unexpectedly yesterday—he still had a few months of vacation if he wished, but he decided to cut his furlough short and come back and help, and are we glad to see him! He is calm and experienced, and it is a comfort just to see him around.

Our immediate problems are concerned with the schools (which the government is gradually taking over), with salaries for the staff that is kept on, since we have run into deficits in many departments because of the adverse exchange, and with the manner of keeping on religious work. We expect to hold our Annual Church Meeting next Monday and Tuesday and hope Secretary Wei from Peiping can be in to help us make plans, so at the moment things look brighter than they have for some time, "the fellowship of Christian minds is like to that above," goes round my head and it is certainly a wonderful thing.

Meanwhile I am teaching a few hours a week in the Nurses Training School, and have begun tutoring some high school students in English; they hang around the house and I might as well keep my English in practice. There are five or six hundred high school students now on our campus, many of them for the first time on a

(Continued on page 9.)

MISSIONARIES VISIT SOUTHERN CONVENTION.

"This is truly a great day for the Church of Christ in China. The Chinese church leaders want the help of



REV. ROBERT E. CHANDLER

American missionaries more than ever before and speak repeatedly of the ecumenical character of the church. They plead for at least a



MRS. CHANDLER.

"task force" of missionaries to stay in each area no matter what comes," says Rev. Robert E. Chandler, Congregational Christian missionary under the American Board, back from China. Mr. and Mrs. Chandler will speak in Winchester on May 17, and in Richmond on May 19. Other engagements will follow.

Mr. Chandler sees the possibility of suffering, hard living conditions and difficult situations for a good many years to come. He also feels that the Chinese church, in spite of its failings, has been gaining in strength and that if all the missionaries from abroad were driven out the essential living church would come through strong in spirit. "These are heroic times in China and in all the darkness we have seen heroic living," he declares.

Robert Chandler has served in China for over 32 years. He has an unusual international background. Born of missionary parents in India his genealogy runs back through 117 years of missionary service. His wife also was born of missionary parents in Japan, and he has two sisters who are missionaries.

For the past two years Mr. Chandler has been on a special assignment in Fukien Province with headquarters in Foochow. He has been acting as senior adviser and counselor to Chinese ministers and churches in the Foochow-Shaowu Synods of the Church of Christ in China as well as to his fellow American missionaries many of whom were new young workers whom he had himself recruited while Candidate Secretary of the American Board from 1942-45. During this period Mr. Chandler secured over 40 new workers for the American Board.

After graduation from Yale University "Bob" Chandler sailed to China in 1910. He went first to Tientsin where he worked not only in the city but in the surrounding villages, teaching and encouraging Chinese staffs in school and church. He developed schools for Chinese lay Christian workers and sent them out better equipped to be local Christian leaders.

For five years Mr. Chandler was General Secretary of the North China Kung Li Hui, the Chinese Congregational Church, and also acted as a member of the National Christian Council of China for four years.

In his term of service after the beginning of the Sino-Japanese War, Mr. Chandler lived and worked amidst anti-British and anti-Chinese barricades by the Japanese Military, in a condition of persistent sporadic guerrilla warfare, and through the highest flood in 50 years. He saw his Chinese friends living with steady dignity under "enemy occupation."

Asked about the treatment of the Christian Church by the Communists, Mr. Chandler states that different

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

WOMAN'S CONVENTION AND ELON SCHOOL OF MISSIONS.

JUNE 13-15.

Something To Be Proud Of.

We should be proud of our women and what they can do.

Especially are we proud of two who are on the program for the Convention and School of Missions this summer at Elon.

Miss Mary Frances Thelen will give our Bible study for next year and will address the Convention. Miss Thelen is a teacher of Bible at Randolph-Macon College, Lynchburg, Va. She was ordained as a minister of our church at the last session of the North Carolina and Virginia Conference meeting at Lynchburg. She is a young person, attractive and full of vitality. It is a privilege to have such a person in our midst and to feel that she is one of us. We shall look forward to knowing her better while we are at Elon in June.

Miss Pattie Lee Coghill has always been "one of us," since her home is in Henderson, N. C. She has held many important positions in the church work and has been to many different parts of our nation and other countries, but she is still one of our own girls. We are very happy that the Missions Council of our church assigned her to work in the Southeast this year and therefore she has been of great assistance to us.

Pattie Lee (as she is known to us) will teach our mission study for next year at the Convention and School of Missions, and, of course, will be around for other things, too. She would be an excellent person to talk to if you have special problems to discuss and solve.

Have you elected your delegate or delegates and sent the names to your State President? Do it immediately!

Remember—Officers of Conference or Convention don't count. Be sure to send your President.

HALIFAX DISTRICT MEETS.

The Halifax District meeting of the Woman's Missionary Conference met March 29 at Union Church, Virgilina, Virginia. Mrs. H. B. Satterfield is superintendent and Mrs. Floyd H. Dunn, secretary. The following

churches were represented: Virgilina, Ingram, Liberty, Lebanon, Hebron, Danville, Pleasant Grove and Lynchburg. Features of the day were talks by Mrs. W. W. Sloan on "Impressions of Puerto Rico" and the Bible Studies done by Miss Elizabeth McGuffie. Mrs. Paul Farthing was elected assistant superintendent. The meeting next year will be with the women of Pleasant Grove Church.

MRS. FLOYD H. DUNN,
Secretary.

SOCIETY NEWS.

SHALLOW WELL.

We have been carrying out our programs each month according to the Plan Book. About every three months we have an extra at the end of our programs in the form of an auction sale, trying to swell our treasury to fix up a kitchen in the basement of our new Educational Building, which we have added to our present church.

In November we had our Thank Offering as our public service.

We enjoyed Miss Pattie Lee Coghill's book review on *China—Twilight or Dawn* the fifth Sunday night in January at the Sanford Christian Church.

We chose as our Friendly Service project this year the North Dakota Indian Reservation. We mailed to Mr. Case two large boxes of clothing and material for making quilts, including one finished quilt top. When Mr. Case acknowledged our gifts, he mentioned how useful the quilt would be.

The World Day of Prayer was observed March 4 with the church people in Sanford.

We had representatives at our Spring Rally and they gave us a wonderful review of the program at our Missionary Meeting in April.

On Thursday night, April 28, we had a fellowship supper in the basement of our church for the Sunday school and church folks. The ladies of the church carried a covered dish and the men furnished the drinks. Around 180 enjoyed the supper together. After supper our pastor, Mr. R. T. Grissom entertained the children with comic moving pictures.

We ask God's blessing on us as we

continue with enthusiasm to accomplish our future achievements for the year.

MRS. CHLOIE L. SLOAN,
Secretary.

* * * *

ANTIOCH, WINDSOR, VA.

The Ladies' Missionary Society of Antioch Christian Church has had a most successful year, holding all regular meetings and having a very good program each month. On April 10, they presented a very inspiring candlelight service in honor of our missionaries at church. We hope to continue sharing in their support.

MRS. J. H. GODWIN,
Secretary.

Read Ronald Bridges' article in the May *Advance*. He makes some good suggestions, especially about Armstrong Hunter's "Letter of the Month."

PROBLEM-SOLVING IN CHINA.

(Continued from page 8.)

"Christian" campus, and they do ask questions—and give me opportunities to say a word on religion.

If we don't get a call to some other place, or get thrown out by the new regime, we shall probably stay put. As to our country churches, which are always on my mind, reports are not very encouraging. It seems wise not to send them written letters, so, as we have opportunity, we send a word-of-mouth message, telling them to pray and hold on to God for the future. Most of the country churches are being used for schools, or have been left to go to ruin since the Japanese were here. When we really begin again, I feel sure it must be on an independent, self-supporting basis and that is going to mean real sacrifice for the leaders as well as the church members, but I am sure it must be done.

TO BROADCAST SACRED CONCERT

A radio program of unusual interest to the church has been announced by W. E. Park, president of The Northfield Schools. The program is to be broadcast Sunday afternoon, May 15, from 3:30 P. M. to 4:00 P. M. (Easter Daylight Saving Time).

This broadcast is a portion of the Fifty-Fifth Annual Concert of Sacred Music given by the students of The Northfield Schools—Northfield School for Girls and Mount Hermon School for Boys. The program itself combines the best in choral music with traditional hymns and is presented in a thoroughly competent and reverent manner.

FOR THE CHILDREN

Mrs. R. L. HOUSE, *Editor*

A STORY FOR THE WEE FOLK:

Tim and Ted were twins. They were going to church school with their big sister, and mother. Their father was away from home. As they skipped along the sidewalk they saw a big greenish-brown bug on the curbstone.

Tim got there first. "Oh, what is this thing?" Ted was looking at it now. Their mother and big sister stopped.

Mother said, "That is a praying mantis."

"See, how he looks as if he were praying?" asked big sister. The twins nodded their heads.

Very carefully Tim picked the insect up and carried it to his classroom in the church school.

Ted was nearly bursting with excitement. He rushed into the room, "Miss Williams, Miss Williams, see our big bug."

Already they had forgotten the name of their bug. Miss Williams told them again and they put the mantis in a box with some leaves and sand left from an exhibit their class had held.

All the children who came were pleased to see their new insect friend. Miss Williams told them how God has made many kinds of animals and insects for our world. Each has a place.

Next Sunday all of the children looked to see what of God's creature they could find.

WAR IN THE NURSERY.

By LAURA GRAY.

Issued by the National Kindergarten Association.

"Give it to me!"

"I won't; it's mine!"

"It isn't; I had it first!"

Five-year-old Mary snatched the toy from her younger brother. At once he began to pommel her with powerful little fists, and she returned the blows with equal vigor. Two-and-a-half-year-old Nancy played her part by delivering none-too-gentle taps on each of their heads, alternately, with a long wooden spoon, and Baby Jim, from his cot, accentuated the rumpus by contributing repeated shrieks.

What can mothers do to prevent these distressing quarrels that many

of us know so well? Let us look for causes. A well-fed, rested and happy child can seldom be persuaded to fight. He is merry—contented with the world—but children, like adults, are not always in this happy state; it is then that quarrels arise so easily. Jealousy is another cause of friction.

I don't know what to do with Joan!" my friend complained. "I can't leave Baby in the room alone with her for a minute—she seems to dislike her brother; I'm afraid she will hurt him."

"It may be she feels that you are giving more attention to him than you are to her; she must have been a great pet before he arrived," I said.

"Of course, she was, but I *must* give the baby more time and attention—he needs more."

"But does Joan understand? Perhaps, if you took her into 'partnership' in bringing up the helpless newcomer she would feel better."

"Why, I never thought of that. I'll try it."

In this true case the little sister soon came to understand the baby brother's need, and then she felt proud and important in helping to care for him. In another family, where no such effort was made, the brother and sister passed a stormy childhood—continually scrapping. Long after the boy had grown sturdy enough to look out for himself, his part was always taken by the mother, because he was "the younger." Naturally, the sister resented this unfairness.

Children's quarrels often arise on account of their possessions. Each member of the family should have a spot—shelf or drawer—where treasures can be kept free from interference. Respect for another's property is not born but must be taught. With their innate sense of justice, very young children can soon learn this lesson—a lesson large in its significance in every later undertaking.

In many a group there is a bully who grabs all he can—keeps the swing, the wagon, or the car longer than his turn, knowing others are not able to take anything from him. One good way to deal with this fellow is to give him responsibility, such as seeing that little ones have their share of opportunities and plaything. This appeals to his self-importance.

Youngsters have a wonderful sense of rightness, of fairness, and, when evenly matched in age and size, can usually settle differences without help. So, when cries set nerves tingling, resist the urge to rush in and deal out punishment; first, investigate fully. This truly requires the wisdom of Solomon.

Children generally outshine adults once sympathy and understanding have been aroused. A boy in a boarding school broke his arm. The headmaster feelingly explained to the school their chum's handicap and called for "volunteers to help Jim." From that day forward pupils vied with one another in helping the injured boy to dress, undress, brush his hair, put away his clothes, or cut up his dinner. Without the explanation the boys might have behaved very differently.

Nursery quarrels cannot be wholly swept away—human nature being what it is. But, after seeing that our charges are physically well, let us discover and remove any reason for a feeling of unfairness, teach the boys and girls respect for another's property, and always allow time for them to settle their differences themselves. Above all, let us—their parents—show them a continuous example of harmonious living.

EDUCATION DAY.

Defiance College presents the following facts to the churches on the occasion of Education Day, May 1:

1. Serves 400 students with a faculty of 35, and plant with a physical valuation of \$1,500,000.
2. Continuous affiliation with the Christian and Congregational Christian Churches since 1901.
3. Operates to provide this service at reasonable rates carrying a student subsidy of \$104 per month. Community - Alumni - Special Friends-Church—all share in providing this subsidy which operates as a Living Endowment.
4. Has 21 students on its campus taking initial training for the Christian Ministry.
5. Is developing a program which will permit a fifth year of college for those preparing for the ministry.
6. Is developing an area extension service to send trained workers into small churches within a 40-mile circle of Defiance.
7. Employs a staff of eminently qualified leaders in Religion, Ethics and Social Service.

We present these facts for your consideration.

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Associates*.

AMERICAN METHODIST YOUTH WINS INTERNATIONAL ESSAY CONTEST.

Christian youth "must proclaim and practice complete faith in peaceful means of settling controversy among nations . . . and press for the creation of an international mind and heart," according to Jameson Jones, a nineteen-year-old Methodist, whose essay won an international prize in a contest sponsored by the World Council of Churches.

Condemning "all programs for military preparedness" as a false road to peace, Mr. Jones urged support of the United Nations and programs of economic and racial justice. He also urged an exchange of ideas between youth in various parts of the world. "The simple act of letter writing goes a long way toward building . . . the international mind and heart."

A native of Lexington, Ky., and the managing editor of *Concern*, a Methodist youth paper, Mr. Jones wrote on the topic, "The Concrete Action A Young Christian Should Take for World Peace Today." Now a student at Vanderbilt University, Nashville, he expects to become a religious journalist.

The prize for the best essay among the 493 entries from 29 countries is a thousand Swiss francs (about \$250) to be used for travel. Mr. Jones hopes to use the prize money this summer for travel in Europe. The award was given out of the Zelah Van Loan World Friendship Fund, established by Mrs. Anna Van Loan of the United States in memory of her husband.

Submitted in sixteen languages, including Serbo-Croatian, Esperanto, and Urdu, the entries were judged by an international board of 25 church leaders on the basis of understanding, conviction and originality. Prize-winning essay among the Junior entries was sent in by Kiss Istvan of Hungary, and dealt with "What the Bible Has to Say About World Friendship."

A MATTER OF OBLIGATIONS.

Dr. William Hiram Foulkes, a great champion of Christian Endeavor for many years, has written an excellent treatise, "A Matter of Obligations," in which he lists seven ways the church is indebted to Christian

Endeavor, and seven aspects of Christian Endeavor's debt to the church. We present a brief outline of Dr. Foulkes' article:

I. What the Church Owes Christian Endeavor.

Christian Endeavor is a child of the church. That relationship involves mutual obligations. Neither one nor the other must bear all the burdens or monopolize all the benefits. Let us look first at the obligation upon the parent for the welfare of the child.

First of all it turned the face of the church a full generation ago toward its sons and its daughters.

The second phase of the debt the church owes Christian Endeavor is that under God it was largely instrumental in saving the Christian youth of the last generation to the service of the church.

The third part of the debt that the church owes to Christian Endeavor is quite beyond the power of any human reckoning. It is no exaggeration to say in the light of the testimony at hand that to Christian Endeavor more than to any other one agency the church owes the training of its leaders for the past half century.

The fourth element in the debt that the church owes to Christian Endeavor is the fact that the Endeavor movement has led the way in the whole field of young people's work.

In the fifth place, the modern Christian Endeavor movement is helping to keep the young people of the present generation loyal to the church.

As the sixth element of the debt which the church owes to Christian Endeavor may be cited the inspiring and yet solemnizing fact that Christian Endeavor has blazed the way in the whole modern movement of interdenominational, interracial, and international service and fellowship.

In the seventh place, the church owes the Endeavor movement its one great chance to reach the unchurched youth of the present generation.

In return for this seven-fold debt, Christian Endeavor asks only to be more largely used, more fully trusted, more prayerfully supported, and more diligently directed. Let the church pay its debt to Christian En-

deavor by making use of this noble organization to the utmost measure of its capacity for service and to the mighty enlargement of the church's capacity for leadership.

II. What Christian Endeavor Owes The Church.

Christian Endeavor owes its life, its breath, and being to the church. It has always been *of* as well as *for* the church. It was born in the heart of the church, fed by its "bread of life," inspired at its altars, and trained in its service.

First, Christian Endeavor owes the church the loyalty of love.

The second debt which rests upon Christian Endeavor in behalf of the church is that of complete identification with the entity and life of the church.

Third, Christian Endeavor owes the church a full measure of attendance upon its services of worship.

Fourth, the support of what people think of as routine church activities rests heavily upon Christian Endeavor.

Fifth, another debt Christian Endeavor owes to the church is that of furnishing the finest material for Christian education and culture. Christian Endeavorers must always be getting ready for larger service.

Sixth, the fires of missionary knowledge and zeal must be kept burning in the church by putting on fresh fuel.

Seventh, among many other things that Christian Endeavor owes to the church the last one now to be named is the investment of its own spirit of courage, energy, devotion and sacrifice in the unfinished tasks of the church and of the kingdom of God.

Church, how does your account stand with your young people? Are there items that are overdue? Pay up! Keep on paying "on account."

Endeavorers, do your books balance with the church? Keep on making your payments on account.

Christ is the real creditor. All others are only debtors.

A nobleman once gave a celebrated actress a Bible, telling her at the same time that there was a treasure in it. She, thinking he meant religion, laid it aside. She died, and all she had was sold. The person who bought the Bible, on turning its leaves, found a note for \$2,500 in it. Poor creature! had she read the Book, she might not only have found the note, but the "pearl of great price."
—*Sunday School Chronicle*.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

WITH JESUS IN THE UPPER ROOM.

LESSON VIII—MAY 22, 1949

MEMORY SELECTION: *This is my body which is broken for you; do this in remembrance of me.*—I Cor. 11:24.

LESSON: Mark 14:12-26; Luke 22:7-38.

DEVOTIONAL READING I Cor. 11:23-29.

The Setting.

The institution of what is variously called "The Communion Service" or "Holy Communion" or "The Sacrament of Holy Communion" or "The Eucharist" or "The Lord's Supper" took place in what was referred to then, and now after nineteen hundred years, as *The Upper Room*. It was a large room, a guest room, a room on the second floor of a home, which has been made ready in advance for this final, farewell meal of the Master with His disciples. It may have been in the home of John Mark, and it was probably the same room in which the disciples later met for prayer, and in which the Holy Spirit came in his fulness and power.

This room had been furnished and made ready. The elements for the Passover Supper had been prepared and set on the table. The divans or the couches on which those who were to participate, were to recline, had been placed around the table, perhaps in the shape of a big U. The candles or the lamps had been lighted, and when the sun had set and evening had come, the Master and the Twelve came quietly and secretly to this place to observe the ancient and sacred Passover, commemorating God's gracious deliverance of His people from the bondage of Egypt. The disciples did not know, of course, that that simple observance would be given a new meaning, or that that Upper Room would be given an undying glory. They may not have realized that it was to be their last meal with the Master, although the circumstances under which they met gave it an added note of solemnity and dignity.

The Simplicity

Could anything be more simple as a memorial than the simple service which our Lord instituted on that night in the Upper Room! He wanted to be remembered—His humanity

itself would make that certain. But He wanted to make sure that He was kept in remembrance for their sakes, as well as for His sake. What form should such a memorial take? Should it be some endowment or foundation, a gigantic trust fund of some sort, to keep alive His memory? Should it be a great building or a magnificent monument or marker which would remind those who saw it of Him? Should it be a badge of some kind which all of His disciples were to wear in a conspicuous place, a kind of string tied around their fingers, to remind them of their Lord? Should it be one of the many things or ways in which people try to perpetuate their lives or their deeds in the memory of their followers and friends.

No, the Master, rejected all these forms and instead chose the simple form of a sacrament, itself the essence of simplicity. He simply took two common elements of that day, a bit of broken bread, and a small portion of wine, and told them to eat and drink in remembrance of Him. These elements were symbols of His body which was broken for them, of His blood which was shed for them. They were to do this in remembrance of Him. It was a spiritual masterpiece of association. How can one come to the Communion Table, or even look at it without thinking of Jesus Christ? And through the centuries it has been continuously observed and it is as fresh and powerful today as the first time it was observed. There is nothing that so reminds people of Christ as the sacrament of Holy Communion.

The Strangeness.

Men celebrate their victories and achievements, and not their defeats and failures. But Jesus seems to be calling attention to a defeat and a failure. He says the bread is a symbol of His body broken for them, and the cup a symbol of His blood shed for them, an ignominious death indeed. But no, Jesus was also celebrating a great victory and a great achievement. His death was not defeat but victory. It was the very thing that meant victory. It was the culmination and the heart of His redemptive mission. The last enemy that must be destroyed was death and by His death He took the sting out of death,

and triumphed openly over death and the grave. Jesus would have His followers keep always in remembrance the heart of His gospel, that Christ died for sinners, that by His death they might live.

The Significance.

There were and are several factors or emphases in the simple but significant Sacrament of Holy Communion. There was, of course, the memorial factor in it. It had as its background the ancient Passover, commemorative of God's gracious deliverance of His people. Then there was the element of thanksgiving in it. In fact it is sometimes called "the Eucharist" which comes from the Greek word *thanks*. When He had taken the bread and the cup, "He gave thanks." One should come to the Communion Service with a thankful heart for Him who loved us and gave Himself for us. There is, too, the element of sacrifice in it. Indeed that is the dominant note in it. Christ our Passover was sacrificed for us. One can hardly partake of the sacrament of Holy Communion without being made aware of the sacrifice of Christ for all mankind and for him. And one might as well be frank and admit that there is an element of mystery in it. It cannot be glibly or easily explained. Its deeper meaning eludes even the wisest of us. Men have bowed in humility before the great mystery of the Sacrificial or Atoning act of Christ. The words of Jesus Himself center on this sacrificial aspect of what He did, "My body broken for you," "My blood shed for the remission of sins, or for many." And such sacrifice ought to beget the spirit of love and devotion and sacrifice within us. And thanks be unto God there is an element or note of triumph and victory in it. There is no note of defeat or failure in it all. "Until I drink it new with you in the kingdom of God"—there is the pledge of victory and triumph. Gathered up in and around this simple and significant service are the notes of historical continuity and an emphasis upon deliverance, on thanksgiving, on sacrifice, on mystery, and on victory.

The Song.

"And when they had sung a hymn they went out to the Mount of Olives." What did they sing? How we would like to know what they sang as they went forth. We may be sure that it was a hymn of praise and thanksgiving, a hymn of faith and hope. Here is a parable for all of us. Happy is the man who has to go

(Continued on page 15.)

CHRISTIAN EDUCATION

CONVENTION PERSONNEL: JESSE H. DOLLAR, *Chairman*; JOHN L. GWIN, ROBERT LEE HOUSE, BERNARD V. MUNGER, KENNETH D. REGISTER, H. SHELTON SMITH, LEON EDGAR SMITH; MESDAMES W. J. ANDES, J. D. STRADER, W. E. WISSEMAN.

EFFICIENCY IN USHERING OR "EIGHTEEN MUSTS FOR THOSE WHO USHER."

By DON BUSHGENS, *Chairman*,
*Board of Ushers, First Congregational
Church, Mason City, Iowa.*

1. As an Usher, you are rendering a very important service to your church. By your personal attention, pleasantness and dignity, you may make such a favorable impression upon visitors that they will be influenced to place their membership in your church.

2. As an usher, you are a representative of the entire membership of your church and for them you express their greetings and welcome to all who worship in their church and your church.

3. The Ushers should meet at the church at least twenty minutes before time service begins.

4. If an Usher is unable to serve when scheduled to serve, he should personally arrange for a substitute or notify the Chairman of Board of Ushers by Friday evening.

5. It is difficult to over-emphasize the importance of the office of an Usher. The first impression which visitors receive on coming into a church is usually from the Ushers.

6. Remember always that the front seats should be thought of as being at a premium. *Never* apologize for offering a front seat to a worshipper. It is naturally to be assumed that every worshipper would like a seat as near the front of the sanctuary as possible.

7. Be as anxious and as prompt in offering to usher any poor person to a desirable seat as you would be to render such service to the wealthiest individual in the world.

8. Usher all person to their seats promptly but not hurriedly—keeping the aisles clear.

9. *Be tactful, gracious and alert.* It is poor policy for the ushers to whisper among themselves while people are entering the church.

10. *Be courteous! Be cheerful! Be eager to serve!*

11. Welcome each worshipper with a friendly greeting and a smile, always keeping in mind that as an Usher you have a special opportunity to help your church establish the reputation of being a "Friendly Church."

12. Seat visitors next to members so far as practicable.

13. Hand a church calendar, having the order of service for the day, to each worshipper when entering pew.

14. Never seat anyone during the Reading of the Scriptures, Special Music, or Prayer. It is very important that this rule, which applies to members as well as to visitors, shall be carefully observed.

15. Help in every way possible to create an atmosphere of quiet and reverence.

16. Inform the pastor at the close of the service of any situation requiring his attention—such as cases of illness of which you have learned, addresses you have received of newcomers to the community, or any emergencies that may have taken place.

17. In the spring, summer and fall, the Ushers should see to it that during the singing of the last hymn the windows and doors should be opened for ventilation, closing same at conclusion of the hymn if desirable.

18. If any worshipper asks for the use of one of the hearing aids, notify the Head Usher.

MISSIONARIES VISIT SOUTHERN CONVENTION.

(Continued from page 8.)

areas present different situations, but he knows of many good Chinese colleagues who have suffered at the hands of the Communists, some even to death, and, while in certain places hospitals and schools were allowed to continue. "When the church as an institution is strong and influential, when it seems to threaten the new authority, it cannot be tolerated."

Introducing Mrs. Chandler.

"The people of Fukien Province, China, are somehow carrying on in spite of little chance for rehabilita-

tion after years of strife, Japanese occupation, and the civil war now going on; carrying on in spite of inflation and untold suffering, in spite of heavy and disillusioned hearts and with eager yet fearful questions about Communism in their minds," says Mrs. Helen Davis Chandler.

As she tells of conditions in China today, Mrs. Chandler says, "Within this framework the Kingdom of God is a sure foundation of courage and hope for scattered groups everywhere. We have never seen so truly the strength of Christian living in the midst of the hopelessness of life in general. . . . The job of the missionary today is more than ever that of a morale builder—just being *there* in China means so much."

Mrs. Chandler began her China career in North China in 1910 and during her years of service has experienced famine, flood, civil uprisings and invasion. War, in its various phases, has often furnished a tragic undertone to life. Yet she also has worked creatively through many periods of peace.

It was as a result of the Great Famine in 1920-21 that she founded and directed a remarkable piece of work called the Hsiku Women's Industry in Tientsin, an economic venture to meet the needs of hundreds of destitute Chinese women and girls.

Following one furlough she returned to Tientsin which had been taken over by the Japanese Military and lived there doing relief work, along with her other activities, under a non-cooperative alien government. A terrible flood occurred during this period and Mrs. Chandler worked especially for the refugee children trying to secure for them something approaching an adequate diet, a chance for schooling, and re-establishment in their villages, once the flood was over and their homes could be rebuilt.

Among many other things Mrs. Chandler did an excellent piece of work in helping write the script, and in acting as an adviser, to the motion picture team which filmed the beautiful American Board colored movie, *Letter from China*.

Christian Rural Overseas Program (CROP) will be continued through 1949. It is hoped that our people will give their full support to this program of relief to areas of the world which are in such critical need. Please consult your pastor for ways and means by which you may be able to assist in this program.

The Orphanage

If any of you visited the orphanage last week, when you arrived you surely asked right off, "What's going on around here?" At least half a dozen cars and trucks were to be seen parked around the Baby Home practically every day.

There were carpenters, plumbers, and all kinds of repairmen around.

Hurrah! Hurrah! The kitchen has a new floor. The pantry, dining room and all the bathrooms have new floor coverings of composition tile. They really look nice, too.

The bedrooms all have new closets and cabinets.

There will probably be a wonderful new laundry in the basement, too. One Sunday school class had so much money given for a washing machine that they feel sure they are going to give an ironer, too.

There is a rumor going around that some living room furniture has been bought. Seeing is believing!

Over in Johnston Hall there is a large storage room where clothes and supplies are kept until they are distributed. This room is getting some repair work, too.

A new roof ventilator is being installed in that building, also.

On Thursday one could see cars of the Trustees around Johnston Hall, because a "Trustees Meeting" was going on. They said, "Let the good work go on," and they also said other things that you will hear soon.

Things are certainly looking up for your Orphanage. A new day is coming and you'll be glad.

IRIS L. HOLT McEWEN,
Member, Board of Trustees.

REPORT FOR MAY 5, 1949.

Sunday School Monthly Offerings.

Amount brought forward	\$ 3,027.85
Eastern N. C. Conference:	
Liberty (Vance)	38.56
Eastern Va. Conference:	
Bethlehem (Nans.) S. S. \$	26.75
Mt. Carmel S. S.	21.31
New Lebanon S. S.	
(Easter)	2.00
Rosemont (Simmons children)	25.00
Portsmouth, First, S. S. .	7.62
Suffolk S. S.	150.00
Union (Southampton) ..	21.50
	272.18

N. C. & Va. Conference:	
Burlington S. S.	\$ 73.76
Durham S. S.	20.96
Long's Chapel	37.98
Reidsville	32.00
	164.70

Va. Valley Conference:	
Mt. Olivet (R) S. S.	\$ 6.00
Newport S. S.	13.38
	19.38
Ala. Conference:	
New Hope S. S.	3.93
Total this week from churches \$	498.75
Total this year from churches \$	3,526.60
Special Offerings.	
Amount brought forward	\$ 6,216.32
Suffolk Welfare Dept. for Harvell boys	30.00
Total this year from Special Offerings	\$ 6,246.32
Grand total for the week ..	\$ 528.76
Grand total for the year ...	\$ 9,772.92

REPORT FOR MAY 12, 1949.

Sunday School Monthly Offerings.

Amount brought forward	\$ 3,526.60
Eastern N. C. Conference:	
New Hope S. S.	\$ 34.30
Pope's Chapel	6.00
	40.30
Eastern Va. Conference:	
Cypress Chapel	\$ 23.21
Liberty Spring S. S.	7.00
Rosemont	50.00
Windsor S. S.	97.95
	178.16
N. C. & Va. Conference:	
Apple's Chapel	\$ 56.75
Bethel S. S.	.42
Bethel	3.00
Durham S. S.	9.00
Greensboro, First	96.38
	165.55
Western N. C. Conference:	
Albemarle	\$ 10.20
Pleasant Grove	5.00
Pleasant Union	11.12
	26.36
Va. Valley Conference:	
Bethel S. S.	\$ 6.00
Linville	16.18
Wood's Chapel S. S.	5.00
	27.18
Total this week from churches \$	437.51
Total this year from churches \$	3,964.11

Special Offerings.	
Amount brought forward	\$ 6,246.32
Mrs. Simmons, children ..	\$ 25.00
Mrs. Gregory, children ...	35.00
Mrs. Kinch, children	15.00
Mrs. Black, children	20.00
Onward Bible Class (So. Norfolk Ch.) in paym't for Haith boy's clothing for Easter	42.68
Raymond Love	20.00
A friend from High Point, N. C.	80.00
Interest on Bond	20.00
Memorial to Mr. C. D. Johnston from a friend	10.00
J. B. Taylor, rent	50.00
	317.68
Total this year from Special Offerings	\$ 6,564.00
Grand total for the week ...	\$ 755.19
Grand total for the year ...	\$10,528.11

CLOTHING DONATIONS RECEIVED—JANUARY 5-APRIL 20, 1949.

Misses Wilma and Nellie May Holt, Burlington, N. C.: clothing.
Mrs. Fred Schulerud, Norfolk Va.: clothing.
Miss Dorothy Browne, Franklinville, N. C.: clothing
Miss Mary E. Lassiter, Norfolk Va.: clothing.
Miss Violet Holt, Burlington, N. C.: clothing.
Mrs. James C. Lynch, Suffolk, Va.: clothing.
Pleasant Hill Missionary Society, Liberty, N. C.: clothing.
Woman's Auxiliary, Burlington Christian Church, Easter clothing.
Miss Anne Watson, Elon College, N. C.: clothing.
Miami Beach Community Church, Miami Beach, Fla.: clothing
Mrs. W. H. Johnson, Waverly, Va.: clothing.
Leaksville Missionary Society, Luray, Va.: Easter clothing.
Liberty Christian Church, Liberty, N. C.: Easter clothing.
Mrs. A. Y. Allred, High Point, N. C.: Easter clothing.
Mrs. M. J. Earp Milton, N. C.: clothing.
Mrs. Otis V. Joyner, Walters, Va.: clothing.
Henderson Missionary Society, Henderson, N. C.: Easter clothing.
Union Christian Church, Dendron, Va.: Easter clothing.
Junior Missionary Society, Holland Christian Church, Holland, Va.: Easter clothing.
Ladies Aid Society, Albemarle, N. C.: Easter clothing.
Ingram Missionary Society (Mrs. L. E. Carlton), Paces, Va.: Easter clothing, all new.
Mt. Zion Missionary Society, Mebane, N. C.: Easter clothing.
Pleasant Ridge Missionary Society, Ramseur, N. C.: Easter clothing & Easter baskets.
Woman's Auxiliary, First Christian Church, Greensboro, N. C.: Easter clothing.
Bethel Missionary Society, Burlington, N. C.: Easter clothing for Rachel Wilkins.
Mrs. John Coble, Mrs. Harold Ingle, Burlington, N. C.: Easter clothing.
Angie Crew Circle, Union Christian Church, Burlington, N. C.: 3 new quilts.
Laura D. Ward Circle, Union Christian Church, Burlington, N. C.: Easter clothing, towels, soap.
Woman's Auxiliary, Durham Christian Church, Durham, N. C.: Easter clothing.
Ramseur Missionary Society, Ramseur, N. C.: Easter clothing.
Shiloh Missionary Society, (Mrs. C. L. Beane), Ramseur, N. C.: clothing.
Mrs. J. R. Bishop, Mrs. Thurman Williams, Dendron, Va.: clothing.
Hank's Chapel Missionary Society, Walters, Va.: Easter clothing.
Ladies Aid Society, First Christian Church, Waverly, Va.: Easter clothing.
Flint Hill (R) Missionary Society, Sophia, N. C.: clothing.
Laura Butler Circle, First Christian Church, Newport News, Va.: Easter outfit for a little girl.
Richard Jackson Circle, First Christian Church, Greensboro, N. C.: Easter clothing, all new.

(Continued on page 15.)

In Memoriam

HYATTE

Thomas Godwin Hyatte was born in Nansemond County on November 2, 1879, and passed from this life in the flesh to the eternal life in the spirit on April 8, 1949, after a long and lingering illness. He had made his home in Newport News for forty-five years, and was employed until his retirement from active service in 1937 by the Newport News Shipbuilding and Dry Dock Co., as a time-keeper. He joined the local church soon after coming to the city, and was a faithful member and a regular attendant of the Sunday school and church through the years. He is survived by his wife, Mrs. Bessie Baker Hyatte, a daughter, Mrs. Robert Lee House; three grandchildren; two brothers; a sister and a half-sister.

Mr. Hyatte, or "Tom," as he was affectionately called, was a quiet, modest dependable kind of man, devoted to his home, his family, his friends, his church and his Lord. He was dependable in his work and loyal to his employers. He was a good man in the best sense of that word, and had a large circle of friends. A good man has gone to his reward.

H. S. HARDCASTLE,
Pastor.

WILLIAMS.

On March 21, 1949, our church and community was saddened by the death of our friend and brother, John A. Williams.

As a business man and farmer he was actively engaged in his work until death. At all times Brother Williams was an interested and active worker in all civic and community enterprises. Not only was he a loyal and faithful worker in the Franklin Congregational Christian Church, where he was a member of the Board of Deacons from 1916, but he served for many years as a member of the Mission Board of the Southern Convention and for several years was on the Board of Trustees of Elon College.

Therefore, be it resolved:

1. Our church has sustained a great loss in the death of our faithful and loyal brother.

2. That we hold in fond remembrance his devoted Christian life and will strive always to emulate those noble and Godly principals of our church for which he so earnestly worked to uphold in his life.

3. That a copy of these resolutions be sent to the family of John A. Williams, a copy be spread on the minutes of the Franklin Congregational Christian Church and a copy be sent to The Christian Sun for publication.

J. VAUGHAN BEALE.
JAS. J. SEAY, JR.,
E. P. JONES,

MORGAN.

Inasmuch as it hath been the will of Divine Providence to call from our midst Mrs. Louvenia Morgan, an esteemed and dearly beloved member of The Woman's Missionary Society of the Liberty Spring Christian Church.

We, as members of the Missionary Society desire to express our appreciation of the kindly Christian life she lived. We shall

miss her friendly smile and cheerful greeting.

"She has taken her beautiful journey,
And earth ties so sweet are now broken
But a faith that is clear
Feels her presence so dear
Like communion when no word is
spoken."

Therefore, be it resolved:

1. That we bow in humble submission to God's will, knowing that our loss is her eternal gain.

2. That the members of the Woman's Missionary Society hereby extend to the bereaved family our heartfelt sympathy and love in their bereavement.

Mrs. WILLIAM T. HARRELL,
Mrs. SHIRLEY H. RAWLES.

THE ORPHANAGE.

(Continued from page 14.)

Pleasant Grove Missionary Society, Halifax, Va.: clothing.

Long's Chapel Missionary Society, Burlington, N. C.: Easter clothing, all new.

Ingram Christian Church, Ingram, Va.: Easter clothing, all new.

Pleasant Ridge Missionary Society, Guilford College, N. C.: Easter clothing.

Miss Beatriz Foushee, Burlington, N. C.: clothing

Woman's Auxiliary, Berea Christian Church, Driver, Va.: Easter clothing.

Reliable Bible Class, Portsmouth Christian Church.: Easter Clothing for Helen Cook.

Ella Grimes Bible Class, Portsmouth Christian Church: Easter clothing for Janet Beers.

Woman's Guild, Portsmouth Christian Church: Easter clothing for Dolly Hutchens.

Bethlehem Missionary Society, Suffolk, Va.: Easter clothing for Decelia Wilson.

Reidsville Christian Church: Easter clothing for Clarence Williams.

Burton's Grove Missionary Society, Wakefield, Va.: Easter clothing for Ruth Ridge.

Wake Chapel Missionary Society, Fuquay Springs, N. C.: Easter clothing for Betty Procter.

Neese-Baracca Class, Reidsville Christian Church: Easter clothing for J. C. Davidson.

Woman's Fellowship, Robinson Congregational Christian Church, Robinson, Ill.: Easter clothing for Delores Hutchens.

Mrs. Harold Trollinger, Burlington, N. C.: clothing.

Belew Creek Missionary Society, Belew, Creek, N. C.: clothing.

Mrs. William Bracy, Suffolk, Va.: baseball, bat, glove, socks, all new.

Mr. L. J. Perry, Chapel Hill, N. C.: clothing.

PEN PORTRAITS OF THE DISCIPLES OF CHRIST.

XI. Simon the Zealot.

By SAMUEL LAWRENCE JOHNSON,
Pastor, Park Manor Church,
Chicago, Illinois.

Simon was a patriot, a member of a party founded by one Judas of Gamala which rose in rebellion against the census of Quirinius some years before Jesus began his ministry. The group bitterly resented the domination of Rome. He was steeped in the prophetic hope for a Messiah under whose leadership his nation would again become great.

He must have been at least ten years older than Jesus yet recognized and admired the qualities of leadership evident in the younger man. He was a good influence in the group and no doubt helped to raise their spiritual temperatures through his fervent desire to see the Messianic kingdom become a reality.

The great difference between Simon and Jesus was that Simon wanted to wield his countrymen through military and political might while Jesus hoped for a rallying of men under the standard of the love of God. Simon must have been hard put to reconcile Jesus' revolutionary attitude with His pacific principles and it probably taxed his understanding when Jesus said, "My Kingdom is not of this world but within you." (John 18:36.)

A great sense of frustration perhaps almost engulfed him when Jesus was crucified—for was not this the second leader whom he had seen defeated. But with the coming of the resurrection he may well have been one of the first to regain his composure.

Tradition tells us that he became a carrier of the Gospel to Britain where later he lost his life.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

forth to meet the hard facts and indeed the seemingly unjust facts of life, and yet who goes with faith in his heart and a song on his lips. That man has already overcome the world.

The Spirit.

There are many ways of knowing Christ and of sharing His fellowship intimately. But it would seem from the testimony of history that Holy Communion meditates His presence and His grace in the most intimate and moving way. Mankind instinctively turns to it, that is, Christian believers turn to it, seeking beyond the sacred page their living Lord.

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Primary

BIBLE HOMES AND HOMES TODAY

Elizabeth Liggett Reed 152 pages, \$1.75

IN learning to appreciate the homes of other times and places the child's horizon is widened and he is led to the discovery of new meaning in his own home life.

The book is divided into two units. The first unit, "Homes of the Bible," is approached through the child's natural interest in the childhood of Jesus. There are stories, suggestions for activities, and detailed plans for ten sessions on village home life in the time of Jesus and for five sessions on early nomadic home life.

In the second unit, "Homes Today," there are two parts: Homes in Other Lands and Homes in America. Stories, factual material, and session plans are included in the text for a study of China, Africa and Japan. Through the study of homes in America the children become aware that all homes are interdependent.

LEARNING FROM JESUS

Armilda Brome Keiser 160 pages, \$2.00

THE course is divided into two units and covers five weeks. In the first unit the children get acquainted with Jesus the schoolboy, and Jesus the teacher. The second unit is called "Following the Great Teacher," and encourages the children to try to follow the teachings of Jesus, motivated by a study of how those teachings have influenced the lives of many people.

The activities include listening to stories from the Bible; appreciating pictures; simple research to discover what followers of Jesus have done and are doing; recording the findings on charts and murals; planning and carrying out ways of putting into practice the teachings of Jesus.

EXPLORING GOD'S OUT-OF-DOORS

Rebecca Rice

152 pages, \$1.75

THIS is a nature course designed to guide children into a wondering and loving appreciation of the great Mind and Heart back of and in all life. Observation of plant and animal life reveals the provision made for life through protective devices, obedience to the laws for growth, and cooperative community living. A study of the cycles of nature shows laws making an orderly harmonious world on whose laws we can depend.

There are five units in this course, each accompanied by detailed directions and suggestions for activities. Also reliable nature material is provided as background for the teacher unfamiliar with the subjects referred to. The section on stories is a mine of resource material for all teachers, as all the stories are original except the Bible stories. Some of the songs and the section on poetry are also new material.

Junior

FINDING GOD THROUGH WORK AND WORSHIP (New. Ready June 1949)

Mary Esther McWhirter

Teacher's—160 pages, \$2.00

Pupil's—64 pages, 40 cents

THE purpose of the course is to help Juniors discover God through work and worship. The leader's text is developed in two units of two weeks each: Finding God through Work and Finding God through worship. The units may be used separately or together.

The book is rich in factual material, stories, activities and recreation. There is an excellent list of source materials.

The pupil's book is in two sections: Finding God through Work and Finding God through Worship. It contains pictures, additional stories and resource materials about workers and ways we worship. Boys and girls will want to keep the pupil's book for their own library.

UNDERSTANDING GOD'S WORLD

Mary Sherburne Warren

184 pages, \$2.25

THIS course is planned to help juniors think through their many questions about the physical and the social world. The course is planned in two units of two weeks each; either unit may be used alone or expanded. The first unit deals with the physical world; the second unit with the world of people. The book is rich in factual material, stories and poems, suggestions for worship, activities, things to make, recreation, and contains an excellent bibliography. This course endeavors to help the junior child:

- (1) Gain an intimate acquaintance with God.
- (2) Make progress toward the discovery of satisfying answers to questions about the physical world in relation to his thinking about God.
- (3) Realize that God is the creator of the world and that his purpose is that men shall discover how to live in it and use it for man's best development.
- (4) See that the problems growing out of sin and suffering can be solved only as all peoples learn to live together in harmony.
- (5) Realize that God is at work in the world to lift the level of society to Christian ideals.

1844 - Over a Century of Service to the Denomination - 1949

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CI.

RICHMOND, VA., THURSDAY MAY 19, 1949.

NUMBER 20.



Another Atlantic Pact Needed

By CHARLES A. WELLS

If the Atlantic Pact includes only plans for physical armaments and political alliances, it will never be enough. For armaments and politics alone do not cover the basic needs of this hour of international fear and strain. What men believe in, their concepts of truth and justice, are the fundamental elements of civilizations' survival. What binds the western world together far more than politics, economics or military need is what we feel about truth, the sanctity of life and the destiny of man. These concepts of faith and life are most visible and real in the religious institutions of the West. The Communists continually attack the Church because they realize better than we the vital place of religion in sustaining a free society. The Church also must extend hands across the sea, clinging to the cross for support and balance while we help men feel the warm grip of a common faith, a mutual hope, and our divine kinship.

News Flashes

Congratulations to our Oakland Church upon completing the payment of \$18,500.00 on its new educational plant.

The dates for Elon Commencement are May 28, 29 and 30. Dr. Smith has given everyone a cordial invitation. Why not attend?

A plaque in memory of Colonel J. E. West west will be unveiled at our Newport News Church on Sunday morning, May 29. Colonel West took an active interest in organizing and promoting the Newport News Church.

The Eastern Virginia Ministers, at their last meeting, elected the following association officers: President, W. B. O'Neill; vice-president, Will Wood; secretary, Ellis Clark; treasurer, R. L. House.

Rev. S. E. Madren assisted in revival services last week in the Newport Church, Rev. R. E. Newton, pastor. We hope to have a report of this meeting to pass on to SUN readers at an early date.

Rev. Robert A. Whitten will be guest speaker next Sunday morning, May 22, at the Evangelical and Reformed Church, Toms Brook, Virginia, on the occasion of Home Coming Day, and the observance of the 130th anniversary of the Toms Brook Church. Rev. Basil Starkey, Boy Scout Director for the Shenandoah Area will speak in our Winchester Church in the absence of the pastor.

PICTURE OF THE MONTH. "The Stratton Story."

If we are to export films to tell the world about the U.S.A., stressing the kind of people we are and the ideals we follow, it is hoped that the distributors will not fail to place "The Stratton Story" high on the list. For in this film M-G-M has not only produced a picture strong in American flavor but also one which, we feel, does a superb job of reflecting the American spirit of enterprise, courage and clean living.

In addition, of course, to all this subtle ideological content, "The Stratton Story" contains entertainment values of a high order. The entire family will love it. It is the thrilling story of a baseball hero—

and in this case we mean hero, not just a famous ball player.

It is the story of Monty Stratton, drawn from the real life of the Texas farm boy who became one of the most famous pitchers of modern times. Skillfully woven in is the tender romance between him and the girl he marries, who not only inspires him to reach the top but steadies and helps restore him from tragic despondency when he loses a leg (and, he thinks, his career) following a hunting accident. The manner in which he achieves his comeback is as thrilling as it is satisfying.

It was a wise choice to select James Stewart to play Monty Stratton. He brings to the role of the farm boy who is never spoiled by success just that appealing naturalness which is the acme of the acting art. He masters the game like a professional, and, after the accident and his period of emotional depression, simulates the use of an artificial leg well enough to impart complete illusion.

Playing the part of the girl he marries is June Allyson. Agnes Moorehead portrays the dignified, sensible and hardworking mother. Both render unforgettable performances as they team their efforts to see Monty through his trouble and help him back to victorious normalcy. Throughout the story is revealed the masterful directorial hand of Sam Wood.

Of the social, moral and ethical standards of "The Stratton Story" we cannot speak too highly. It is such a relief to meet in the films an unsophisticated, unspoiled man—not portrayed as a weakling but as a fundamentally strong character who, despite obstacles, can take the means at hand and the greatness within himself and create from them something that inspires and cheers the heart.

Unless we are badly mistaken, you and your family will find yourselves rooting enthusiastically for this picture. (Recommended for adults, young people and children.)

CHRISTIAN SUN REPRESENTATIVES.

Many of our churches now have special representatives handling the subscription list for THE CHRISTIAN SUN. Check your expiration date, and if your renewal will be due soon give it to your representative, whose name is given below:

Eastern North Carolina Conference.

Mrs. J. B. Hight.....Mt. Gilead
Miss Mary Birchett.....Mt. Carmel
Miss Margaret Alston.....Liberty (Vance)

Mrs. S. G. Coghill.....Fuller's Chapel
Mrs. James Crabtree.....Damascus
Mrs. Billy Mitchell.....Beulah
Mrs. J. F. Apple.....Henderson
Frank Hinnant.....Henderson
Mrs. Everette Neville.....Chapel Hill
Mrs. S. E. Kennedy.....Sanford

North Carolina & Virginia Conference.

Mrs. William W. Tuck.....Union (Va.)
Mrs. J. J. Isley.....Shallow Ford
Mrs. C. M. Marshall.....Salem Chapel
Mrs. John H. Dockery.....Reidsville
Mrs. Kermit Robinson.....Pleasant Ridge
Mrs. Mollie Sharpe.....New Lebanon
Mrs. Lewis Tysor.....Mt. Bethel
Mrs. Elwood Smith.....Monticello
Miss Evelyn Landrum.....Liberty
H. G. Earp.....Lebanon
Mrs. G. D. Ellington.....Happy Home
Mrs. I. H. Hussey.....Palm Street
Mrs. James Smith.....Hines Chapel
Supt. W. A. Newel.....Third Ave., Danville
Mrs. C. H. Diekey.....Burlington
Mrs. Roy Hawkins.....Asheville
Miss Lizzie Boyd.....Ingram
Mrs. G. J. Satterfield.....Pleasant Grove
Mrs. Ben McIntyre.....Berea
Miss Lydia Dickens.....Carolina
Miss Ruth Willis.....Winston-Salem
Mrs. Vernon Brooks.....Lynchburg
Mrs. J. Matlock, Sr.....Elon College
Mrs. R. J. Kernodle.....Durham
Mrs. T. F. Rudd.....Greensboro (First)
Mrs. Wilson Graham, Jr.....Union (N. C.)

Valley Virginia Conference.

Mrs. Cecil Whitlock.....Winchester
Mrs. E. Lena Rothgeb.....Leaksville
Mrs. B. F. Frank.....Antioch
Mrs. H. F. Rhodes.....Linville
Miss Nellie Comer.....Mt. Lebanon
Warren F. Good.....Mt. Olivet (R)
Mrs. Paul Louderback.....Newport
Mrs. Dorothy Kump.....Timber Ridge

Western North Carolina Conference.

Miss Betty Comer.....Needham's Grove
Mrs. E. P. Boroughs.....Asheboro
Miss Mettie Brady.....Pleasant Grove
Mrs. E. M. Marks.....Mt. Pleasant
Mrs. Frank Vanhoy.....Albemarle
Mrs. B. J. Earp.....High Point
Mrs. Duke Davis.....Pleasant Cross
Mrs. Lillian Ferree.....Bennett
Mrs. Marie Hicks.....Pleasant Ridge
Miss Helen Farlow.....Seagrove

Eastern Virginia Conference.

Mrs. Luther Wilkins.....Liberty Spring
Mrs. B. C. Haskett.....Bay View
Mrs. H. P. Beale.....Johnson's Grove
Mrs. E. P. Jones.....Franklin
Mrs. W. H. Meyers.....Little Creek
Mrs. Margaret Council.....Wakefield
Mrs. G. G. Givens.....Newport News
Mrs. H. R. Morrison.....Rosemont
Mrs. Alvin Lewis.....Richmond
Miss Mildred King.....Bethlehem (Nans.)
Mrs. John E. Powell.....Hopewell
Mrs. R. L. Ballard.....Norfolk (First)
Miss Nelle Dixon Rawles.....Holland
Mrs. Andrew Smith.....South Norfolk
Mrs. J. W. Underwood.....Suffolk
Mrs. Mary Haskett.....Waverly
Mrs. Harry Lee.....Portsmouth (First)
Mrs. G. E. Rountree.....Oak Grove
Mrs. W. A. Staylor.....Oakland
Mrs. E. M. Albright.....Christian Temple
Mrs. L. E. McCoy.....Damascus
Mrs. Melvin Brinkley.....Cypress Chapel
Mrs. Allen P. Beale.....Windsor
Mrs. George M. Herndon.....Bethel
Mrs. W. R. Simmons.....Concord

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

MISSIONARY OFFERINGS.

REPORT FOR APRIL 29-MAY 5.

Home Missions.

Eastern N. C. Conference:

Pope's Chapel	\$ 7.25
Eastern Va. Conference:	
Oakland S. S.	38.91
Liberty Spring S. S.	2.50
Newport News S. S.	20.08
N. C. & Va. Conference:	
Apple's Chapel	27.96
Greensboro, First	161.79
Ingram S. S.	8.63
Monticello	19.57
Western N C Conference:	
Albemarle	25.00
Bailey's Grove S. S.	3.50
High Point, First	40.00
Pleasant Grove	5.00
Spoon's Chapel	1.00
Valley Va. Conference:	
Bethel S. S.	16.00
Linville (Easter Offering)	17.03
Linville	6.88
Wood's Chapel S. S.	5.00
Wood's Chapel S. S. (Easter Of- fering)	1.12
Rev. D. P. Barrett (Refund from trip to Puerto Rico)	111.00
Mrs. Willis Sowers (Carroll Co.) ..	10.00

Total for Home Missions ... \$ 528.22

Foreign Missions.

Eastern N. C. Conference:

Pope's Chapel	\$ 7.25
Eastern Va. Conference:	
Liberty Spring S. S.	2.50
Newport News S. S.	20.07
Norfolk, Rosemont (Shaowu) ..	15.00
Oakland S. S.	38.91
N. C. & Va. Conference:	
Apple's Chapel	27.96
Berea	10.75
Bethlehem (Easter Offering) ...	28.60
Greensboro, First	161.79
Greensboro, First (Shaowu) ...	30.00
Greensboro, Palm Street	34.00
Ingram S. S.	6.00
Mebane	10.00
Monticello	19.57
Pfafftown (Shaowu)	22.14
Pleasant Grove (Shaowu)	7.50
Western N. C. Conference:	
Albemarle	25.00
Bailey's Grove (Easter Offering)	3.50
High Point, First	40.00
Pleasant Grove	5.00
Spoon's Chapel	1.98
Valley Va. Conference:	
Bethel S. S.	14.71
Bethlehem (Special gift for Timothy Chang)	5.00
Linville (Easter Offering)	17.03
Wood's Chapel	2.00
Wood's Chapel (Easter Offering)	1.13
Linville	6.87

Total for Foreign Missions . \$ 564.26

Summary.

Total Period April 29-May 5 ..	\$ 1,092.48
Previously reported	26,217.19
Total since Sept. 1, 1948	\$27,309.67
(Total one year ago—\$23,430.67)	

RELIEF AND RECONSTRUCTION FUND.

By HAROLD B. BELCHER.

I have been receiving inquiries from some State Offices about crediting gifts to CROP. Being new at this business, I have been making some inquiries with Church World Service to see just how these CROP gifts work out. According to them, the CROP organization turns over to Church World Service the grain donated and also the grain purchased by the cash donations, and furnishes them at the same time with a report of the churches that have requested credit on their denominational accounts.

I took the matter up with the Allocation Committee and it was their suggestion that if they are to consider that these CROP gifts are a gift to Church World Service, we should do it on the basis of the reports from C.W.S. rather than on the basis of the reports from the churches. This will, of course, mean a little delay in the item getting onto the Relief and Reconstruction books, but eventually the churches will receive their credit. At the time we get the report from C.W.S., and put the credit onto the books, I should think that we should, at that time, send a notice to your office so that you could get it onto your books.

I hope this way of handling it will work out satisfactorily all around. We want to give the churches credit for all that they do by the way of Relief gifts but at the same time, we

(Continued on page 6.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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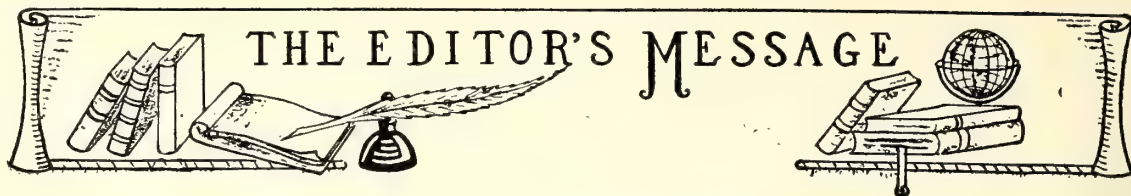
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WHITHER DIXIE?

It is the writer's studied conclusion that we must neither delimit nor deify Dixie. We must insist upon a realistic appraisal of all the problems and possibilities of the South.

The National Planning Association has done just this in its current report: "New Industry Comes to the South." The report is based on a study of 88 large corporations which have located new plants in 13 southern states since the war's end. As a result, it is possible to present a report dealing directly with realities and largely free of theoretical speculation.

The committee began its work under the chairmanship of the late Senator J. Melville Broughton of North Carolina. Dr. Calvin E. Hoover of the Duke University faculty is director of research for the committee.

The report is studded with facts which are eloquent and prophetic. It reveals how new industries are coming to the South: pulp mills, steel mills, chemical plants, great oil refineries, huge rayon plants, automobile assembly units, factories making several types of machinery, food processing industries, mines, oil fields, great electric power systems—a growing diversification of the region's economy.

Many of them are types of manufacturing in which the South has been generally deficient. These new southern industries are turning out finished products, processing mineral resources, and consuming farm products other than cotton. In the committee's book on industrial location in the South there are reports on some 14 types of industries attracted to that market. One of them, for example, is sulphuric acid. Gains in consumption of sulphuric acid in fertilizer, iron, steel, chemical, paint, rayon, alcohol, petroleum refining, and other heavy consuming industries more than offset the drop in military buying after the war. Expansion of industries using forest products has been nothing short of tremendous, the report emphasizes.

Dixie weather is a boon. Many companies decided a generally warm climate would permit less expensive construction and would save on heating expenses. Absence of icy roads and snow storms attracted some plant officials. As the possibility of freezing weather is more remote in the South, many plant executives realize they can save on packing and storage.

Another gratifying thing about this report is its emphasis on the fact that industries are no longer coming to the South because of its "cheap labor supply." These executives listed three principle reasons why they came South: (1) Good markets, (2) Available materials, (3) Good labor supply. It is important to note that a good labor supply does not necessarily mean a cheap labor supply. It is explained that "the supply of labor, low labor turnover and absenteeism and satis-

factory labor attitudes were more important to the companies than the South's allegedly cheap labor." There is still a labor surplus in the South owing to the closing of war plants and the mechanization of agriculture.

Does all this have any significance for the church, any relevance to the Southern Convention? It affords sound reason for optimism. It means that we are not operating in a region that is economically sterile. It means that the churches of the South may lift up their heads and look with confidence to the future. It suggests that we have not been laboring in vain down in the southern wing of our Lord's vineyard; that others will reap where we have sown. It indicates that young ministers need not indulge in self-pity on being stranded in the South. It warrants the confidence that our program of stewardship should expand rather than retract. Surely it means that we should give more diligent attention to our home missionary enterprise; that we should zealously conserve every beach-head that has been established in our spiritual warfare, that we should study anew this amazing region for home missionary opportunities and that we should speedily find ways and means of accentuating our program of church extension.

REACTIONARIES IN SMALL MINORITY AS OPPONENTS OF CHURCH MERGER

Dr. Roy C. Helfenstein, member of the Iowa State Conference Board of Directors the past three years, and member of The National Denominational Committee on Inter-Church Relations for the past several years, in commenting on the various derogatory statements appearing from time to time in the press against the Merger between the Congregational Christian denomination and the Evangelical and Reformed denomination as approved by an overwhelming majority of the State Conferences and by overwhelming majority vote at two successive meetings of the National body, the General Council, states that the opposition to the Merger expresses the sentiment of a small minority of the pastors who came into the Congregational Christian Church from other denominations for various reasons. The great majority of the pastors throughout the nation (especially those who have only Congregational Christian Church background—pastors whose entire ministry has been spent in the Congregational or Christian churches) and many of the ministers entering the Congregational Christian Church fellowship from other denominations who have caught the genius and spirit of Congregationalism in its emphasis on Christian unity, are by large majority enthusiastically supporting the promotion of the Merger. The Massachusetts Conference, where Congregationalism is the strongest, voted by the largest majority of any State Conference in favor of the Merger. The Iowa State Conference along with

the majority of State Conferences also voted for the Merger.

Dr. Helfenstein states that approximately nine out of ten of the ministers opposing the Merger have come into the Congregational Christian denomination from other denominations, but others who have also come into the denomination from other denominations are strong supporters of the Merger, desiring to share the democratic principles of the Congregational Christian Fellowship with other groups. The background of both the Congregational and the Christian Churches has always been characterized by a strong emphasis on Christian Union. In the case of the former Christian Church, one of its six cardinal principles was: "The Uniting of the Followers of Christ." The very genius of both the Christian and the Congregational Church has always been freedom of thought and the open door of welcome to all believers in Christ. It is difficult to understand how any life-long members of a Congregational or of a Christian Church can possibly be opposed to the Merger. In fact it is his conviction that but very few are, says Dr. Helfenstein. The "big majority of the small minority" who oppose the Merger are people who do not have Congregational Christian background.

The Merger with the Evangelical and Reformed Churches will not af-

fect the status of local Congregational Christian Church in any way—neither in name, property rights nor in any other way. In addition to enlarging and enriching the fellowship of churches and conferences in both groups, the Merger will enable both epenses in their great Home and denominations to reduce over-head Foreign Mission Programs by having a united program with wider outlook and increased efficiency, Dr. Helfenstein emphasizes.

He finds that the great majority of the younger men in the Congregational Christian denomination are heartily back of the Merger. Scores of the young men of the denomination who are in the numerous theological seminaries of the land have expressed themselves that they would be unable to stay in the denomination if the Merger were defeated, as they could not consistently give their lives in serving a denomination which for more than two hundred years had advocated Christian Union, but which now when given an opportunity to unite with another denomination with which it has so much in common, would refuse to practice what it has always preached. The younger ministers realize that Christian Union is the spirit of our day and that unless the churches promote a United Church, they cannot consistently ask for a United World.

missionary program and contributions to missions. The church has selected and sent out, through the American Board, three missionaries and provides the entire budget for them in addition to its regular missionary contributions.

Miss Harriet M. Summerville visited the Reidsville Church the last week in January, 1946, and sailed the next week for Angola. The Rev. and Mrs. Robert C. H. Mueller visited the church the week of August 11, 1946, and sailed for India on December 23, 1946. The church provides the entire support for these missionaries.

The Reidsville Church, with a membership of 625, has had an unusual distinction in that it is the only church in the Southern Convention thus supporting missionaries and in that it is the only church of the fellowship in the Southeast which has commissioned missionaries for the American Board. On October 25, 1944, the Rev. and Mrs. Preston S. Hinderks were commissioned in the church but for health reasons they were not permitted to go to the mission field. Mr. and Mrs. Bueller were commissioned in the Reidsville church August 11 for the American Board. Miss Summerville had already been commissioned when she visited the church.

During the past conference year the church contributed over \$6,500 to missions. This is ten times as much as the church contributed annually to missions and benevolences during the same period above named.

In answer to the question, "How do you account for the missionary interest and contribution of the Reidsville church?" the Rev. Joe A. French, pastor of the church for the past eight years prior to taking up his work as pastor of the Congregational Christian Church of Lanett, Alabama, April 1, says: There are three major reasons for the development of the missionary interest in the Reidsville church. First of all, there was an undeveloped interest in the church membership. Second, missions has received its proper emphasis in the church program. Beginning in 1942 the church has been fortunate in having some of the outstanding missionary leaders of our denomination visit and speak to our people. On several occasions we have had these people with us for a few days to hold Mission Institutes in which we have presented the cause of missions to the entire church from the youngest to the oldest members. Among the many
(Continued on page 13.)

Rev. Joe A. French and Reidsville Church

By REV. W. T. SCOTT, *Superintendent.*

One of the most significant pastorates in the history of our Southern Convention was that of Rev. Joe A. French at Reidsville, North Carolina, which was concluded on March 31, 1949, after eight years. On April 1 Mr. French became pastor of the First Congregational Church of Lanett, Alabama.

We of the Southern Convention were loathe to see Mr. French with his talented wife and two lovely children leave us. But after all, Mr. French was "loaned" to us by his native Alabama. It is our loss but the gain of Lanett and Alabama to have him return to his native state. Joe French was always generous and faithful in the gifts of his time and talents in the service of our church in the Southern Convention. He served as Chairman of the Board of Publications, Secretary of the Mission Board, Treasurer of the Board of Christian Education, and in many other responsibilities in the Eastern Virginia and North Carolina and

Virginia Conferences in which he labored. However, it was his distinctive work in Reidsville which showed his greatest strength, and at the "farewell party" given in his honor at Reidsville in March the church expressed its appreciation and that of the Convention at large of Mr. French's significant and unselfish service. We believe the readers of THE CHRISTIAN SUN ought to find inspiration in the following report of the work of Joe French and the Reidsville Church during the past eight years.

Without fanfare and without spectacular promotion the First Congregational Christian Church of Reidsville, North Carolina, has come to be a wide awake and active church in many of the enterprises of the denomination, and has made for itself a place of distinction among the churches of the Southern Convention.

The church has come to be known throughout the fellowship of Congregational Christian Churches for its

CONTRIBUTIONS

SUFFOLK LETTER.

My back bedroom window looks out upon a spacious lawn. Standing in the midst of it is a very tall tree whose branches are now bending and swaying with a load of tender, green leaves. The lawn is beautiful, and the tree is majestic. My neighbor, a blue-jay, fusses and chatters and feeds in its foliage. Lately he has been quiet. It is building time, and he must mind his own business. I suspected him, and perhaps unfairly watched him, because I thought it would be fun to watch him build his nest. Then this morning I was certain for I saw his "air-lift" in full action right in broad daylight. From my window I could not follow his flight, but I know his operations are very near the church. And I wish him good success.

As I watched him a verse from a very old sacred song came to my mind: "Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even Thine altars, O Lord of hosts; blessed are they that dwell in Thy house they will be still (ever) praising Thee" (Psalm 84:3-4). Even the mother bird found the house of God a good place for her young. The singer added "happy are they that dwell in Thy house for they shall ever be praising Thee."

The title of this psalm says, "*A psalm for the son of Korah.*" Now they are a family of the Levites, a tribe set apart for the service of the Lord. We read in II Chronicles 20: 19, "All Judah and the inhabitants of Jerusalem fell before the Lord, worshipping the Lord; and the Levites, the sons of Korah, stood up to praise the Lord God of Israel with a loud voice on high." Somewhere the writer of this psalm was lonely and far from God's house. Perhaps he was walking a dusty road as he made a week or a month's journey, as prophets often did in those days. His thoughts burst into song as he says: "How amiable are Thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God," and then follows the beautiful verse I have quoted above.

Am I going too far to say that any home provided by the church for the homeless children is a part of God's

house, and that in such house those who dwell should find "Thine altars, O Lord of Hosts;" and that they that dwell "in Thine house shall ever be praising Thee?" The divine singer poetically said that even the mother bird hath found a place to lay her young, even Thine altars! May it not be that in such a place nurtured by the prayers and love of compassionate ones that the church should take hold when there is no "mother bird" to look out for her young, and make the song come true when it says "happy are those that dwell in Thy house, for they shall be ever praising Thee"? May it not be that from among those thus dwelling in the church's house, or God's house if you will, there be many "sons and daughters of Korah" who in the years to come may "stand up to praise the Lord God of Israel"? At least the psalmist thought so!

JOHN G. TRUITT.

THE CITY'S STAKE IN RURAL LIFE.

By THOMAS ALFRED TRIPP.

Population trends in America reveal some indication of the city's stake in rural areas. Children are born in the country and villages in more than sufficient numbers to keep the rural population growing at a healthy pace, while city birth rates decline below the number necessary for a steady urban population.

Farms and villages, therefore, have more people than they need. At the same time the cities are in danger of declining. City-ward migration of rural people is inevitable because of the lack of opportunities in the rural economy. Jobs in urban areas beckon them. Since the "surplus" of rural youth will eventually migrate to urban centers, the quality of rural people is a matter of great concern to American cities. If many of them come from the disadvantaged class, the city will pay the price of a citizenry suffering from rickets, intellectual poverty and spiritual illiteracy.

It is, thus, an inevitable mutual interest between rural and urban parishes. Town and country churches are interested in what the city will do to their youth who leave the farms and villages, while the city must care about the quality of people it will receive from rural communities. The city churches need to develop a program for the ambitious and often lonely rural youth who come to their

communities. At the same time, rural churches have the task of preparing rural youth, not only for farm and village living but for the coming adjustment to the city. Close relations and common aims are necessary between rural and urban churches in order that their partnership in religion for youth may be most fruitful.

RELIEF & RECONSTRUCTION.

(Continued from page 3.)

want to be sure that Church World Service has received the corresponding amount of supplies from CROP.

P. S.: In making gifts to CROP please request that credit be given your church.—W. T. S.

Churches in North Carolina will join congregations all over America to observe Rural Life Sunday this Sunday (May 22). The event is particularly appropriate for North Carolina because of its large rural population.

First observed in 1929, Rural Life Sunday is the day set apart for emphasizing the meaning of Christianity for rural life; for the invocation of God's blessing upon the seed, the fruits of the soil, and the cultivators of the earth; for the consideration of justice for agriculture and the spiritual values of rural life.

There are no better standards of judging America than by its churches and its farm population. A sound, Christian rural economy is practical, too, because it is the prime necessity for the continued progress of all America and for many parts of the world.

An outstanding example of the effectiveness of America's church-farm cooperation, for which the dividend is a sound economy, is the Christian Rural Overseas Program (CROP).

Last year more than 2,120 railroad carloads of unprocessed agricultural commodities, to provide employment as well as relief, were sent from 1,500,000 farm families to the needy in 21 nations. North Carolina farmers sent approximately 57 carloads of wheat, soybeans, milk and corn, with a dollar value of approximately \$115,000. Distribution of CROP commodities overseas is made through church channels to the destitute, ill and aged, regardless of race, nationality or religion.

A project like CROP is a life-giving testimonial to the spiritual values of American rural life and the meaning of Christianity for rural life as emphasized in the observance of Rural Life Sunday.

News of Elon College

By PRESIDENT L. E. SMITH

ELON COLLEGE COMMENCEMENT.

Commencement at Elon College is always an inspirational occasion. We hope that a large number of our church people, alumni, and friends will attend the approaching commencement, May 28, 29 and 30.

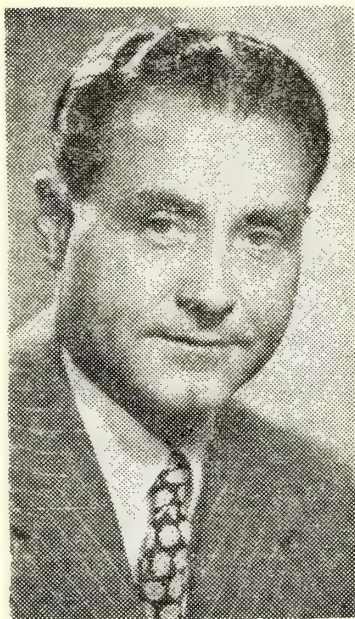
There will be certain items of interest to the church and the public. The cornerstone for the new gymnasium will be laid Saturday, May 28 at high noon. We will have the largest graduating class in the history of the college. We have ordered diplomas for 114. These graduates come from many states and different sections of the country. They are a fine group of young people—well prepared for a successful beginning in life. In addition to these graduates, there are a large number of Elon students who have achieved good records in Music, Art and Commercial subjects. Many of these students will be awarded certificates as a part of the concluding service of our 59th commencement.

It is the custom of the college each commencement to confer honorary degrees upon three individuals who have attained marked success in their chosen fields and who by virtue of their character and position will reflect honor upon the college. The Honorable Kerr Scott, Governor of North Carolina, will be awarded the honorary degree of Doctor of Laws. Governor Scott is a native of North Carolina, was educated in the public schools of Alamance County and State College at Raleigh, N. C. He has always been interested in Agriculture. He has served as Alamance County Farm Agent and has been connected with almost every interest of the farm and farm life. He was State Commissioner of Agriculture for North Carolina from 1936 to 1948 when he resigned to make the race for Governor. He has made a very auspicious beginning as our States Chief Executive.

Reverend Clyde Clayton Foushee, pastor of the McLemore Avenue Presbyterian Church, Memphis, Tennessee, will be awarded the honorary degree of Doctor of Divinity. Mr. Foushee is a native of Sanford, North Carolina, an alumnus of the college of the class of 1930, and received his Bachelor of Divinity degree from

Louisville Presbyterian Seminary in 1932. Mr. Foushee is an outstanding minister of the Presbyterian Church.

Miss Lilla Belle Pitts, Professor of Music Education, Teachers College, Columbia University, will be awarded the honorary degree of Doctor of Music. It will be the first degree of this kind that the college has awarded, however, Miss Pitts is such an outstanding individual in the field of



DR. HAROLD A. BOSLEY

Dean of Duke Divinity School

Elon Baccalaureate Preacher, May 29

Music instruction that the college is entirely justified in recognizing her achievements with an honorary degree. For a number of years she has been connected with Columbia University as Professor of Music, has been visiting professor in more than a half dozen of the leading universities in this country and is an editor of publications in the field of Music of considerable note. She is deserving of the proposed honor and will bear the same with credit to her graduate Alma Mater.

PROSPECTS FOR 1949-50.

There has been some uncertainty about the enrollment in Elon College for the coming school year. Enrollment has been high for the past three years. There is a general decline in the enrollment of veterans in institu-

tions throughout the country. This year, however, Elon College, instead of losing in her veterans' enrollment gained two over last year. Indications at present are that there will be a decline in our veterans' enrollment for the coming year. There will, at the same time, be an increase in the enrollment of non-veterans. In a check yesterday of the present enrollment situation at Elon College for September 1949, it was revealed that at present we have only 86 vacancies in our dormitories. To fill these vacancies we have 126 applications on hand. A number of these will not be accepted. To date, we have returned a number of paid fees and a larger number of applications that were not considered on account of low grades. These facts are given to our churches in the Southern Convention to call attention to the possibility of a repetition of previous experiences. Elon College was founded by the Christian Church to provide opportunities of higher learning for our church young people as well as for others. It is beneficial to the church and to our young people for our high school graduates to enter our own college. This appeal is made to our church and to the homes of our church to please have the high school graduates of their families apply for entrance in Elon College at the earliest possible date. Don't make it embarrassing for us when you apply and there is no room. We are anxious to have our own young people at Elon College but we cannot hold rooms for them unless we know that they are coming. It is time now to make application if you wish to enter Elon College in September. The college has had the best year in its history and is anticipating even greater success in the coming year.

APPORTIONMENT GIVING.

Not many years ago, I was attending a great convention. A group of people arrived. They were thirsty, very thirsty. There was a water cooler in the vestibule of the church. One after the other got a cup and turned the faucet. At first a little water came and then there was none. They were thirsty but no water to quench their thirst. Week after week all through the months of the year, Elon College is needing money with which to pay salaries and current bills of various and sundry types. These financial demands come by the week and by the month. Our chief source of support is our church.

(Continued on page 14.)

Christian Missions

At Home and Abroad

MISSIONS IN SOUTHERN RHODESIA.

By JOHN A. REULING

In many ways Southern Rhodesia is more fortunate than most African countries. The Government has taken early steps to prevent some of the abuses and disasters that have occurred elsewhere. This is particularly true as regards conservation of soil, timber and water resources. Whites and Africans alike are required to farm in such ways as to save the soil and keep the streams from drying up. Lands which have been badly eroded in former years are being rehabilitated, and new areas being opened up are placed under proper safeguards.

The Government is also more sympathetic to the African people than in many countries. This shows itself in the substantial grants made to mission schools in all grades, in the well-built and well staffed African schools which the Government is putting up in the large cities, and in the concern that there is for housing, public health and social welfare. It was interesting to visit a young man, son of our senior pastor, who is employed by one of the large municipalities as Welfare Officer for the large African community. He is a graduate of the Jan Hofmeyr School of Social Work, founded by Ray Phillips, in Johannesburg.

Economically, too, the Africans of Southern Rhodesia are better off than in most. There are still many hardships and difficulties, but these are not as great as elsewhere. African artisans are finding general employment opportunities and wages are gradually getting better. An interesting thing to watch is the proposed political union of three countries—Northern Rhodesia, Nyassaland and Southern Rhodesia—into one country on the federal plan. Northern Rhodesia and Nyassaland safeguard the political and other rights of Africans more than Southern Rhodesia (in these countries Africans, elected by Africans, sit in Parliament). One of the burning questions with regard to the proposed union is, of course, whether it will advance or retard the progress of the Africans. Responsible European leaders of Southern Rhodesia have stated publicly that

they now regard the African as having a definite place in the country, and that they regard his advancement of paramount importance. They have further stated that if the Union is brought about it must be on the basis of greater rights and opportunities for Africans. This is particularly significant in view of the present retrogressive and oppressive policies in the Union of South Africa directly to the South.

In spite of all the hopeful signs, the Africans still suffer from many disabilities. They lack proper political representation. Much that is done for them is done because it will bring economic benefit, direct or indirect, to the European section of the community rather than because of any general acceptance of the rights of the Africans themselves.

I have been very proud to note the part that the American Board and its workers have played in improving conditions for Africans throughout the whole country. A senior officer of the Government education department has publicly credited us with having done more for the development of the Africans than any other single agency. A great many teachers and artisans have been trained, and are to be found in all corners of the country, often far from our own area. Even more important is the fact that many of the government officials who have to deal with Africans have been influenced over the years by the Mission and its work, and in their own dealings with the people frequently display a fine attitude.

However, the present situation is exceedingly difficult. Our schools and our mission in general are seriously understaffed and the work is slipping in several directions. Christian forces still have a tremendous responsibility in a country like Southern Rhodesia, and if they do not prove adequate to the task of training leadership and of demonstrating in a positive way that we really believe in the application of Christianity the African people cannot be blamed if they turn away to one or other of the false "gospels" now being placed before them in such attractive form. They desperately want to develop in the Christian way and are making many sacrifices to that end. The Government that rules

them is rapidly getting a greater sense of responsibility for the people, but neither of these is as yet sufficient to carry the task alone. The modest contributions of personnel and funds from the stronger American churches is still needed to provide the leadership without which the people will continue to be helpless.

I have been most gratified with a development that was started when I was here in 1946. Formerly the American missionaries formed the body that decided matters of policy and that communicated with the Board. Now a Mission Council has been formed, which includes the missionaries, the four African ordained pastors, and representatives, both men and women, of the church. I attended a session of this joint body which now handles most problems formerly handled by the Mission alone, and was much impressed with its working.

Many of you know one or the other of our East Africa group personally. The Meachams are at Chikore, doing a tremendous job, Mrs. Meacham as Mission Treasurer, and Frank in general station work, which includes the school and agricultural extension work among the Africans who live on the 23,000-acre Chikore farm. The Orners, also at Chikore, are stalwarts, Mrs. Orner devoting her time to the language study of the new missionaries, and Mr. Orner handling a large circuit of Day Schools.

At Silinda Mr. and Mrs. Bill Webb, Miss Torrence, Miss Craig, and Mrs. Haack are kept busy with the work of Mt. Silinda Institute. They have, of course, a number of African and Colonial associates. Teddy Buck has just returned to the hospital as a nurse after an absence of about five years, and you can be sure is very welcome indeed. Pat Williams is just starting her work as domestic science teacher in the Institute after a period of language study. The Mission has been without an American Board doctor since the Lawrences left, and has had a series of local medical people who have come for short periods. We now rejoice in the fact that we have Dr. and Mrs. Masters, who have also just finished their language study. The Masters are English people, who have, however, been appointed as full life missionaries by the Board. They are already making a splendid contribution and we expect much from them.

The Mission is also eagerly awaiting the arrival of Marie Bushong, now completing a special nursing course

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

MOTHER GOES TO THE WOMAN'S MISSIONARY CONVENTION & SCHOOL OF MISSIONS.

By MRS. R. A. WHITTEN.

Shall we imagine that it is Monday morning, June 13, 1949? If it were possible for us to take a peep or many peeps into communities where women live who are a part of the Southern Convention, we would find many homes astir. The family is interested. Mother is leaving for Elon. The Woman's Convention and School of Missions is to open at 2:00 p. m. this afternoon, and will continue until Wednesday noon. This is mother's "time off." She has looked forward to these three days and the family is happy that she can go.

Registration is scheduled for 2:00 p. m. There will be an inspiring worship service, reports, and the usual items of interest to be expected at the Woman's Convention. On Monday evening Timothy Chang, our own Chinese student, will be introduced. The climax of the day will come when Miss Helen Kenyon, our Moderator of the General Council, brings the address of the evening.

Tuesday brings more reports and matters of business, each one of peculiar interest to Mother because she loves the work of her church, and is one of its women whose heart is all bound up with love for the woman's work in its every phase.

The sermon to be delivered and communion service conducted by Dr. Mary Frances Thelen should bring that spiritual refreshment so welcome at the close of another busy but happy day.

Wednesday morning brings, after a worship period, more reports, each portraying a different phase of the work of the Woman's Convention and each vitally important to the whole structure. Finally, comes the installation of officers and adjournment.

Mother is ready to return home, after a very happy and helpful attendance at the Woman's Convention and School of Missions. She feels that her time has been well spent because she has learned many things. She has seen, once again, her Woman's Convention at work in session,

discussing matters of interest, reporting on the work of the past, planning for the future, prayerfully considering matters concerning the building of the Kingdom at home. She has also caught a new vision of the world's need of her Christ, and of her share in helping meet that need.

Mother has also learned new methods, caught some ideas that she means to try out in her own society. She has been able, too, to share a few of her own methods with some new friends from a group that she had not known before, because this is really a time of sharing problems, ideas, and a sweet fellowship!

Mother has feasted in the fellowship of "kindred spirits" and is returning to her family and society filled with the inspiration of those happy days, helpful days.

Why not join Mother at the Woman's Convention and School of Missions—June 13-15

INFORMATION—CONVENTION AND SCHOOL OF MISSIONS.

(The following is taken from a letter recently issued by Mrs. O. H. Paris, Convention President. Please note.)

While our Constitution says that we must have elected delegates who may vote, this does not mean that only delegates may attend. The Convention and School of Missions is open to everyone. Please bring as large a delegation as possible and remember the cost is only \$6.00 per person.

The date: June 13-15.

Registration: 2:00-3:00 p. m. on June 13.

The 19th Biennial Session of the Convention will open promptly at 3:00. Please, please be on time! We have a full, but interesting program. There will be many important matters of business that you will want to vote on; you will not want to miss the reports of the splendid work accomplished during the past biennium. All the information about the coming year's work will be there—plans, programs, packets, literature and so forth. Pilgrim Press will have a display of books for your convenience.

The evening sessions will be full of

inspiration. As you know, our first and only woman moderator will speak on Monday night, June 13, and Dr. Mary Frances Thelen of Lynchburg will be the Tuesday night speaker.

Dr. and Mrs. Smith will entertain following the Monday evening session, when everyone will have the opportunity to meet and know our Miss Kenyon. On Tuesday evening after the service, Dr. and Mrs. Scott will hold open house. You had a big part in making it possible for the Convention to have the new home for our Superintendent, and I am sure you will want to share in this house of fellowship.

Of course there will be vespers on the campus; there will be fun, too, as you mingle with old friends and make new ones.

MINUTES OF 1949 SANFORD-ASHEBORO SPRING RALLY.

The Sanford - Asheboro District Spring Rally was held March 31 at the Pleasant Grove Church near Bennett, North Carolina.

The meeting convened at 10:30 o'clock, opening with a hymn, "The Morning Light Is Breaking" with the morning session in charge of Mrs. Boroughs, Superintendent of the Asheboro District.

Mrs. Joe Vestall of the Asheboro Church conducted the worship service that was very inspiring—her subject was "Peace of Mind."

Roll call of the Societies in both Districts with three Societies in the Sanford District and fifteen in the Asheboro District responding with reports on the various activities being conducted.

Our District Superintendents reported their success and drawbacks they had encountered, but all societies affirmed their support that before another rally they would have no drawbacks to report.

Committees were appointed as follows:

Sanford District

Nominating—Mrs. C. C. Dollar, Mrs. Jack Campbell and Mrs. J. M. Riddle.

Asheboro District

Nominating—Mrs. Walter Hall, Mrs. B. H. Lowdermilk and Mrs. Lacy Presnell.

Place—Mrs. Oscar Porter.

Courtesy—Mrs. R. T. Grissom and Mrs. Harry Stewart.

Mrs. Kenneth Register made a short talk on "The Work with the Cradle Roll."

(Continued on page 15.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

IT HAPPENS TOO OFTEN.

Several years ago a young Catholic priest came to our parsonage much distressed. He told us that some children from their parochial school, which is a block from our church, had broken into our church and seriously damaged it. We hastened to view the mess. It was a mess. We have a church orchestra and they practice every week and give monthly concerts. The stands and chairs in the pit were thrown out, a double bass violin and an old cello were badly damaged. Our offering plates were ruined and things generally messed up and scattered. It was kind of the priest to tell us—we wouldn't have known who did it, otherwise. It was done by girls—girls in the seventh grade. They took two little boys about six years old with them, and the boys told. Their parents made good the damage.

A month ago I read in the Richmond newspaper about someone entering the Baptist Building and causing a lot of trouble. No money was taken, things were thrown around, boxes of clothing and toys packed for overseas were literally destroyed, and mimeographed ink was poured over files and valuable papers. The police caught two Negro boys who confessed "We were having fun."

More recently I read an account of Freemason Street Baptist Church being visited by vandals, the name we call people who break in to destroy. When I lived in Portsmouth I sometimes went to vespers at this church and it is one I admire. Dr. Melton has been pastor there for many years and when he looked at the wreckage he said, "I am sick of heart." Clothing was being made for the poor, it was ripped; food in the kitchen was opened and emptied on the walls, pianos, etc.

It happens too often. Not only is this unchristian, it is un-American. As the teacher of eight little boys, I know that beating on things and throwing things is a wonderful pastime. But so far we have found enough old tin cans, sticks and drums. I haven't heard if the people who damaged the church in Norfolk were caught, but I suppose they, too, were having a good time."

Any abandoned building, any unoccupied house, school at vacation

time, is a target for rocks and stones. But why? I do not have the answer. But I do know that I was taught to respect other people's property, private and public, and I do know that the children whom I teach shall hear the same words from me.

The sound of breaking glass is not pleasant to my ears. I think of the trouble broken glass can cause: cuts, tire punctures and other related troubles.

Our neighborhood was visited a few days ago by another set of vandals, uncaught, who broke church bulletin boards, street lights and doors in private homes. Having fun!

But it happens too often.

I think the answer lies with us all: parents, children and teachers. As parents let's be a little more lenient about noise and "whooping it up" in the house. As boys and girls let's remember that we have much to lose and not much to gain by willfully breaking other people's things. As teachers let's help our children to have a healthy respect for the house of God. A firm hand will not hurt and it may help.

HOME PARTIES.

By MABEL-RUTH JACKSON.

Issued by the National Kindergarten Association.

Mr. Kennan, the plumber, came from the kitchen, where he had been making repairs, and stopped by the dining-room door. The table was decorated with colored crepe-paper runners. Dainty paper cups, filled with tiny gumdrops, were at each plate, along with odd-shaped place cards.

"Having a party?" he asked.

"Just for the family," I told him, smiling.

"A birthday?"

"Yes—the birthday of our State."

And, because he looked interested and because I knew he had small children of his own, I told him of the plan I had devised and was carrying out.

"My youngsters, like all children, love parties," I began. "But they always used to be fretful and tired after one, and I had trouble calming them down. Then I conceived the idea of having quiet little parties for them here at home—for extra occasions—that would please but not excite them."

"Say, I wish you'd tell me more about it!" Mr. Keenan exclaimed. "I've heard my wife say she dreaded parties because the children were so unmanageable afterwards."

"I find now—that when an outside party does come—my boys take it much more quietly," I said. They're—well, you might say, *conditioned*.

"I had to hunt for occasions other than the well-known ones in order to give them a party once a month. Valentine's Day and April Fool's Day, also Washington's and Lincoln's Birthdays were easy. I looked up other anniversaries—Flag Day, Arbor Day, Columbus Day and birthdays of persons of note who are not nationally honored.

"This month, as you see, we're celebrating the day our State was admitted into the Union. Every State has a motto and a flower—this helps."

Mr. Keenan looked at the place cards. Maps of the State," he remarked.

"Yes, my older son made these from drawing paper, and my kindergarten boy colored them and cut them out. They needed very little assistance from me."

"Say, that's pretty good!" Mr. Keenan said admiringly.

"The cards aren't very even, but that's not important. The children are so proud of their work they can hardly wait until their father comes home so they can show it to him. I think it's good for the boys to find that things they have learned at school can be put to practical use."

Mr. Keenan nodded approvingly, "You're right about that."

"There's another benefit from these parties," I added. "The children are the guests. We encourage them to talk, but in turn; that is, they learn not to interrupt but to listen carefully to what the other person is saying. This evening their father and I will tell them some simple, interesting facts about their home State and we shall be prepared to answer any questions they may ask."

"Isn't that a rather large order?" grinned Mr. Keenan. "I'd have to study up."

"Oh, believe me, we do, too," I laughed. "Later we may sing our State song and read a poem or story connected with some incident in the State's history or about a famous native son."

"You know," said Mr. Keenan heartily, "I'm all for this! It seems a grand way to get the youngsters to like to stay at home. I'm going to pass the idea on to my wife. Thanks a lot for explaining it to me."

WORLD MISSIONS.

(Ecumenical Press Service.)

**Handbook to Survey Churches
Throughout the World—**

To help the Christian churches carry out their world-wide task, two British churchmen, Mr. Kenneth Grubb and Mr. E. J. Bingle, are compiling a World Christian Handbook due for English publication the end of April.

"The task of the Christian Churches," write the editors, "is a world task or else they lose their *raison d'être*. To define that task in the context of the contemporary setting, to seek to interpret significant developments, to survey the world as a whole in the setting of the coming of God's Kingdom, to provide statistical material which may throw light on the size of the task, these are the purposes which a handbook of world Christianity must seek to serve."

War-Orphaned Missions

Described by Latourette—

"World Christian Community in Action" is the title of a booklet which briefly related the history of World War II and orphaned missions in Europe and Asia. It is published by Kenneth Scott Latourette and W. Riehley Hogg, under the auspices of the International Missionary Council, and is a short, vivid report of the rescue and maintenance of many "orphaned missions" whose existence was threatened by the events of war, and who are completely cut off from their home churches.

Copies of the survey may be obtained from the International Missionary Council, 156 Fifth Avenue, New York, N. Y.

**China . . . "And All That Believed
Were Together and Had All Things
Common" (Acts 11:14)—**

A group of Chinese refugees are building a model Christian socialist village at P'ing Xao, near Hangchow. The moving spirit behind the project is H. C. Maa, secretary of the East China Christian Education Association. He started the project after refugees from Shantung began pouring into Shanghai. He believes that if the experiment works "it may be the Christian answer to Communism."

A gift of 600 bags of flour from the China branch of Church World Service provided funds to help them to start. The refugees themselves, a selected group of 58 heads of families, were each required to contribute three to five silver dollars as an indication

of their interest and faith in the project.

When completed, the village will be a community of 250. There are thirty persons among them who already are Christians, and all the others have pledged themselves to receive Christian training. All have renounced personal ambitions and have agreed to share everything.

**Amharic Bible To Be Revised
By Ethiopian Church—**

A complete revision of the Amharic Bible has been launched in Addis Ababa. The project was initiated by Emperor Haile Selassie, who approached the British and Foreign Bible Society to participate in cooperation with the Ethiopian Church.

The revision will require three years for the New Testament and four years for the Old Testament. The Amharic Bible contains books not included in the Bible used by western churches (for example, the apocryphal Book of Enoch).

One of the main reasons for the present revision is that the Amharic language has changed considerably during recent years, whereas the Bible language has remained more or less static. The present revision is the third one undertaken. The first was accomplished in 1840, when the Bible was translated from Gi'is into Amharic by an Ethiopian monk. The second was made in 1886 by a member of the Church Mission, London.

Members of the Commission appointed for this revision will undertake distant journeys into the provinces to make microfilm copies of ancient church manuscripts and docu-

**Presbyterians Establish New
International Quarterly—**

The *Presbyterian World*, a new quarterly of the Presbyterian World Alliance, has been established at Geneva, Switzerland. The editor is Pastor Marcel Pradervand, general secretary of the Alliance.

Central emphasis of the international publication will be evangelism. "Our most urgent need is as it was in the Primitive Church, to evangelize in the widest sense of the word," writes Editor Pradervand. "But the basis of evangelism is a joyous possession of the Gospel of Jesus Christ, and an assurance that in Him, and in Him only, our life finds its sense and its fulfillment."

The president of the Presbyterian World Alliance, the Very Rev. Edward J. Hagen, says, in his word of dedication to the periodical: "From this sense of our fundamental unity in our Lord there sprang our unani-

mous conviction that the work of our Alliance ought not only to be maintained but to proceed with even greater zeal and devotion. To this end the plan for the reorganization of our Secretariat was unanimously adopted."

"Our office," President Hagen continued, "has now been opened in Geneva, which is becoming more and more the headquarters of all ecumenical organizations. It is good that our office should be in intimate contact with kindred bodies, especially with the World Council of Churches, and at the same time readily accessible to our constituent churches."

The first number of the *Presbyterian World* includes contributions from Dr. Visser 't Hooft, Karl Barth, Cumming Thom, W. S. Robertson, W. H. Hamilton and W. F. McElroy.

Copies may be ordered from the General Secretariat of the Presbyterian World Alliance, 17 Route de Maignou, Geneva, Switzerland.

**THE TREASURER WRITES CON-
CERNING CHRISTIAN SUN
SUBSCRIPTIONS.**

If THE CHRISTIAN SUN is to continue, there must be an increase of subscribers. Someone has already started working. The past two months more money has come in on subscriptions than any month since May, 1947, when we received a total of \$600.80 on subscriptions. In March, 1949, we received \$588.45 and in April, 1949, we received \$564.30. Surely we do not want this to drop during May.

Our editor has been busy securing some advertising and more has come to The Board of Publications from this source during the last three months than during the last three years. But this is still not enough and some of our readers may like to lend our faithful editor a helping hand.

Today, May 11, 1949, The Board of Publications has paid Central Publishing Company, printers of THE SUN, through February, 1949. The editor's expense account is paid up to date. Bills for printing THE SUN in March and April are at hand and total \$1,434.85. At the moment we have less than \$100 to pay for these two months, though some Boards and Institutions owe the Board of Publications a little money from January until today. This reveals our need for more subscribers and the cooperation of all.

W. J. ANDES, *Sec'y-Treas.,
Board of Publications.*

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

WATCHING AND PRAYING IN GETHSEMANE.

LESSON IX—MAY 29, 1949.

MEMORY SELECTION: *Watch and pray that ye not enter into temptation; the spirit indeed is willing, but the flesh is weak.*—Mark 14:38.

LESSON: Mark 14:32-52; Luke 22:39-54.

DEVOTIONAL READING: Matthew 6:1-8.

They had just left the "Upper Room" and were on their way to Gethsemane when Jesus suddenly informed the disciples that that very night they would be "offended" because of Him, and would desert Him. But Simon Peter quick, impulsive, confident as usual, quickly replied that even though all the others might be "offended" because of Him, he would stick by Him. The Big Fisherman knew not what he was saying. Even before the cock would crow in the morning, he would thrice deny His Lord. Thus does pride often go before a fall. Thus should one take heed when he thinketh that he standeth, lest he fall. Thus should one take care, lest in casting doubts on others, he be condemning himself.

A Decisive Battlefield.

Gethsemane was one of the world's greatest and most decisive battlefields. Indeed no other battlefield compares with it in the significance of the critical issue involved in the battle that was fought there. For in Gethsemane what might be called "the will of the moment" came into conflict with the full commitment of Jesus to the will of God, and great issues were at stake. Should He go through with the ordeal that lay before Him? Should He choose the easier way? Should He at the last minute try to save Himself and thus forfeit His ability to save others? Should He go to the Cross with all the agony of the flesh, and even worse the agony of the spirit, or should He decide to compromise? Should He turn back now, or should He go straight ahead, no matter what was the cost?

These are not idle or academic questions. Jesus had it within His own power to make the decisions. He could have compromised. He could have turned back. He could have re-

fused to drink the cup. This needs to be said again. He Himself said that He had power to lay down His life, and He had power to take it again. Gethsemane would mean but little if there had not been the element of personal choice in it, if Jesus could not have made His own choice. The only compulsion in it was the inner compulsion of His own character and the consecration of His own will. God did not make Jesus go to the Cross. Jesus chose to go to the Cross.

A Report from the Battlefield.

We have the report from the battlefield, given by the evangelists in varying forms and with varying emphases. Some of it comes from eyewitnesses, the disciples themselves—how they went into the Garden, how eight of the disciples were left behind as Jesus and James and John and Peter went deeper into the place, and how even these three were left behind as the Master went "a little farther, about a stone's throw," so that He was alone in that fateful hour so far as human companionship was concerned. But a part of the report must have come from Jesus Himself, for the record states that the disciples fell asleep while the Master was in His agony of prayer. He perhaps told them later about How He had asked the Father three times that if it were possible, the "cup" might pass from Him. They may have heard something of what He had said as He prayed, and they evidently saw something of the agony of His spirit as His sweat became as it were great drops of blood. But they could not and did not enter intimately into that significant, solitary, soul-searching hour. Like everybody, Jesus had to go to Gethsemane alone. But beyond the mystery of that great event, is the fact that in Gethsemane our Lord Jesus Christ fought a good fight and won the victory, held true to God's will for His life, and found strength and sustaining grace for the ordeal that confronted Him.

The report from the battlefield reveals several interesting and suggestive things. There is, of course, the lesson so plainly shown that like every other human being, Jesus craved companionship and friendship in critical hours. The true man would share both his sorrows and his

joys with others. Our Lord took His disciples with Him into Gethsemane, both because He wanted them to guard against sudden mob violence and the disruption of His immediate plans for His tryst with the Father, but also because He wanted them near Him during His ordeal and agony.

Then there is the truth that after all, we have to go to our Gethsemane alone. The eight went part of the way, the three went farther, but at last Jesus went still farther and fought His fight alone. Even though loved ones and friends go with us even into Gethsemane, at long last we have to come to grips with our inner battles alone. Others may help and do help, but the issue rests ultimately with us.

And of course there is the sad experience of the disciples as they fell asleep even in His hour of need. How often do we "let our Lord down" when He expects us to stand by Him and for Him. After all we but dimly understand or apprehend the compassion or concern of God for His suffering, sorrowing, sinning children. We all too often sleep through the great emergencies of human history, we are slow of mind and dull of heart even in hours like Gethsemane.

Gethsemane speaks eloquently of the spirit of true prayer and petition. We have a right to present our petitions to the Father. We have a right to ask Him for things for ourselves and for others. But we never pray aright or in the right spirit until and unless in word or in spirit we say with Jesus, "nevertheless not my will by thine be done." Only prayer offered in accord with His will is acceptable prayer. Gethsemane shows us prayer at its best and its highest.

And what about prayer, answered and unanswered. In one sense, and in a very real sense, Jesus did not get an answer to His prayer. He prayed that the cup might pass from Him if it were possible, but the cup did not pass from Him—He drank it to the last bitter dregs. In this sense He did not get an answer to His prayer. But He got an answer in that He found grace and strength to do and to endure as He went forward in the Father's will. Luke's words "and there appeared an angel unto Him from heaven, strengthening Him" deal with a fact and not a fancy. He got an answer to His prayer in the sense that He understood what the Father's will was, and found grace to do His will. This is the meaning of prayer at its best.

(Continued on page 14.)

CHRISTIAN EDUCATION

CONVENTION PERSONNEL: JESSE H. DOLLAR, *Chairman*; JOHN L. GWIN, ROBERT LEE HOUSE, BERNARD V. MUNGER, KENNETH D. REGISTER, H. SHELTON SMITH, LEON EDGAR SMITH; MESDAMES W. J. ANDES, J. D. STRADER, W. E. WISSEMAN.

JUNIOR HIGH CAMP.

July 10-16, 1949.

Boys and girls of our churches in North Carolina will have the privilege of attending the Junior High Camp at Crabtree Camp, between Durham and Raleigh, July 10-16. This camp will be for boys and girls 12, 13 and 14 years of age or who are in the 7th, 8th or 9th grades in school.

The program of the Junior High Camp will revolve about the general theme: "Learn of Me." The required course for all campers is, "And you shall live," consisting of adventures in personal religious living. Other courses are as follows: "Our Youth Fellowship," "A Look at Missions," "How Well Do You Know Yourself," and possibly one on "Symbols of Our Church."

The events of the day shall consist of Morning Watch, songs at breakfast, thinking together in small discussion groups, morning swim, songs at dinner, rest, working at one's hobby or special interest such as handicraft, the camp newspaper, learning to swim, recreation, first aid and dramatics, swimming, supper, vespers on the hill, an evening's fun, "Family Hour" in each cabin, taps!

Leaders of the Junior Camp are to be announced shortly. Most of these leaders have served in camps before and are well prepared for their tasks.

Besides the leaders, the camp is large enough to accommodate only 50 or 55 campers. Churches in North Carolina should begin now to plan to get their young people of Junior High age to the camp. The cost for the period to each camper is \$10.00 plus small fee for insurance. Miss Melva Foster, Elon College, N. C., is the registrar for the Camp.

W. J. ANDES, *Dean*.

JOE A. FRENCH AND REIDSVILLE CHURCH.

(Continued from page 5.)

who have come our way have been such outstanding personages as Miss Angie Crew, Dr. Ruth Seabury, Rev. and Mrs. Leonard J. Christian, Dr. George W. Shepherd, Rev. Charles L. Storrs, Rev. G. E. Lindquest, Dr. Merlin W. Ennis, Dr. Albert W.

Palmer, Dr. Ralph Shrader and Miss Pattie Lee Coghill. The pastor has given proper attention in his ministry to the subject of missions.

"The third element contributing to the missionary growth is the part that Christian Stewardship has played in the program and ministry of the church. Stewardship and tithing have been given their proper place in the preaching and educational program of the church."

While emphasizing missions the church has not neglected other aspects of a total church program. The church paid off a debt in 1941 which had been lingering along for several years and during these years has spent several thousand dollars, some \$10,000 in improving the church plant. Four classrooms have been provided for the growing Sunday school and more rooms are needed now for that purpose. Last summer the church started a campaign for funds with which to build an addition to the building and provide more classrooms. A new oil burning heating system has been installed in the church building. A three-manual pipe organ is now being installed in the church, along with chimes, and will be ready for use shortly. Miss Peggy Burdell, a graduate of Greensboro College in music, has been employed as organist and choir director.

The young people of the church seem to be getting more and more into the spirit of the church program. In addition to their work in the Young People's Department, in the Church School, Pilgrim Fellowship, Young People's Choir, and Missionary Society, they share in the work of the church and more and more of them are attending college. For three years in the beginning of the pastorate of Mr. French there was not a student in college from the church, but in recent years many of the young people are going to college, with seventeen in college this year. Two of these young people have prepared themselves for full time Christian service and others are looking forward to this work. Miss Helen Collins is now Director of Christian Education in a Baptist Church in Marion, Ohio. Clyde L. Fields is

finishing his work at Elon College and is serving as student pastor of two of our rural churches.

Undergirding and supporting the program of the Reidsville Church has been the excellent work of organizing the church for its work. The Sunday school has been organized into departments and the classes graded and increased. The General Superintendent of the Sunday school boasts that he has the most faithful officers and teachers that one could wish for. The Christian Workers Library provides reading for all interests with emphasis on good novels, instruction and inspiration. The library is open every Sunday for lending and returning books. The annual Vacation Bible School and the Pastor's Training Class as well as an educational program on the part of the pastor to provide information and instruction on the Congregational Christian Fellowship in the church. The Woman's Auxiliary is a very active and influential organization of the church and promotes the missionary and other interests of the church through monthly meetings of its circles. For several years the Woman's Auxiliary has been publishing a *Program Guide* in which an outline of the year's work for the circles is given, and a program for each monthly meeting is printed. On the list of officers for all the church organizations of the church are almost 200 different individuals who feel their responsibility for carrying forward the work of the Reidsville Church.

Because of the emphasis on Christian Stewardship, the church has not had any difficulty with finances. For every project and work the money comes in without pressure or promotion. The church has now some \$12,000 in its treasury for current items.

SOUTHERN RHODESIA.

(Continued from page 8.)

at our Hospital down in Durban, and Bill Barker, who is to take charge of the industrial work. Bill and Marie are to be married shortly after Bill, who is now on the water, lands next month, so the Mission will have a new family.

This particular Africa trip is beginning to run out, with only one more country to visit. To be sure, I shall return via Angola, spending a second very brief period there. On the trip down it was impossible, because of distances and the season of the year, for our missionaries to assemble, so I am planning on getting back there for the last few days of their annual Mission Meeting.

The Orphanage

DEAR FRIENDS:

Dr. John G. Truitt, pastor for the past sixteen years of the Suffolk Christian Church, Suffolk, Virginia, has been elected Superintendent of the Orphanage—you have heard the good news, no doubt.

The Board of Trustees is more than happy that he has consented to accept this position. The chairman, who has given unstintingly of his time during the last few months in the search for the right person to fill Mr. Johnston's place and who at the same time has carried on the work at the institution, is not only satisfied but very jubilant over this announcement.

All of you know Dr. Truitt—the fine person that he is, his splendid family and the work he has done. The Board is confident that the Orphanage will go forward with him as its head. There is a big work to be done there, and Dr. Truitt is equal to the task.

Several letters have come to the substitute writer of the Orphanage News recently, and their encouragement has been most welcome.

One letter carries this paragraph: "One of the drawbacks to the Orphanage is the belief of all too many people that the finances of the Orphanage are in excellent condition, and that no special contributions are needed. As a matter of fact, I have heard preachers express that very sentiment, and it certainly delays progress at that fine institution."

This, it seems, is a sad but true statement. Many of our churches show very little interest in their orphanage. One cannot but help feeling that it is perhaps due to an ignorance of true facts. Of course, the \$64 question is: Why are they ignorant?

This institution has a wonderful opportunity to build for our church. It is the responsibility of our church. If you were interested enough to learn about its needs, you would know how woefully lacking it is in many respects. If you don't know, why don't you?

Dr. Truitt is going to need your interest and your help. Let us hope that every church in the Southern Convention will inform itself and help in this big job.

IRIS L. HOLT McEWEN.

REPORT FOR MAY 19, 1949.

Sunday School Monthly Offerings.

Amount brought forward.....	\$ 3,964.11
Eastern N. C. Conference:	
Bethel	\$ 12.10
Morrisville	2.56
Southern Pines	12.81
	27.47

Eastern Va. Conference:

New Lebanon S. S.	\$ 20.00
Newport News S. S.	12.40
Christian Temple S. S. (Templeman's Bible Class)	20.00
	52.40

N. C. & Va. Conference:

Concord (Easter)	10.00
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Western N. C. Conference:

Hank's Chapel S. S.	\$ 30.00
Ramseur S. S.	20.26
	50.26

Ga. Conference:

Columbus (United) S. S.)	10.00
-------------------------------	-------

Total this week from churches \$ 150.13

Total this year from churches \$ 4,114.24

Special Offerings.

Amount brought forward	\$ 6,564.00
Mr. Cook, children	\$ 10.00
Mr. Hughes, children ...	45.00
Mrs. Leigh, children	38.99
Will Lindsey (Colored) .	1.00
Earnest Workers Class of Second Presby. Church, Burlington	12.50
Phi Delta Theta of U.N.C.	10.00
Cash	5.00
Sale of eggs	1.80
W. W. Staley Circle of Bethlehem Church for Easter	5.00
	129.29

County:

Alamance (D. Ward) ...	\$ 20.00
Vance (Proctor girls) ...	60.00
	80.00

Total this week from
Special Offerings \$ 209.29

Total this year from
Special Offerings \$ 6,773.29

Grand total for the week ... \$ 359.42

Grand total for the year ... \$10,887.53

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

There is a note of comfort and challenge in this sublime story. How tender, how patient, how understanding the Master is in His attitude toward His sleeping disciples. His gentleness ought to make us great, His goodness ought to make us better.

Gethsemane tells us that we can win victories in advance. "Rise up, let us go" said our Lord. He had already met the enemy and He had won the victory. We are to watch

as well as to pray concerning temptation. Forwarned does not always mean forarmed. But it can mean that. And a little thought and much prayer in advance will win many a battle that otherwise might be lost.

In golden youth, when seems the earth, a summer land of singing mirth,
When souls are glad and hearts are light,
and not a shadow lurks in sight,
We do not know it, but there lies, somewhere veiled under evening skies,
A garden each must sometime see.
Gethsemane, Gethsemane,
Somewhere his own Gethsemane.

All those who journey, soon or late, must pass within the garden's gate;
Must kneel alone in darkness there, and battle with some fierce despair.
God pity those who cannot say, "Not mine, but Thine," who only pray,
"Let this cup pass" and cannot see, the purpose in Gethsemane.
Gethsemane, Gethsemane,
God help us through Gethsemane.

—E. W. Wilcox.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

We knock at the door of the church and are admitted. We attempt to turn on the faucet that we may have money with which to satisfy the claims of the college. Sometimes money comes in a large sum. At other times it is a mere trickle. This week, there isn't any. We turn the faucet but nothing comes to help meet our needs. If our Sunday schools and churches could be put in the position of financing the college, they would not hesitate to make an effort and to see that that effort is successful. We regret that there are no receipts to report this week but we are confidently looking to next week for a very fine report. The college is always grateful for the church's assistance. Previously reported \$2,593.23.

CHARLES DICKENS AND THE BIBLE.

To his youngest son, who went to Australia in 1868, Charles Dickens wrote: "I need not tell you that I love you dearly and am very, very sorry in my heart to part with you. I have put a New Testament among your books, because it is the best Book that ever was, or ever will be known to the world. As your brothers have gone away, one by one, I have written to each such words as I am now writing to you, entreating them all to guide themselves by this Book. Only one thing more—Never abandon the practice of private prayer—I know the comfort of it."

—Council Church Calendar.

In Memoriam

JONES.

Our Heavenly Father, Who doeth all things well, saw fit, on February 17, 1949, to call to her heavenly home our beloved co-worker, Mrs. Brock D. Jones.

She was a woman of fine Christian character, a sweet and generous nature, and was loved by all who knew her. We shall always cherish her memory and try to emulate her fine example of Christian living.

She will be missed, not only in Holy Neck Congregational Christian Church and the community but throughout the Eastern Virginia Conference in which she had held offices at different times.

Therefore, be it resolved:

1. That in her death we have lost a faithful and loyal member.
2. That we are grateful for what her life has meant to us as individuals and also for what it has meant to those whom she loved and served.
3. That while we shall miss her wise counsel and her presence among us, we will be consoled by the thought that our loss is her eternal gain.
4. That we extend our heartfelt sympathy to her devoted family who ministered to her so faithfully during her illness and pray God's blessings upon them.
5. That a copy of these resolutions be sent to family, a copy to The Christian Sun, and a copy placed on the records of the Missionary Aid Society.

Mrs. J. O. DAVIDSON,
Mrs. W. J. NORFLEET,
Mrs. L. B. GRICE,
Committee.

RICE.

Deacon Robert L. Rice of Hebron Church, Nelson, Virginia, passed away on Tuesday, April 19, 1949, after an illness of one week. Funeral services were conducted at his home on Thursday, April 21, by his pastor, Rev. Mark W. Andes, and a former pastor, Dr. C. E. Newman. Burial was in the family cemetery.

The church and community feel a great loss in the passing of Brother Rice. He was a Christian gentleman, a loyal churchman, a devoted husband and father, and a noble citizen. He was a man of sound judgment, and his counsel was sought by his church. He became a member of Hebron early in life.

He is survived by Mrs. Rice, two daughters, Miss Myra Rice of Nelson, Va., and Mrs. Jordan Bowen of Williamsburg, Va., and by two sons, Kent Rice of Nelson, Va., and Gracie Rice of Clarksville, Va.

M. W. ANDES.

DISTRICT RALLY MINUTES.

(Continued from page 9.)

In the absence of Mrs. Carl Key, Mrs. Lester told about literature for children.

Visitors were recognized by the host minister, Mr. Presnell.

Mrs. Lester introduced our speaker, Miss Elizabeth McGuffie, who

brought to us an inspiring message on the where, why and how in Mission Education.

An offering was taken to be used in the Shaowu Mission Project. This amount was \$16.34.

Mrs. Kennedy, our newly elected District Superintendent, presided during the afternoon session and the program was started with the singing of "O Master Workman of the Race," followed by prayer by Rev. C. C. Dollar.

Mr. Clyde Fields made a short talk on a Layman's Evangelistic Clinic of Men and Women meeting together in fellowship.

Mrs. Lester, our President, gave us a summary of things not reported by the Societies at Roll Call. Friendly Service, World Day of Prayer and Thank Offering and asked that we invite people from other churches to our meetings.

Dr. Lester made a very interesting talk, explaining where our mission dollar goes.

Mrs. Sloan of Elon College gave us her "Impressions of Puerto Rico" that she observed in her visit there during the Christmas holidays.

MRS. W. E. CARL.

CHRISTIAN TEMPLE (NORFOLK).

It is a very real pleasure to report that the Women's Missionary Society of the Christian Temple has had a busy, pleasant and profitable year. By doing the things an active society should, we expect to reach the required standard as a natural result. We have stressed going the second mile rather than "just reaching" the goal.

We have tried to have each program brief, interesting, and different, with special emphasis upon some phase of our own work.

In November, the Thank Offering service was combined with World Community Day. The program was made especially interesting by personal messages from our missionaries in Shaowu.

An evening meeting was held in February, when Mrs. J. Frank Morgan brought a great message on our Foreign Mission Study, and present-day conditions in China. For this meeting we had as our guests the missionary groups from three of our nearby churches. A delightful social hour followed the meeting.

The World Day of Prayer was observed with the other churches in

Norfolk. Probably the best program since the organization was given. The attendance was large, and the offering generous.

Thirty-one of our women attended the District Rally, which was held at Berea (Norfolk) on April 5.

The May meeting was outstanding. Mrs. T. Roy Jarratt of the First Methodist Church here was with us. She has made an intensive study of our Geographical Frontiers, and as we listened to her marvelous store of information on this subject, we felt it was a great and fitting climax to our Home Study for the year.

In June there will be an evening with pictures on our Foreign Work, and a talk by Mr. Young on "The Greatest Missionary of All."

Once each quarter, we have found it helpful to have a covered dish luncheon, with the meetings a bit more informal around the tables.

A forward step, and one of the highlights of the year, has been the organization of the younger women, who work, into a group called the Pilgrim Guild. They meet the fourth Monday evening of each month, having splendid missionary programs, and a delightful social hour. We are pleased with the interest shown, and the progress they have made.

The success of any organization depends upon the faithfulness and loyalty of its members. We feel indebted to Mrs. Peter Young, a skilled musician, who has been our pianist for four years, having been absent only a few times when out of the city. To our President, Mrs. A. B. Jarvis, we are greatly indebted. She has not missed a regular, special, or even a committee meeting since taking office two years ago.

While there is satisfaction in having met all requirements, and doing some things which were not required, we have vain regrets, and feel very humble knowing few of us have measured up to the great responsibilities of the Church Woman of today.

MRS. L. W. STAGG.

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"Where Is That Good-for-Nothing Indian?"

By REV. HAROLD W. CASE

Often we hear someone repeat that saying of fifty years ago, "The only good Indian is a dead Indian" and again "Indians have no ambition, they live only for the day and never look to the future," etc., all of which goes to show how little the white race has come to know the American Indian.

Listen: On January 5 with a blizzard raging, Ted Baker crossed from Independence some twenty miles away and just about shoveled his way to Elbowoods with a truck of wheat. He was heading for Halliday where he wanted to get it cleaned and be ready for spring's work. It took him seven hours to come twenty miles, and twelve miles from Elbowoods, on his way to Halliday, he had to turn back. He came into the Mission after ten at night asking if he could put his truck into the shed, which, of course, was granted. The next day he tried again and finally got through and was on his way home before dark. One might say that Ted could have put it off until later in the spring but Independence is south of the Big Missouri and west of the Little Missouri River which means crossing is not always certain, especially now since the Ft. Peck Dam has been built, often they have let water out to make up for the shortage of water at Omaha for navigation purposes. Already this year when the ice was perfectly safe for crossing, the side water began to build up at a high rate, which was caused by this practice of drawing on the Ft. Peck Dam supply. Already another Indian lad had lost his horse and saddle this year and came very near losing his life. So Ted reasoned that he had better not wait too long.

Another Indian, Bob Fox, who is a minister, is working on the farm for \$100 per month in order that he might be able to help with the church work on Sundays. When possible he and I go out to stations together.

And more — Of last year's high school graduating class of twelve, two joined the army, two went to work (one on his father's farm and one at Garrison Dam), and eight went on to college. Besides these there are a dozen more in college or nurses' training.

Did I hear someone say "An Indian can't be trusted?" A merchant in Halliday, North Dakota, gave me this unsolicited information, "We have done business with the Indians for thirty years. We have never sent them a bill and we have never lost a cent. Every account has been settled."

Some years ago I was soliciting for funds for the Shell Village Church and, of course, went to the merchants from whom our people had made most of their purchases. Meeting with success for the most part, yet one instance always stands out in my memory. The greeting I received from the butcher was, "Not a cent from me. I have lost too much money. I have a whole pile of charge slips, which I can never collect. No, not a cent. Good day!" My reply was to the effect that if he would let me go over the slips and pick out four accounts for which I would give him a receipt for the contribution, I would proceed to collect the accounts. This he agreed to, but when I made the selection and was tendering the receipt to him he changed his mind and took the slips back, knowing that he was in error for the most part. Time is not such an important factor in the Indian thinking, but he knows his indebtedness and will eventually meet it.

1844 - Over a Century of Service to the Denomination - 1949

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CL.

RICHMOND, VA., THURSDAY MAY 26, 1949.

NUMBER 21.

Father, Son and "The Sun"

By REV. W. J. ANDES

Mr. E. W. Neville of our Chapel Hill Church wrote the minister of our Winston-Salem Church that his son, W. S. Neville, and his wife were living in Winston-Salem. He sent the address. The son lives in a new development where the streets are named but few are marked by street signs, and Luther Street was not marked. After discovering the street's approximate location, this minister rode along until he thought he had the right place. Before he even stopped the car, he could see The Christian Sun on the mailbox rack. He knew this was the place. The son and wife soon returned home from work and a delightful visit was had with this fine couple.

This father, Mr. E. W. Neville, sees to it that The Sun follows his children. Thus the home church still has a contact with young people moving away. Perhaps there are other churches and other fathers that will seek out young people who have moved from their midst and share The Sun with them. There should be other fathers who will write to the ministers of our churches telling them of children living in their city or near their church. Thanks to Mr. Neville for doing both.

News Flashes

The Mt. Auburn Church received eight new members at Eastertime. Rev. T. Fred Wright is the minister of this church.

Are you interested in securing a displaced person? Write the Congregational Christian Service Committee, 110 East 29th Street, New York 16.

Rev. R. D. Coulter was guest speaker last Sunday at Fairview Memorial services, and will be guest speaker at Capon Methodist Church on May 29.

A windstorm struck the Timber Ridge Church Sunday afternoon, May 22, and removed the entire roof and caused considerable other damage.

Rev. William P. Smith, who has served as assistant pastor of our Burlington Church during the past two years will take up his work at the Haw River Church on June 1.

The Rev. Arnold Slater of Chattanooga, Tenn., served as the moderator during the first biennial meeting of the Southeast Convention held during this month in Atlanta, Ga.

The Southern Provincial Council will meet Tuesday and Wednesday, June 7 & 8, at First Church, Greensboro. Speakers include Dr. Howard Jensen of Duke University, and Dr. Samuel Kincheloe of Chicago Seminary.

Rev. Earl T. Farrell, with Mrs. Farrell and their daughter will move to Sunbury, North Carolina, June 1, where he will serve as pastor of the Cypress Chapel, Damascus and Oak Grove Churches. The Damascus Church is constructing a parsonage near the church and it is expected to be ready for occupancy by June 1.

The following news notes from the church at Langdale, Ala., have been received: The church received 11 new members into the church during the Easter Season, making a total of 24 received since conference. The church purchased a new Hammond organ, with chimes, the first of May. Rev. Melvin Dollar is the minister of the Langdale Church.

Rev. Robert A. Whitten, minister of our church at Winchester, Vir-

ginia, and President of the Virginia Valley Central Conference, was the guest speaker at the Toms Brook Evangelical and Reformed Church May 22, on the occasion of the 100th anniversary of the church. Recently Mr. Whitten was speaker at Christ's Reformed, Martinsburg, West Virginia.

Rev. Emerson J. Rohart of Wilkesbarre of Pennsylvania, has accepted a call to become pastor of the Linville group of churches in the Valley of Virginia. Mr. Rohart was a former pastor in the Valley of Virginia in the Brethren Church, having transferred to the Congregational Christian Church following that period, will live in the parsonage at Linville. He expects to begin his work in the Valley of Virginia around June 1.

The New Hope Church of the Eastern North Carolina Conference has completed Sunday school rooms, which are of great help to the Sunday school in its program; Beulah Church has also completed Sunday school rooms; Bethlehem Church received two members at Eastertime, and Oak Level reports continued growth in the Sunday school and young people's work. Rev. Thomas D. Sutton is the pastor of New Hope, Beulah, Bethlehem and Oak Level Churches.

Thé Eastern North Carolina Minister's Association met at the Youngsville Church on Monday, May 16. A delicious supper was served by Mrs. E. M. Carter in her home following the meeting of the ministers. Those present for the meeting and the supper were Rev. and Mrs. E. M. Carter, Rev. Thomas D. Sutton, Rev. C. Carl Dollar, Rev. B. V. Munger, Rev. Frederick B. Eutsler, Rev. T. Fred Wright, Rev. J. Frank Apple and Superintendent Scott. Since the organization of the Eastern North Carolina Minister's Conference sessions have been held monthly and they are an inspiration to the ministers serving in this important conference.

Sunday night, May 15, was the occasion for the service of recognition for Rev. Tucker G. Humphries, new pastor of the Congregational Christian Church in Reidsville, North Carolina. Rev. Kenneth D. Register, President of the North Carolina and Virginia Conference, presided at the service; Rev. William J. Andes, Conference Secretary, read the Scripture and led in prayer; Dr. Jesse H. Dollar, Elon College, delivered the sermon; the charge of the pastor was

given by Dean D. J. Bowden of Elon College, and the charge to the people was given by Superintendent Wm. T. Scott. The Reidsville choir rendered special music for the occasion. The church was filled for this service and following the service a period of fellowship was enjoyed by the congregation in the social rooms of the church. We anticipate for Mr. Humphries and the Reidsville Church a happy and fruitful work together.

PEN PORTRAITS OF THE DISCIPLES OF CHRIST.

XII. Judas Iscariot.

By SAMUEL LAWRENCE JOHNSON,
Pastor, Park Manor Church,
Chicago, Illinois.

All of the other disciples of Jesus were men of Galilee. Judas Iscariot was a Judean. The surname means "man of Kerioth" and it is quite possible that this fact of his having come from a different part of the country than the rest might have some influence in preventing full sympathy of the rest. However, the others paid tribute to his ability by making him treasurer of their little company.

His life previous to his call like that of the others is hidden from us. About the only source which makes any reference to his early life is the "Arabic Gospel of the Infancy" which makes Judas, the boy, a demoniac, and indicates that the demon took flight when Judas came into the presence of the boy, Jesus.

Whatever his faults he must have had some special abilities otherwise Jesus would not have chosen him as one of His intimates. But when it came time for him to make a choice between Jesus and some good hard cash, he chose the money; making him not too different from many of us.

Judas like Simon is thought by some authorities to have been a Zealot and to have betrayed Jesus in order to encourage Jesus to resort to force to protect himself and thus give cause for his followers to raise up against their overlord. Whatever his reason after he had done that which he could not undo he greatly regretted his deed and would like to have made amends. This of course was impossible and he ended his own life.

Life is a glass given to us to fill; a busy life is filling it with as much as it can hold; a hurried life has had more poured into it than it can contain.—William Adams Brown.

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

SUNDAY SCHOOL CONVENTIONS OF 1949.

The Virginia Valley Central Sunday School Convention will meet at the Winchester Church on Thursday, June 30. The officers of this Convention are: President, Mr. H. E. Liskey, Routh 3, Harrisonburg, Va.; Vice-President, Mr. Richard Kump, High View, W. Va.; Secretary, Mrs. Galen Salyards, Route 1, Timberville, Va.; Assistant Secretary, Miss Gene Fahnesvock, Route 2, Harrisonburg, Va.; Treasurer, Mrs. E. A. Showalter, Route 4, Harrisonburg, Va.

* * * *

The Western North Carolina Sunday School Convention will meet at the Pleasant Hill Christian Church, near Liberty, North Carolina, on Thursday, July 7. The officers of this Convention are: President, Mr. S. H. Pell, R.F.D., Sanford, N. C.; Vice-President, Rev. M. A. Pollard, Route 2, Liberty, N. C.; Secretary, Miss Betty Robbins, Seagrove, N. C.; Assistant Secretary, Miss Vivian Walker, Asheboro, North Carolina.

* * * *

The Eastern Virginia Sunday School Convention will meet at the Oakland Church on Tuesday, July 19. The officers of this Convention are: President: Mr. Mills E. Godwin, Jr., Suffolk, Va.; Vice-President, Rev. W. L. Wood, Wakefield, Va.; Secretary, Mr. W. H. Baker, Newport News, Va.; Treasurer, Miss Mary Lee Folk, Suffolk, Va.

* * * *

The Eastern North Carolina Sunday School Convention will meet at Henderson, on Wednesday, July 20 and the officers of this Convention are: President, Mr. Rex G. Powell, Fuquay Springs, N. C.; Vice-President, Rev. Thomas D. Sutton, Franklinton, N. C.; Secretary, Miss Lottie Lee Partin, Route 3, Raleigh, N. C.; Treasurer, Mr. J. E. Branch, Route 1, Garner, N. C.

* * * *

The North Carolina and Virginia Sunday School Convention will meet at Reidsville, Thursday, July 21. The officers of this Convention are: President, Mr. A. H. Blaylock, Route 2, Burlington, N. C.; Vice-President, Rev. G. H. Veazey, Route 5, Burlington, N. C.; Miss Louise Sparks, Secretary, Route 2, Ruffin, N. C.; Treasurer, Mr. J. E. Cumbie, Brown Summit, N. C.

Each Sunday school is supposed to send delegates to their respective Sunday School Conventions. Dues are 10c per member paid into the Sunday School Convention, and go for the promotion of the work of the Board of Christian Education and the work of the Sunday School Convention. Plan to attend your Sunday School Convention.

MISSIONARY OFFERINGS. REPORT FOR MAY 6-19, 1949.

Home Missions.

Eastern N. C. Conference:	
Chapel Hill	\$ 1.00
Morrisville	2.76
Morrisville (Easter Offering) ..	5.10
Mt. Auburn	8.63
Turner's Chapel	30.00
Eastern Va. Conference:	
Burton's Grove	10.00
Mt. Carmel S. S.	2.89
Norfolk, Rosemont	26.00
Portsmouth, First, S. S.	4.63
Union (Surry) (Easter Offering) ..	30.20
N. C. & Va. Conference:	
Mt. Bethel	22.00
New Lebanon	15.15
Salem Chapel	50.00
Western N. C. Conference:	
Hank's Chapel S. S.	15.50
Union Grove (Easter Offering) ..	3.56
Union Grove	18.71
Valley Va. Conference:	
Antioch S. S.	5.45
Concord S. S. (Easter Offering) ..	3.11
Dry Run S. S.	7.41
Leaksville (Easter Offering) ...	7.41
Leaksville (Easter Offering) ...	24.73
Calvary Christian Church, Greensboro, N. C.	22.84
Total for Home Missions ... \$	326.39

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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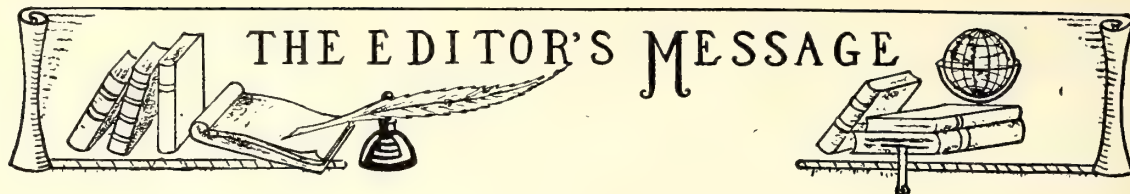
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DR. JOHN G. TRUITT AND THE CHRISTIAN SUN.*

As Chairman of the Board of Publications and writer of the Suffolk Letter, Dr. Truitt has sustained an intimate relationship with *The Christian Sun* for lo these number of years. Having put his hand to the journalistic plow and his fingers to the pen, he has never desisted nor turned back. His counsel has ever been: "Go forward." His virile messages have given strength to the publication. His whimsical observations have even made farmers' tobacco chewing a more thoughtful as well as more satisfying experience. And when he writes in a reminiscent mood, we can just visualize the "back-homers" taking off their shoes and settling down in the Kosy Kitchen Korner to enjoy Cousin John's Suffolk Letter.

Yes, his writing has been a dependable feature. Out of a full and busy life has he written. Evidently he has not felt that it was a useless service, or that it was beneath his dignity. His ministry has been magnified thereby, and his weekly column has given stability and readability to our publication.

Iconoclasts, like the poor, are with us always. Now the editor has not agreed with those who insisted that we "cut out the Suffolk Letter." (We have it in writing!) He has stoutly resisted and held at bay those who would lay hold on our publication and tear from its pages that which did not correspond to their particular mental and emotional furnishings. Irrespective of whether or not the Suffolk Letter moved to the right or the left, or moved at all!—regardless of the theology or lack of theology in the Suffolk Letter; regardless of whether or not the editor agreed with or was jealous of Dr. Truitt's choice of adjectives! even though the Letter has proved to be a sermon (!)—the editor has insisted that it remain. Why? (1) Because many people read it. For example, a man in New York, a ranking denominational official, reads the Suffolk Letter every week. (2) Because it is worth reading. Since it is written by a pastor, it is written by one who must live down near where people live. It deals with those problems which are within the circle of our common experience. (3) Because no church and no pastor have been more worthy of recognition than have the Suffolk Church and its beloved pastor. Through the years the two have stood as the shadow of a great rock in a weary land, have demonstrated the strength and dignity to which we as ministers and churches may attain.

There are those who have launched the complaint that there is a "sameness about *The Sun*." Thank God for that! It has risen regularly, from week to week, with at least a few flecks of healing, we trust, upon its

wings. But how could anyone who actually reads the paper get the impression of sameness, when John Truitt brings to it all the colors of the rainbow, all the fragrance of a petal-laden garden, all the emotion of a prophet and all the sensitiveness of a poet? Now his column is tinted with the delicate hues of a mystic; then it is characterized by the bold strokes of a crusader; again it is drenched by the tears of one whose heart has been broken by the sins of his people. Ever and anon it is saturated with the spirit of the lowly Nazarene.

The transition from Dr. Truitt to Uncle John will require some adjustments of course, but will not be too difficult. You see, we have trained him, groomed him for this paternal responsibility. He has acquired, through his weekly practice, the mental and emotional qualifications for his next assignment, the Orphanage Letter! There will simply be a new concentration in his weekly epistle, which we all anticipate, and perhaps a slight intensification of emotional content. We shall not expect any great variation on the velocity, or the density, or the humility thereof. So while we acknowledge our indebtedness to Dr. Truitt, we modestly think we have served in some small way in offering this convenient medium through which Dr. Truitt has built himself up to such enviable proportions. Thus, we bid him an affectionate Godspeed!

VISITATION EVANGELISM.

The report of Mr. Black on the lay visitation program in Lynchburg indicates the type of effort which should be increasingly prevalent throughout the Southern Convention. A study of this report reveals the basic sociological data essential in charting the future of any church. It is the contemporary illustration of the tower builder who sat down to count the cost.

Evangelism which includes an adequate survey and systematic lay evangelism has proven its worth in many communities. Mr. Black states: "It is hoped that the report on the results of the Lynchburg endeavor will create a desire for the programs in the fall." Norfolk has been suggested as a promising area for an effort of this kind.

We are fortunate in having available for use the personnel of the Board of Home Missions. We trust that they may be used with increasing frequency and effectiveness. We rejoice in the healthy and unmistakable signs of progress in Lynchburg.

Gaiety that sweetens existence and makes it wholesome—a sense of humor, a zest of enjoyment—this is the accompaniment of courage which gives it a supreme value. Something of the high laughter of a Cyrano de Bergerac—the world needs it.

—Dr. Herbert Hichen.

*A message given at the Eastern Virginia Ministerial Association in session at Holland, Virginia, Monday, May 16.

A Significant Report on the First Church of Lynchburg, Virginia

By REV. IRA D. BLACK

Department of City Work, Board of Home Missions

Lynchburg, strategically located where the Southern, the Chesapeake and Ohio, and the Norfolk and Western railroads intersect, is one of the progressive and growing cities of the South. The three colleges lend a cultural atmosphere. Industry seems quite diversified with 28 principal manufacturing products listed by Rand McNally. In 1920 the population was 30,070, in 1930, 40,661 and in 1940, 44,541. The estimates place the 1949 population close to 60,000. The city has grown primarily to the north and west. To the north you have the upper middle class areas where most of the better residential building has taken place. The new building to the west, which is in the parish of our church, has consisted largely of the small medium priced homes which average about \$7,500-\$8,500 in cost. There are now approximately 4,000 people within a one-mile radius of our church. Over one-half of this population has come in since the war in the new single family houses. Ninety-five per cent of the membership of our church is within this mile radius.

Other Churches.

Like most southern cities, Lynchburg is greatly overchurched having 96 Protestant churches. There has been a lack of planning and comity resulting in competition and the waste of resources. This is true in the one mile parish of our church. The following churches are within one mile of our church: Fort Hill Methodist Church (older west side church)—membership, 1,350; Episcopal Church (older west side church)—membership, 150; Baptist (organized one and one-half years ago, planning to build this summer)—membership, 132; Quaker Presbyterian Church (older rural suburban church from which our church split)—membership, 250; Nazarene (purchased corner site and will build soon)—no membership; Memorial Christian Church (organized this year, have already raised \$40,000 toward building this summer)—membership, 90; Presbyterian (option on church site where they had a tent last summer conducting services and Vacation Bible School. Plan tent meetings again this summer)—no membership.

Because of the barrier and undesirability of the Southern railroad

about three blocks south of our church practically all of the new building is to the west and north which gives the new churches a more favorable site than ours since they are adjacent to the new housing and central from the viewpoint of future building in the developments.

First Congregational Christian Church.

The church was organized and the present building erected in 1925. It was a split from the Quaker Presbyterian Church which is beyond the city limits exactly one mile west of our church. The first minister of our church had been dismissed by the congregation of the Quaker Presbyterian Church. He took some of the congregation with him and organized the new church. On looking around for fellowship with a larger denomination the new congregation applied to the Southern Convention of the Christian Churches for standing. Though located in a promising and growing community, statistics show that the church has done no more than hold its own in membership and church school enrollment during the past twenty years.

In 1930 there was a membership of 114; this dropped to 111 by 1935. Since 1940 it has fluctuated between 115 and 131, the present membership, though 88 new members have been admitted. During the past eight or ten years the average attendance has been less than fifty. During all of this time the church school enrollment has averaged around 100, though it has been less during the past several years. Home expenses in 1930 were \$2,456, dropping to \$880 in 1935. Since then the average has been something over \$2,000, except in 1947 when the total was \$13,865 and 1948 with \$8,717. The benevolence budget, including apportionments, has varied between \$300 and \$400, with two marked exceptions, none reported in 1946, and \$859 reported in 1948.

During most of its history, the church has been aided by the conference in order to support a full-time ministry. This continued aid has acted as a "crutch" to the church rather than as a stimulus for growth and self-support. After the nine-year pastorate of Rev. J. Howard Smith, 1937-1945, it was difficult for

the conference and church to secure qualified leadership, and the church floundered with student pastors until 1947 when Rev. James B. Allen was called as minister.

During the past nine years the church has received 51 members, an average of $5\frac{2}{3}$ per year, which, according to the criteria for growth, would maintain a church of only 79 members. However, the Year Book statistics show an increase from 115 to 131 members. Upon inquiry, I found that the membership list is in bad need of revision. The resident membership, as of May 1, 1949, was 88 and the church school enrollment, including the cradle roll, was 101. The Sunday school attendance on May 1 was 40 and the church attendance, 29. However, it was raining hard, and the usual attendance is about double these numbers.

Finances.

The 1949 budget is \$3,861 of which \$2,100 is for the minister's salary (the Southern Convention pays an additional \$500). Included in the budget is \$409 for apportionment benevolences. The budget average is \$29.40 per capita for 131 members. This is slightly above the denominational average and is the best in the history of the church. There are 57 pledges to the church which means that probably every possible pledge is secured.

With the coming of Rev. James B. Allan, the church has been stimulated to greater responsibility in giving. In 1947 a parsonage was purchased for \$10,000 and has been entirely paid for. Last year an Estey organ was purchased for the church. Special pledges from the people will cover the organ payments as they come due.

Building Improvement.

Because of the coming of other churches to the community, our church realizes that their building must be improved if they are to meet the competition of the new churches. The present chapel (seating capacity about 220) has a sloping floor and center pulpit. There is a complete basement under the chapel which includes a kitchen and classrooms which are separated by partitions. The partitions fold back so that one-half of the basement can be used for social gatherings and dinners. The church building is frame stucco and is badly infested with termites. Therefore, as little as possible should be spent on it. The rectangular shape of the room is good. The platform could be extended for a chancel, a new lighting

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

It is not in the record but a poor widow in our church came to the parsonage one day after much talk and a few efforts had been made to secure a 16mm movie machine to no avail and handed me three one hundred dollar bills which she wished to donate toward purchasing such a machine. She wanted to give the entire necessary amount but was unable to give more. It was enough to put the purchase across. Her great love for her church and the children of the church caused her to make the sacrifice to donate that amount. She felt that the children, the youth and their elders would come more and more to realize the value of such an aid to teaching in the church and Sunday school. She has not seen her work materialize to the extent to which she hoped but more and more it is being used, and perhaps it will catch on, and do much greater service in all phases of the church in the months and years to come.

The children are still talking about the four reels they saw at the Christmas party. How thrilled they were! And how thrilled was their unknown benefactress. Churches are a bit cautious about taking on to modern methods of teaching. The schools, many of them, do a tremendous amount of teaching with the movie. Several great pictures have been shown here in our church, and some of them have delighted the congregations which were willing to give them a try. More and better pictures are being filmed every year by combinations of denominations getting together and making really valuable pictures depicting the best loved portions and persons of the Scriptures as well as up-to-date messages from the great movements of the modern church in the world. This will be increased. Those of us who believe in the fundamental truth and right of the church's great message should be quite concerned as to the best methods of getting it across to larger and larger sectors of our society.

There is that old Chinese proverb: "One picture is worth a thousand words." Now with the modern scientific equipment we can have both the picture and the words. The schools, the business institutions, the armed forces, and many other walks of life have fast learned to use the movie to

get across their teachings. For a long time the speaker who had the imaginative ability to see in pictures what he was saying and the art to paint that picture in words vivid enough for his hearers to see has had a good hearing.

Nothing can take the place, to be sure, of a man or woman with a burning message, standing up and witnessing the same in sermon or song; nor can the gentle Christian man or woman be displaced as a teacher of faith in Sunday school classroom. These are just as essential as ever, because the man or woman is a demonstrator present in person of much more than half they are saying. Their devotion, learning, experience and good living are God-given assets for their lesson or sermon. But let us have both the preaching and the pictures. They will help each other. And they will greatly aid in the teaching process. There are so many times and places in the round of a week or month where a picture can tell the story in such a way as to cause our youth to catch the spirit of the heroic service the Church is rendering the world. In this oblique way I lift my hat to a little lady who loves her church.

JOHN G. TRUITT.

PARISH EVANGELISM REALLY WORKS.

Rev. Ira D. Black, of the Department of City Work of the Board of Home Missions of our Congregational Christian Churches, came to Lynchburg May 1 to instruct and conduct a Parish Evangelism program for us for four days. His coming has been a point of new awakening in the life of our Church in Lynchburg and it would seem that the program of Parish Visitation Evangelism offers unique opportunities for church growth and effectiveness in the churches of our Southern Convention.

The plan of Parish Visitation Evangelism is a simple one based on Mark 6:7, where Jesus called together the twelve disciples and sent them out, two by two, into the community. They were instructed to visit the homes of the people, to preach the Gospel, and to call men to repentance. Such is the Biblical background for the program.

Each evening the callers met together at the church for dinner and

instruction prior to their going out. During the period of instruction the nature of the work to be done and the manner in which the work was to be accomplished were discussed. The purpose of Parish Evangelism is to confront men and women with the challenge of the Christian life. The callers are to talk with the prospects about the nature and mission of the Church and to secure from them a Christian decision to follow the way of Jesus Christ through commitment to the life of the Church.

The first evening the laymen were timid and somewhat apprehensive at the prospect of inviting men to commit their lives to Christ. After all, who were these who were chosen to go forth? They were untrained men and women without a special skill in oratory or argumentation. They were the common laymen found in every church; sincere, earnest Christians striving to following the pattern of Jesus. I confess, I too, shared their doubts and their dubiousness.

It was suggested that each caller reflect on his own life experience and use his own personal testimony as the basis for his presentation of the challenge of the Christian life. The matter of technique was cast aside. This was no campaign of super-salesmanship; we were engaged in a Holy calling with the spirit of Christ impelling us on. The goal and objective of our visitation was the individual life which we approached and no manner of subterfuge was to be used which might defeat the ultimate end of life in Christ.

For four evenings Dr. Black worked with eight men and four women plus the minister, calling on families who had expressed some interest in the church by reason of attendance or personal contact. I had prepared a list of 96 names prior to Dr. Black's coming and these names were used as the basis of our calling with minor additions and corrections.

The statistical results reveal the effectiveness of the program. In the four evenings, 135 persons were interviewed in regard to a Christian decision. Of this number, 38 made the decision to unite with our church; fifteen of these on confession of faith and twenty-three by church letter. Of the remaining number, 45 persons are still prospects for further cultivation. Of the 83 actual prospects interviewed (excluding those individuals contacted who were interested in some other church, commitments were secured from 46 per cent.

On May 8, the date set as Member-
(Continued on page 14.)

News of Elon College

By PRESIDENT L. E. SMITH

CONSTRUCTION OF BRICK WALLS FOR ELON COLLEGE GYMNASIUM BEGINS.

At an impromptu ceremony this morning, Thursday, May 9, at 10:00 o'clock the first bricks were laid in constructing the walls of the Elon College Alumni Memorial Gymnasium. Faculty and students assembled at the northwest corner of the building. The meeting was called to order by the president, followed by the singing of "O God Our Help In Ages past." Dr. W. T. Scott, Superintendent of the Southern Convention, led in prayer. After a few appropriate statements by the president the first brick was laid. The order in which the bricks were laid was as follows: L. E. Smith, President of the College; D. J. Bowden, Dean of the College; A. L. Hook, Physics Professor and Registrar; Jimmy Darden, Alumni Secretary; L. M. Kearns, Jr., Architect; Mrs. Oma U. Johnson, wife of the first athletic coach at Elon College; J. L. Pierce, Head of the Athletic Department and Physical Education Director, James Mallory, Head Inter-Collegiate Coach; Paul Plybon, Field Secretary; Don Kernodle, retiring president of the student body; and Arthur Fowler, president-elect of the student body for the year 1949-50. The exercise was concluded with benediction by Dr. William Moseley Brown.

Mr. Worth Bryan of Burlington, North Carolina, has the contract to erect the walls for the gymnasium. The walls will be of brick and slag block construction. Associated with Mr. Bryan are the grandsons and great-grandsons of the late John Long who was employed to lay the bricks for the first building on Elon College Campus. The grandsons are Garland, Winfred and Jake Johnson. The great-grandsons of the late Mr. Long who will be employed on the job are Carl Smith and Kerns Parks. It is interesting that when we begin to erect a new gymnasium that the descendants of those who had to do with the erection of the first building of the college are employed to lay the bricks and stone for this building.

This exercise was largely for the faculty and students. The foundations for the building was completed last week. It is all steel re-inforced

concrete. There are \$4,000 worth of concrete and \$2,000 worth of steel reinforcing in the foundation. It is guaranteed to be secure and enduring. The big service in connection with the erection of the gymnasium will be on Alumni Day, Saturday, May 28 at 12:00 o'clock. At that time the corner-stone for the new building will be laid. The Grand Lodge of North Carolina, A. F. & A. M., has been invited to lay this corner-stone on that occasion. The Grand Master, Mr. W. P. Horton, Pittsboro, North Carolina, is ill but hopes to be able to participate in the ceremony. It is fitting that the Grand Lodge of North Carolina should lay this corner-stone. The cornerstone for the original building that was destroyed by fire in 1923 was laid by the Grand Lodge of North Carolina. The cornerstones of all five buildings that were erected in 1924 and 1925 were laid by the Grand Lodge of North Carolina. To have masonic ceremonies on this occasion would be continuing the tradition which is worthwhile.

Alumni and friends of the college are invited to be present for the services on May 28. Elon College will be delighted to welcome you.

ELON COLLEGE COMMENCEMENT.

This is to remind the readers of THE CHRISTIAN SUN that the 59th annual commencement of Elon College will be held May 28, 29 and 30. Saturday, May 28, will be Alumni Day. The attractive feature of the day will be the laying of the corner-stone for the new Alumni Memorial Gymnasium and the Alumni banquet at 7:00 o'clock. The Reverend David W. Shepherd, Superintendent for our churches in the Southeast, will be the orator. Sunday, May 29, will be baccalaureate day. Dean Harold A. Bosley, Duke University Divinity School, will preach the sermon. The choir will present Faure's Requiem Sunday evening. Monday will be graduation day. There are 114 graduates and a number of other students will be awarded diplomas and certificates. Lt. Governor H. P. Taylor of North Carolina will deliver the literary address. The Elon College Singers will provide music for all occasions. Parents, friends and the general public are invited.

APPORTIONMENT GIVING.

Since the founding of Elon College the college has had the privilege of looking to the churches of the Southern Convention for support. The college was conceived in the minds of leaders of our churches in the Southern Convention and was officially authorized. The church was exceedingly generous according to its financial ability in the founding of the college and the erection of the first buildings. As the college has grown, the church has grown. The growth experienced entails largely expenditures. The church is far more able, from every standpoint, to support the college today than it was when the college was founded. If we of the church today could have the same interest, the same determination, and the same willingness to sacrifice as did the college's founding fathers, there would be plenty of money for every need and the curriculum could be expanded sufficiently to meet the demands of an expanding constituency and of an expectant civilization.

Unfortunately for the college all of our local churches are not as enthusiastic as they should be, nor are they as generous as the college would like for them to be. As the days pass the needs and the fruits of the college are more extended. I am sure that the support for the college in its great undertaking for the young people of our church and our country will perceptibly increase to the extent of adequate support. The college expresses its gratitude.

Previously reported	\$2,593.23
Eastern N. C. Conference:	
Chapel Hill	34.00
Fuller's Chapel	33.00
Total	\$ 67.00
Grand Total	\$2,660.23

When Bonplau, the botanist, climbed one of the loftiest peaks of the Andes he found it a volcano. A rim of the crater was covered with scorïæ, and everything that looked like blasting and desolation, but just in one little crevice there was a tiny bright flower. There it grew in beauty. Like enough the seed had dropped from a bird. The shower had fallen, the sun had shone, and the flower had grown there, waving in the wind amidst surrounding desolation. The flower growing there on the rim of that fire funnel is something like the grand and beautiful love of God. He has planted flowers on the rim of perdition, on the very edge of that rim.—S. Coley.

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

SPEAKERS FOR SCHOOL OF MISSIONS AND CONVENTION.

Miss Helen Kenyon.

Miss Helen Kenyon of New York City, nationally known Congregational Christian lay woman and first woman Moderator of the General Council



MISS KENYON.

of Congregational Christian Churches, will speak on Monday evening, June 13, at Elon College, where the Woman's Board and School of Missions will be in session.

Miss Kenyon specializes in "firsts." She was the *first woman* Chairman of the Board of Trustees of Vassar College; the *first woman* Chairman of the Missions Council of Congregational Christian Churches, and now she is the *first woman* Moderator of the Congregational Christian Churches—the highest honorary position in the power of the Congregational Christian Churches to bestow upon a member.

With ancestors on her paternal side reaching back to the deck of the *Mayflower*, Miss Kenyon, like her parents before her, was born and educated in Brooklyn, New York. Perhaps the fact that on her mother's side, Miss Kenyon descends from early Dutch and French Huguenot settlers in the Poughkeepsie (New York) region, may have led her toward Vassar as her Alma Mater.

A confirmed believer in church unity, Miss Kenyon is a strong upholder of the projected union of the Congregational Christian and the Evan-

gelical and Reformed Churches. "As I meet the members of our new family to be," she says, "I am increasingly enthusiastic about the merger. The very fact that our two denominations are different in polity makes our union of great significance. It is our agreement in our faith that is bringing us together. I hope and pray that this union will point the way for many more Protestant denominations to come together."

Miss Kenyon is such a loyal alumna of Vassar and has done so much that when the new athletic building was



MISS COGHILL.

completed in a depression period it was named Kenyon Hall in her honor.

Just as her father and brothers years ago were the first to establish factories in Brooklyn, to take workers out of home "sweat shops," so Helen Kenyon has always been a fighter for the underprivileged and a worker for interracial good will. For years she has been promoting the work of the American Missionary Association toward better race relations. She is as proud of being a member of the Board of Trustees of Dillard University down in New Orleans as she was of being a Trustee of Vassar College.

Miss Pattie Lee Coghill.

Miss Pattie Lee Coghill, Educational Secretary for the Missions Council

of the Congregational Christian Churches, will present the new mission study materials for the coming year at the Woman's Board and School of Missions.

In 1945 to 1946 Miss Coghill spent nine months visiting India, Ceylon, Iraq, Syria, Palestine, Lebanon, Turkey, Greece, Italy, France, Switzerland, England and Denmark. She went to India as a member of a special deputation under the American Board of Foreign Missions for a study of its work in that land. While there she spent a day and a night at Gandhi's Ashram.

"No real difference exists between home and foreign missions—the problems here and overseas are essentially the same and so is our purpose as Christians," says Pattie Lee. I was delighted at the positions of leadership occupied by men and women in India who had been trained in Christian schools and amazed at the pervasive influence of six million Christians in the midst of a civilization dominated by Hindu ideals," she reports.

A Southerner by birth and training, Miss Coghill began Christian service in Florida as a Home Board extension worker. When in 1942 the Missions Council was seeking an Educational Secretary, who knew the need of the rural churches, because she had lived in and worked with them, Miss Pattie Lee Coghill was a natural choice.

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Dr. Mary Frances Thelen.

Miss Mary Frances Thelen, who will introduce the Bible study, give



DR. THELEN.

the Tuesday evening sermon, and conduct the Communion Service at the Woman's Board and School of Missions, has a most interesting biography.

Miss Thelen graduated from the University of California with honors in Philosophy, received her B. D. and S. T. M. degrees from Union Theological Seminary, New York, both *magna cum laude*, and won her Ph. D. from Columbia University. She is also a member of Phi Beta Kappa, the highest national scholastic honor society.

Professional experiences of Miss Thelen include Assistant in Philosophy of Religion, Union Theological Seminary, New York, 1934-35; pastor of the Congregational Church at East Dorset, Vermont, summer of 1935; Assistant Professor of Religion, Hollins College, Va., 1941-47; Lecturer in the Extension Division of the University of Virginia, 1944-47; and Adjunct Professor of Religion, Randolph-Macon Woman's College, Lynchburg, Va., from 1947 to the present time. She has also served as Director of Religious Education of Congregational Churches in Providence, R. I., and Portland, Maine.

In 1946 the King's Crown Press of New York published her book, *Man As Sinner in Contemporary American Realistic Theology*.

Miss Thelen was secretary of the National Association of Biblical Instructors from 1945-48 and has been active in the founding of a Southern section at Emory University this spring. Since coming to Lynchburg, she has been in demand as speaker, having appeared at seven different churches and the Woman's Club.

Our Lynchburg Church is fortunate in having Miss Thelen as a member of the church and Chairman of the Education Committee.

WOMAN'S MISSIONARY CONVENTION AND SCHOOL OF MISSIONS.

Theme: "We Dedicate Ourselves."

Monday, June 13—Afternoon Session.

2:00 - 3:00 Registration.

3:00 Call to Order.

Worship—Mrs. Charles Howell, Catawba College.

Welcome to Elon—Dr. L. E. Smith.

Reports of Conference Presidents.

Announcement of Committees.

Report of Spiritual Life Chairman—Mrs. R. T. Bradford.

Bible Study for 1949-50—Dr. M. Frances Thelen.

Adjournment.

Evening Session.

7:00 Vespers on Campus—Mrs. John Truitt.

8:00 Opening Night.

Introducing Timothy Chang—Dr. W. T. Scott.

Special Music.

Introducing Speaker—Mrs. F. C. Lester.

Address—Miss Helen Kenyon.

Benediction.

Reception by Dr. and Mrs. Smith immediately following service.

* * * * *

Tuesday, June 14—Morning Session.

9:00 Call to Order.

Worship—Mrs. Tucker Humphries.

Report of Credentials Committee.

First Reading of Recommendations—Mrs. W. E. Wiseman, Chairman.

Report of Interdenominational Cooperation Chairman—Mrs. R. A. Whitten.

Echoes from United Council of Church Women—Mrs. M. T. Garren.

Presentation of New Mission Study—Pattie Lee Coghill.

Report of Literature Chairman—Mrs. W. T. Scott.

Afternoon Session.

2:00 Call to Order.

Hymn.

Prayer.

Departmental Reports:

Cradle Roll—Mrs. Orva Brown.

Children—Mrs. W. E. Wiseman.

Young People—Mrs. J. D. Strader.

Report of Family Life Chairman—Mrs. E. H. Stephenson.

Address & Discussion—Mrs. E. R. Ould.

Solo—"Lord, I Want to Be a Christian in My Home."

Evening Session.

7:00 Vespers on the Campus—Mrs. R. L. House.

8:00 Evening Service.

Hymn.

Prayer—Dr. J. H. Dollar.

Scripture.

Special Music.

Sermon and Communion Service—Dr. Thelen. Topic: "The Goodness of God."

Benediction.

Dr. and Mrs. Wm. T. Scott will hold Open House at the Superintendent's new home immediately following the service.

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Wednesday, June 15—Morning Session.

9:00 Call to Order.

Worship—Mrs. Mark Andes.

Reports:

Historian—Mrs. L. W. Stagg.

Editor—Mrs. W. J. Andes.

Treasurer—Mrs. W. V. Leathers.

Visual Aids—

Friendly Service—Mrs. W. B. Williams.

Life Memberships and Memorials—Mrs. W. T. Harrell.

Committee Reports:

Finance.

Courtesy.

Recommendations.

Nominations.

Installation of Officers—Dr. F. C. Lester.

Adjournment.

LYNCHBURG CHURCH.

(Continued from page 5.)

system installed, and the room redecorated for not more than \$1,200, provided much of the labor is donated. It is important that this much be spent to modernize the room to make it a worshipful sanctuary. However, a larger expenditure in view of the unsound condition of the building, would be unwise.

Fortunately the church has a large corner site, 200 ft. x 160 ft, and a 50 ft. lot immediately back of the church going through to the next street. A master plan should be made for the use of the land. The members should think in terms of a new church school unit along with remodeling and making worshipful the present church sanctuary. The present basement facilities are undesirable for church school use. The church school unit could be extended to the east from the back of the church making the property "L" shape. Since building costs are less in Lynchburg than in most areas, an adequate one-story wing could be erected for around \$25,000 to \$30,000. At least two-thirds of the money should be on hand before the church starts construction because any greater debt than one-third of the amount would cut too seriously into the small current expense budget. The church could consider launching a two-year building fund campaign for the purpose of remodeling the chapel and erecting a church school unit. Probably in ten years a new chapel will have to be built. (A sanctuary which would seat 150 people would be adequate for a church of 350-400 members which would seem the maximum potential for the church membership.) The Southern Convention has engaged an architect from Burlington to assist the Lynchburg church and the other churches of the conference in regard to a master plan.

If the church organizes for growth, the maximum potential of the church school would be 200-225 members. This should be kept in mind in planning the new unit. The present distribution of the 101 church school members is as follows:

Cradle Roll (0-1-2 years of age)	15
Beginners (3-4-5)	15
Primary Department (6-7-8)	4
Junior Department (9-10-11)	12
Intermediate Department (12-13-14)	10
High School and Older Young People (15-16-17-18-19)	5
Two Adult Classes	40

Total 101

(Continued on page 11.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

The Chandlers came to our church. Mr. and Mrs. Robert Chandler, formerly of China and now of Auburn-dale, Mass. They had been to the Valley and went from Richmond to Waverly where the Jacksons lived before they went to China.

They are such nice people. Mrs. Chandler is poised and sweet. He is pleasant and humorous. They told us many things about Mr. and Mrs. Jackson and little Lewis. Mrs. Jackson and Lewis lived with the Chandlers when he was a very tiny baby.

For those of us in the Southern Convention who knew Dorothy and Richard Jackson well, it is such a pleasure to hear how they are, what they have been doing and what we can do for them.

The Chandlers spent thirty years in China. Most of the time they were in the North, but when they went back after the war, they were responsible for Foochow and Shaowu. And so they can report on Dr. and Mrs. Riggs and Leona Burr, too. We have had many missionaries in our home, and it seems that lots of them had been to China. When the Chinese write their names, they use a little seal. This is made on a little piece of metal and usually stamped with red ink, or the Chinese characters may be written. I have seen the seals of Miss Flora Heebner, Leonard Christian, Guy Thelin, George Shepherd and the Chandlers. Miss Heebner gave me a Chinese name which I once could say, but have now forgotten!

You will be interested to know that in spite of conditions mail still goes through to the Shaowu Mission. So please continue writing and sending packages. American currency may still be exchanged and is very valuable. You may send a dollar—don't send more than that as it may be lost—to any one of the Shaowu family. The first time they have an opportunity they may exchange the American money to good advantage.

China is a vast, fascinating country. We are living in a time when that country is making history. It will be interesting to see what is the outcome of their civil war. Work done by our missionaries will make a difference in the final victory.

Mr. and Mrs. Chandler were going to the Norfolk-Suffolk area over the

week-end and then travel into North Carolina. I hope that many of you have heard or will be hearing and seeing them.

BEFORE THEY GO TO BED.

By SARA EMERALD NELSON.

Issued by the National Kindergarten Association.

Fortunate are the children to whom bedtime means story time! And fortunate are the mothers who have established the custom of reading or relating a story to their youngsters before tucking them in for the night! Sharing a story is one of the keenest pleasures for all concerned that one can find in the rearing of a family.

"I'm not really a good reader," one mother may protest. Well, little children are not too critical, so begin passing on stories to them when they are quite small, and, as the mutual interest grows Mother will find she improves with practice.

"I don't know what stories to choose," another mother may say. When children are very young the jingly nursery rhymes are most appealing. Even today's babies, brought up by the most modern methods, like to clap their chubby little hands:

Pat-a-cake, pat-a-cake, baker's man,

Bake me a cake as fast as you can.

And surely there will ever be a void in the life of any baby who has not had his fingers and toes tweaked to:

This little pig went to market,

This little pig stayed at home.

One can scarcely call these baby-talk rhymes, stories; yet, they do form the groundwork for story-telling. The child's interest is caught—he gives quiet attention—and so he absorbs something outside of his nursery sphere. Following after such rhymes as the two quoted come many well-known old stand-bys. *Jack and Jill* and those other two Jacks—*Jack Horner* and *Jack Spratt*—can be accompanied with just enough action of the hands to make them fun for little listeners.

Music can be correlated most pleasantly with the stories. The mother of three small lads, whom I know well, is very musical; she taught her sons to sing nursery rhymes almost as soon as they could talk.

Of course, we should not restrict our story time to nursery jingles

alone. Short, simply-worded tales from the Bible, from fairy love, and from those that are in the children's sections of good magazines may all help to form a nucleus of the children's own library. The practice, too, of making a scrapbook, containing any worthwhile stories which you cull from periodicals, is increasingly beneficial.

"If I have children of various ages, how can I choose stories to suit all their tastes?" is the question troubling some mothers. Present-day child educators tell us that we must not "talk down" to a child. It is better to use a few words that he does not understand than to speak in the babyish terms he thinks are beneath him. Taking this advice, Mother or Daddy should read or tell a story suited to the oldest child of the group.

Such is the procedure followed by the young mother of three whom I mentioned earlier. Her sons are five, three and twenty months. If one should peep in on them at the story-telling time, it would be noticed that the eldest in the pyjama-clad group was "eating up" each word, the three-year-old was deeply engrossed, and the baby—bless his little heart—was just so happy to be with his two older brothers before toppling off to dreamland that the sound of his mother's voice was like a soothing lullaby in his ears.

Childhood habits are easily formed, and the habit of getting ready for bed and then gathering for a cozy story time together is a most comforting habit for children and parents alike. If you have not done this, try it and see!

Several years ago a woman, with her little baby, was riding in a stage-coach in western Montana. The weather was bitter cold, and, in spite of all the driver could do to protect her, he saw that the mother was becoming unconscious from the cold. He stopped the coach, took the baby, and wrapping it warmly, put it under the seat, then seized the mother by the arm, and dragging her out upon the ground drove away, leaving her in the road. As she saw him drive away, she ran after him, crying piteously for her baby. When he felt sure that she was warm, he allowed her to overtake the coach and resume her place by her baby. Can we not imagine her gratitude when she realized that he had saved her life? He had done as God sometimes does, to shake us out of soul-lethargy and moral sleep which would end in death.—H. F. Sayles.

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Associates*.

THE HAPPY HOME PILGRIM FELLOWSHIP.

The Happy Home Church has an active Pilgrim Fellowship, consisting of about forty-five members, and having monthly meeting in the homes of the members.

As a special project for Youth Week, a contest between the Junior High Group and Senior Group was staged to increase the membership and attendance in Sunday School. The Junior High Group, being the winner, was entertained by a weiner roast. At the close of Youth Week, the entire worship service was conducted by the Pilgrim Fellowship. Miss Theodosia Carter, President, was in charge. Scripture readings and prayers were also by members of our group. Miss Ruth Helen Gunn brought the morning message using as her topic, "What Does God Expect of Youth?" As one listened to her it seemed fitting that we silently offer a prayer of thanksgiving for her recent return to us.

The Pilgrim Fellowship has planned to present a play in the early summer, the cast being selected from our group with some outside talent. We are very fortunate to have an experienced director, Mrs. E. A. Autry, a teacher from our high school, to direct the play for us.

Special guests at our worship service on May 15 were graduates from our group. Five were graduates from the eighth grade, seven from high school and two from colleges. The Junior Choir, under the direction of Miss Gunn, sang a song of congratulations. Miss Toots Shelton of our group rendered the Offertory Solo, "Our Best." Gifts were presented to each graduate from Pilgrim Fellowship and the Sunday School. The pastor, Rev. Thurman F. Bowers, brought a timely message, using as his topic, "My Choice."

ANNE WARD,
Reporter.

SOUTHERN CONVENTION YOUNG PEOPLE TO MEET.

This is an invitation to everyone of you to the first meeting of the Southern Convention Young People that has been held in two years. This is a very important meeting!

This meeting is to be held on Sunday, June 19, at Elon College, at 3:00 p. m. This meeting has got everything from a business meeting to worship service by Dr. Reynolds.

The purpose of this meeting is to discuss a new constitution for the young people of the Southern Convention. It is important that every member of young people's societies, P. F. groups, C. E. societies, in fact, every young person of the Southern Convention to be present.

Following is the schedule for the day:

3:00 Registration.

4:30 Meeting of the Southern Convention Young People.

6:00 Picnic Supper (Community Church Parish House next to Parsonage).

7:00 Vesper Service.

7:30 Challenge to Youth Service.

You are to bring your own picnic supper; drinks will be furnished by the Elon College Young People.

EVERLYN MOORE, *Chairman,*
Interdenomination Action Com.,
Southern Convention.

LYNCBURG CHURCH.

(Continued from page 9.)

It is important that the church develop its building and financial plans in council with the Church Building Department of the Board of Home Missions. The church should continually write Mr. William Newman so that each step taken is the very best.

Visitation Evangelism Program.

A school of training in lay visitation was conducted from May 1-4. Fourteen workers were secured (including the minister and director) with the result that for three evenings there were six teams calling and one evening seven teams. The minister prepared a list of 96 prospects and other names were added later. This list was prepared from names secured from the normal outreach of the church and from the religious census the church had taken the year before. In the four evenings, 135 people were interviewed in regard to membership in the church. Of this number 38 made the decision to unite with the church. (Fifteen of these on confession of faith and 23 by church letter.)

Of the remainder, 52 were dropped as not being prospects because of their having a relationship with another church. Forty-five were to be continued on the prospect list for further cultivation. It is probable that some of these will make the decision in follow-up visits before the membership Sundays (Mother's Day, May 8, and Pentecost Sunday, June 5). Of the 83 actual prospects interviewed in regard to a decision, commitments were secured from 46 per cent. As a result of one week of visitation the church will have an increase of 43 per cent in its resident membership.

Recommendations.

1. Aid to the church from the Southern Convention should be gradually reduced over a period of three to five years so that the church will have a challenge to continue to grow and reach new families who will support the church.

2. The school of training in lay visitation should result in a permanent organization of lay visitation evangelism in which the minister and laymen will work together each month, perhaps giving the second Sunday and Monday for calling on new families. In addition to this, the minister could set aside a minimum of one evening a week when he could team up with a layman in evangelistic visitation. In a year's time he could take every man of the church with him as he called to build the church membership. The first Sunday in every month could be Membership Sunday with an objective of reaching three new families per month or a minimum of 50 members per year.

3. It would be very profitable to organize the parish into eight community groups for the care of the membership and the development of an evangelistic spirit which would permeate the whole church. Every one of the church members should be on the lookout for the two to four new families that move into the community each week. It is when people first move into the community that they are looking for a church home and want to make new friendships. The neighborhood groups could be given specific assignments for the cultivation of neighbors for the church. (The other churches of the community are well organized as we learned during our visitation. Several of the people on whom we called who had attended our church or church school regularly for a period of time, had already made the decision two or three weeks before to unite with another church

(Continued on page 14.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JESUS SENTENCED TO DEATH.

LESSON X—JUNE 5, 1949.

MEMORY SELECTION: *Christ, when He was reviled, He did not revile in return; when He suffered, He did not threaten.*—I Peter 2:21-23.

LESSON: Matthew 27:19-26; Mark 14:53-15:15; Luke 23:4-12; John 18:13-14, 19-24; 28-40; 19:1-16.

DEVOTIONAL READING: Matthew 27:17-26.

A Sordid Story, A Shameful Picture.

The story of the trial of, and the sentence on, Jesus does not make very good reading. It is a sordid, sorry, shameful mess. One does not get a very good impression of human nature as he reads it. It is a sad and somber thing. The only bright and redeeming feature about it all is the dignity and the majesty of our Lord Jesus Christ Himself. As we look at Him during the trial we feel like saying with the centurion at the Cross, "Truly this man was the Son of God." Let us take a look at those concerned in this tragedy which He turned into triumph.

There is, of course, Judas, himself one of the Twelve, who for thirty pieces of silver, betrayed his Master. To be sure he had passed out of the picture before the end came, but he opened the flood-gates of the torrent of abuse and mistreatment and ultimately of the crucifixion itself, by betraying Jesus into the hands of His enemies. Judas is to be pitied, but he cannot be praised, or excused. His was a disgraceful and dastardly act.

Then there are the disciples themselves. They forsook their Master and fled at the first hint of danger. They left Him to fare for himself. Like rats deserting a sinking ship, they got out while they thought the getting was good. To be sure John and Peter followed their Lord unto the house of the high priest, but Peter basely denied his Lord there, openly and profanely asserting that he never knew Jesus and that he had no part with Him.

Take a look at the high priest and the lesser priests and the leaders of the people—what a sorry lot they are. They were blind and bigoted leaders of the blind and the bigoted. They had no case against Jesus and they

knew it, so they had to trump up a case. They got witnesses to lie against Him. They aroused the people until they were a senseless, blood-thirsty mob like unto modern mobs that lynch a man. They played upon the weaknesses of Pilate and shrewdly played one man off against another. They brought false charges against Jesus. They passed responsibility on to Pilate. They finally persuaded the people to demand Barabbas instead of Jesus, and prevailed upon Pilate to deliver Jesus to be crucified. One would have to look far and wide to find a group of men who present a more sorry or sordid picture than this gang who posed as the religious leaders of the nation. There is only one word to describe them—they stink.

What shall we say about Pilate? Basically he was not a bad fellow. He had an innate sense of justice and he tried to see that justice was done after a fashion. He saw through the scheme of the priestly gang—he knew that for envy they had delivered Jesus unto him. He was willing to release Jesus, and have done with the case. But, alas, poor Pilate was, at heart, a politician. He wanted to sit on the fence. He did not want to make a decision that might alienate the people. He did not have any moral backbone. He was cursed by the plague of indecision on a great moral and ethical question. If one, by exercising a little spiritual imagination, gets in Pilate's place, he can readily understand just how uncomfortable the poor fellow must have been. He was between the upper and the nether mill-stone, between his own sense of justice, his conviction that Jesus was innocent, his desire to let Jesus go, and the shrewd and unscrupulous schemes of the priestly class. They played their trump card when they insinuated that if he let Jesus go he was not Caesar's friend. Come to think of it, he might lose his position. Why should he run that risk just for the sake of seeing that justice was done to what he thought was a rather harmless idealist and crank? His indecision, and then his decision, made him famous in an infamous way. To-day after nineteen hundred years his name is held in ignominy as millions repeat the words of the Creed, "Suffered under Pontius Pilate." What

a dramatic gesture when he takes a basin of water and washes his hands of the whole matter. But what a futile and meaningless gesture!

The soldiers do not look very good either. They strip Jesus and put a purple robe on Him, jam a crown of thorns on His head, give Him a slender reed as a symbol of a scepter, blindfold Him and slapping Him in the face ask Him to identify the one who slapped Him. They laid many stripes upon Him with a thong on the end of which were tied pieces of hard bone or some other sharp material. They even spat upon Him, and mocked and ridiculed Him. One would expect better behaviour from soldiers under discipline. Here was human nature in the raw.

And the crowd. Normally they were probably average men and women, decent, fair-minded, law-abiding, friendly as individuals. But alas they had been whipped into a frenzy and into an unthinking and bloodthirsty mob by an appeal to religious prejudice, self-interest, which seemed to fire a spirit of cruelty and of sadism within them. Thus it was that as in the case of lynching, these people as a mob said and did what they never would have dreamed of saying or doing as individuals, and actually cried out that Jesus be crucified. And they spoke words that have been tragically and terribly fulfilled when they said, "His blood be upon us and upon our children." The mob spirit and mob law are terrible and dangerous things. Human nature can be callous and cruel upon occasion. And alas its cruelty is sometimes at its worst in the name of religion. Men have suffered cruel martyrdom at the hands of those who did them to death in the name of religion.

Yes, we see human nature at its worst in the actors and the witnesses of the trial and the sentence of Jesus. There is in the picture that which ought to give us pause. But we see something else in the picture in the person of Jesus. Here is human nature at its best, here is human nature in its divine aspects. Calm, dignified, courageous, strong, silent, forgiving, long-suffering, confident—truly this man was the Son of God. When He was reviled, He did not revile in return; when he suffered, He did not threaten. Much of the secret lay in the experience in Gethsemane. The Master gained the victory there. He had already overcome the world in secret and that which He had won in secret God declared openly.

As to the trial itself, it is a travesty
(Continued on page 14.)

CHRISTIAN EDUCATION

CONVENTION PERSONNEL: JESSE H. DOLLAR, *Chairman*; JOHN L. GWIN, ROBERT LEE HOUSE, BERNARD V. MUNGER, KENNETH D. REGISTER, H. SHELTON SMITH, LEON EDGAR SMITH; MESDAMES W. J. ANDES, J. D. STRADER, W. E. WISSEMAN.

ABOUT YOUR VACATION BIBLE SCHOOL.

We hope your church is planning a Vacation Bible School for this summer. It will mean much to your children of the Sunday School. We urge you to order your materials early. Please order them from Pilgrim Press, 14 Beacon Street, Boston 8, Mass.

Following is a suggested list of Vacation Church School material:

For those who plan and lead the School—

General Book—*The How of Vacation School.* 50c.

Leaflets I-XI. 2c each or 20c a set—Division of Christian Education, 14 Beacon Street, Boston 8, Massachusetts.

For Teachers (Choose on Group)—
Group I—"Life of Jesus":

Beginning: *Jesus, Our Friend*, by Elizabeth McShields. 60c.

Primary: *Stories of Jesus*, by Bertha Anderson. 60c.

Junior: *We Would See Jesus*, by Katie Payne Owens. 60c.

Intermediate: *Jesus Taught Them, Saying —*, by Ruth Schroeder. 60c.

Group II—"China"—

Beginner: *God's Plan for Happy Homes*, by Elizabeth McKinney. 60c. (For Children—*Ah Fu*, by Nevill. 50c.) *Children and Their Homes*—Picture Set \$1 and 25c.

Primary: *The Watch Goat Boy*, by Gertrude Rinden. 90c.

Junior: *Dike Against the Sea*, by Mary Hollister. 90c.

Intermediate: *Tai-Lee's Precious Seed*, by Mary Beck. 90c. *A New China*, by Viola Winn (A Teacher's Guide). 90c.

Picture Map of China by Smalley. 60c.

Fun and Festival from China, by Hummel. 35.

NOTE: The Southern Convention Office does not distribute these materials. All materials are to be ordered from Pilgrim Press, 14 Beacon Street, Boston 8, Massachusetts, our Congregational Christian publishing house.

MRS. W. J. ANDES, *Chairman*,
Children's Division,
Board Christian Education,
The Southern Convention.

CHURCH SCHOOL EXPERIENCES.

Reported at Oberlin Section Meeting of the General Council.

"We have the Board of Education separate from the teachers. We don't believe you can use Privates in the General's Staff. We have a Sunday school of 600 and have found it necessary to separate the Board of Education and the teachers. It is helpful if the Board can consist of people who have had many years of teaching service, for then they are more competent to see the whole picture." (Lakewood, Ohio.)

"New people coming into the church are asked what they are going to do in the church. In this way, new material has been discovered." (First Church, Waterbury, Conn.)

"If a class is without a teacher, they go without a teacher until we can secure one who has had a Christian experience. We ask ourselves the questions: Does she have the kind of Christian personality young people should be with? Has she had a Christian experience? If a person can fulfill these qualifications, we feel she can be taught about the Bible and techniques."

"One thing is done in many churches which I feel very strongly should not be done. It is bad policy for churches to use the calendar to broadcast an appeal for teachers, which is really advertising that anyone will do. If you feel this must be done, make the stipulation that you want teachers who will bring up the quality of the Sunday school."

"I have found that it is easier to get teachers when the qualifications are held high, when you state that there is a big job to be done and big people are needed. People are willing to do a big job which requires their qualifications." (Cuyahoga Falls, Ohio.)

"The approach to people chosen is very important. We make a list of members of the church who are considered to have the qualifications necessary to teach and write them each a letter telling them that they have their share of responsibility in helping to set up the entire program of religious education. We give them

something they can put their teeth into." (South Hadley Falls, Mass.)

"Plan to give them ways to prepare themselves so that they will be ready to teach. We do this when prospective teachers are approached." (Millinocket, Maine.)

"Each year in the fall, if a person is going to teach, she is given to understand that her services are enlisted for one year only. This serves two purposes: (1) possible to eliminate unsatisfactory teachers without hard feeling; (2) eliminates the feeling that if they teach for one year, it means they have a lifetime job. At the end of the Sunday school year a letter is sent to each teacher thanking her for her serving. This letter has received many favorable comments, since for many people it is the first time they have ever been thanked for teaching in Sunday school. At Christmas time we try to give the teachers some recognition for their services. One year we gave a year's subscription to *Advance*; another year a new translation of the New Testament." (Barrington, R. I.)

"The plan we have used the last two years has worked very well for us. We asked our teachers to serve for nine months. For two months of the summer the Board handles a joint program of visual aids, and all teachers are excused. Everyone has a vacation in August. We have found that both the pupils and the teachers are eager to return in September. We have found it of great value to have on hand reserve teachers. At our teachers' meetings, held twice monthly, we ask people who are interested in that kind of thing to attend. In this way, we have built up a teacher reserve, and the lack of teachers no longer continues. This reserve of teachers accomplishes two things: (1) the reserves feel important; (2) it gives the regular teachers a feeling of security. In the Bible course *The Life of Christ*, we had a very definite study program, and there was noticeable improvement in the attitude of the faculty." (Salem, Oregon.)

"We have strengthened our church school program and have helped in the substitute program by inaugurating a program of class Mothers and Dads. A small class has either a Mother or a Dad, a large class has both. These Mothers and Dads are parents of the pupils in the class. At the beginning of the year, they are given a Quarterly. They have two duties: (1) when a teacher needs a substitute, she calls her colleague, eliminating the need of contacting the

(Continued on page 15.)

The Orphanage

DEAR FRIENDS:

Now that summer is coming, you, perhaps, are planning that long-delayed trip down to Elon College in order to visit the Orphanage.

When you come, you will see how much has been done there and, too, you will hear of more of the needs that have been mentioned recently.

The laundry we hinted about a few weeks ago is really progressing. There are two large rooms in the basement of the Baby Home that are crying to be used. And it looks as if one is going to be a laundry.

The room needs some remodeling and a coat of paint. Then the equipment can be put in. One Sunday school class is giving a washing machine and an ironer. A dryer is the next thing in order.

Today, the orphanage's laundry bill runs close to \$100 Monthly, so in the long run, a new laundry will constitute a big savings.

Your chairman thinks that the second empty room in the Baby Home's basement should be repaired and turned into a cold storage room, with several large freeze lockers. Another Sunday school class already agreed to give one of these units.

This seems to be an excellent idea. When eggs, chickens and so forth are plentiful, they must be sold cheaply. And then some of these foods must be purchased later when they are scarce and expensive. These freeze lockers could take care of storing much of this surplus and consequently cut down on expenses later.

Many of the children at the orphanage are taking part in the various school activities at this time. Just a short time ago, all of the matrons were busy making costumes for year-end school events.

Three of the girls are graduating from high school this year, and one girl finishes her business course at the college. They have done well and we are justly proud of all four.

IRIS L. HOLT McEWEEN,
Member, Board of Trustees.

REPORT FOR MAY 26, 1949.

Sunday School Monthly Offerings.

Amount brought forward	\$ 4,114.24
Eastern N. C. Conference:	
Chapel Hill	\$ 17.09
Youngsville	15.00
Eastern Va. Conference:	
Rosemont (Simmons children)	\$ 25.00
Portsmouth, First, S. S. .	9.21

34.21

N. C. & Va. Conference:	
Hopedale S. S.	\$ 15.78
Mt. Bethel	60.00
	75.78
Western N. C. Conference:	
Ether S. S.	6.74
Ala. Conference:	
Corinth	2.63

Total this week from churches \$ 151.45

Total this week from churches \$ 4,265.69

Special Offerings.

Amount brought forward	\$ 6,773.29
Mrs. Burgess, for Jimmy ..	\$ 10.00
L. S. Holt	150.00
	160.00

Total this year from

Special Offerings \$ 6,933.29 |

Grand total for the week ... \$ 311.45

Grand total for the year ... \$11,198.98

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

of justice and violation of even the elemental and basic rights of a trial. A noted lawyer once made a study of the trial of Jesus and pointed out that it involved a large number of unjust and unfair factors which are commonly accepted in courts of law in our day, and which indeed were characteristic of common justice in that day.

As to the sentence, it was of course unjust because the trial was unjust. The Jews had no power to execute the death penalty, hence their appeal to Pilate. No Roman citizen could be crucified—it was too disgraceful and shameful. But Christ became obedient unto death, even the death of the Cross.

LYNCHBURG CHURCH.

(Continued from page 11.)

in the community.) If we do not organize to reach new families as they move into this growing community, we will continue as we have the last twenty years, making little or no progress, and we will soon see the religious leadership in the community pass to the new churches.

4. The religious census of a year ago was of little value because children (and their ages) were not listed on the cards. Much of the census was taken in cooperation with other churches and the other churches received most of the cards. It is important that our church have a complete file on every home within its radius. The neighborhood groups, the women's groups or a special committee should be given responsibility for taking a complete religious census of the community. Ten workers could se-

cure information on 300 families within the radius of the church in an afternoon. A survey could be taken of a section of the church parish each month until completed, to furnish the visitation evangelistic workers with additional prospects. A parish look-out or monitor system should then keep the census up to date and file the two to four cards of new families moving to the community each week.

5. Geographically the church is isolated from other Congregational churches and lacks the fellowship and encouragement from other churches of our type. Until recently very little encouragement and assistance, other than financial aid, was given the church. A church receiving financial help has a responsibility to the conference and should make a monthly report of activities and progress. The conference in turn, should work very closely with the church from month to month to give all possible assistance in seeing that the church is well organized for growth so that it can adequately serve the expanding community in which it is located.

PARISH EVANGELISM.

(Continued from page 6.)

ship Sunday following the program, 26 persons joined our church with the remaining 12 persons committed to join on our next Membership Sunday June 5.

The program of Parish Visitation Evangelism really works. The church not only increased its resident membership 43 per cent but the spiritual uplift which the church has felt cannot be measured in numerical values.

First Church of Lynchburg would like to take this opportunity to make public a statement of appreciation to Mr. Black for his visit to our church and, also we commend him to the churches of the Southern Convention for leadership in a program of Parish Visitation Evangelism.

JAMES B. ALLEN.

1509 McKinney Ave.,
Lynchburg, Virginia.

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RICHMOND, VIRGINIA

SCHOOL EXPERIENCES.

(Continued from page 13.)

Superintendent; (2) these colleagues help in class projects." (Laconia, N. H.)

"For a time we had difficulty with our high school class teachers, until we allowed the pupils to make up their own list of people they would like to have as teachers. From this selected list, they decided upon those people they would most like to have and approached them. The people are then willing to teach, when they know they have been selected by the pupils because they are wanted." (Danville, Iowa.)

"We forget the inspiration needed by teachers. In our church we hold two inspirational retreats for our teachers. We go up the Connecticut River and get acquainted with one another once again, pray and play together. Then we have a high inspirational meeting. Then the leaders return to teach, and we hope this experience lasts until after Christmas. We have another inspirational retreat just before Easter." (South Hadley Fall, Mass.)

"I suggest that you try reality practice at the workers' conferences. Have the teachers become students, for often we misunderstand the children we teach. It will help you to know how to put things across to them. The minister could be the teacher, but he should teach at the level of the young people, so you can learn how to get to them and the minds can come together." (Pleasant Hill, Ohio.)

"Mine is a rural church. You have to consider the farmer who has chores until 7:30 or 7:45 p. m., and the program has to be arranged about that. In rural areas you have to face the possibility of Sunday as the only day to hold church activities. Association meetings attract a small number. Women's Fellowship, Laymen's Fellowship, and Pilgrim Fellowship all meet on the same day. We have an attendance of 300, which is one-tenth of the total Association. About four days ahead of the regular meeting, we contact each person and send him a copy of the agenda, so that they will have time to think about it. I have found this very successful in church school and Board meetings. We save 85 per cent of our time." (Creighton, Nebr.)

"In order to express gratitude to our teachers and Religious Education Committee, we got together enough money so we could offer to pay one-half the expenses for these people,

or any others interested in Religious Education, to attend one of the summer camps or conferences. This plan has been very successful. Whenever we find ourselves running short of money, one of the church groups comes through." (Ontario, Calif.)

"I feel we don't start young enough to teach our people to be Christian homemakers. We try to prepare them for everything but what they are going to be. We should spend some time teaching young people, at an early age, to help them to a Christian understanding of their relationships to living together in homemaking.

"We also conduct the Ministry of Music program. It has been said this program can be carried on successfully only in large church school. This is not true, for our church school is small, and we have been very successful. It has given the children a sense of importance. It is set up as follows: Children's Choir—grades 5 through 7; High School Choir—grades 8 through high school; Adult Choir—after graduation.

"We have a Worship Center in our home, which includes a lighted candle. While the candle is lighted, it is understood no one talks. When the candle is extinguished, then the service is conducted." (Waterbury, Conn.)

"During the church year, we send the families three letters with material for a worship service for the two great church celebrations. The Christmas mail includes a service of worship to be conducted in the home on Christmas Day. During Lent we send a service of worship to be conducted in the home on Easter Sunday. Also at Easter time we send a copy of *Thoughts of God for Boys and Girls* to the parents."

"We started a circulating library for our younger departments, at the suggestion of Miss Grace Storms, who also recommended the books for this library. Several of the children come from non-church homes. They take the books home and make their parents look at them and read them. This project has been very successful." (Fargo, N. D.)

"Ministers can let it be known when preaching their sermons that they are available when people are meeting critical situations and feel they need help."

"We have Family Night suppers every three weeks. Many of the younger parents bring their children, who are cared for during the evening program. Speakers are chosen to give suggestions for family worship to-

gether and other family activities. We have a growing lending library for the parents." (Bridgeport, Conn.)

"We have a weekly church bulletin, independently planned, and sent to every home in the parish, including the homes of church school children."

MISSIONARY OFFERINGS.

(Continued from page 3.)

Foreign Missions.

Eastern N. C. Conference:	
Beulah	\$ 3.10
Chapel Hill	15.00
Morrisville	2.76
Morrisville (Easter Offering) ..	5.10
Mt. Auburn	42.76
Mt. Carmel	15.40
Turner's Chapel	30.00
Youngsville	15.00
Eastern Va. Conference:	
Mt. Carmel S. S.	2.89
Norfolk, Resemont (Shaowu) ..	12.50
Norfolk, Rosemont	26.00
Portsmouth, First, S. S.	4.62
South Norfolk Jr. Missionary Society:	
"Morning Star VI"	10.00
Shaowu—Riggs	25.00
Union (Surry) (Easter Offering)	30.20
N. C. & Va. Conference:	
Burlington (Easter Offering) ..	2.75
Mt. Bethel	22.00
New Lebanon	15.00
Salem Chapel	30.00
Western N. C. Conference:	
Union Grove (Easter Offering) ..	3.57
Union Grove	17.13
Valley Va. Conference:	
Antioch S. S.	5.45
Concord S. S. (Easter Offering)	5.45
Dry Run S. S.	7.41
Leaksville (Easter Offering) ...	24.73
Winchester (Shaowu)	600.00
Calvary Christian Church, Greensboro, N. C.	22.85

Total for Foreign Missions . \$ 1,018.45

Summary.

Total Period May 6-19, 1949 ... \$ 1,344.84
Previously Reported 27,309.67

Total since September 1, 1949 .. \$28,654.51
(Total one year ago—\$26,920.59)

WM. T. SCOTT,
Superintendent.

CONTRIBUTIONS FROM "ONE GREAT HOUR" PROGRAM.

Eastern Va. Conference:	
Barrett's	\$ 7.65
Norfolk, Christian Temple	59.13
Norfolk, Second	43.00
N. C. & Va. Conference:	
Ingram	10.00
New Lebanon	17.80

Total \$ 137.58
Previously reported 864.74

Total Contributions \$1,002.32

THE MISSION BOARD,
Dorothy A. Scott, Sec'y.

THE GREAT DIVIDE

By CHARLES A. WELLS



It comes with a shock sometimes when we realize how far man has advanced in material things and how primitive he remains in things of the spirit. Flashes of nobility come to him at times when some vision of an ordered world arises, ruled by moral force and not physical violence—motivated by spiritual concepts and not by hatred, greed or passion. Then the noble vision fades and there he stands again, club in hand! If the world loses faith in the power of ideals again, and we enter another era of vast rearmament, it will do us no good to blame it all on others. For nazism, fascism and communism have not been the products of certain peoples but the failure of the whole world to meet the needs of men. None of these curses would have overtaken us if we had not all failed spiritually. Men must be awakened to the only way our world can grow spiritually to match its physical and material achievement—a new birth of the spirit of God in the human heart.

HISTORICAL SOCIETY. 1956
Southern Convention of Congregational Christian Churches
Elon College Library
1844 - Over a Century of Service to the Denomination - 1949
The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

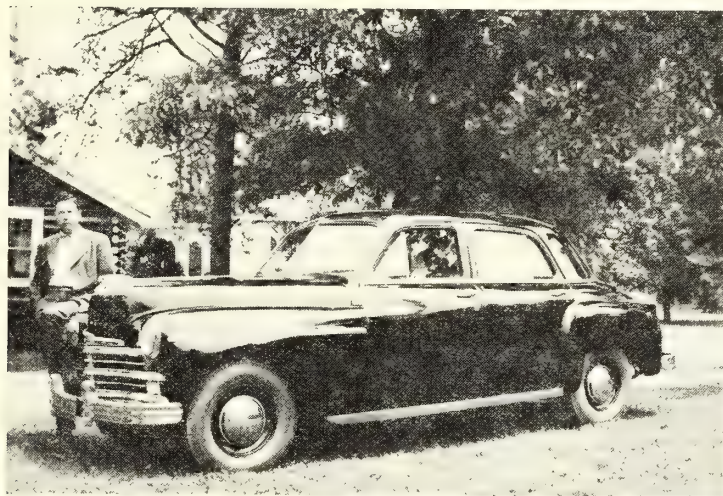
VOLUME CI.

RICHMOND, VA., THURSDAY JUNE 2, 1949.

NUMBER 22.

Elon College Library

Thoughtful and Generous Church Helps Provide Car



Rev. Kenneth Register, Pastor of Union Church, Burlington, North Carolina.

One of the most pleasant surprises of this pastor's ministry came on Easter Sunday morning when at Sunday School assembly \$850.00 was presented to him as a gift from the church and community to be applied on a new car.

The balance due on the new car after trading the old one in was loaned to him by a faithful member of the church with no interest whatsoever.

Preachers are sometimes accused of talking too much, but on this particular morning this preacher was so completely floored that he could hardly say anything. Speechless here, would be the proper word.

The people of this church and community probably will never know how much what they did is appreciated. For words say so little when one has so much to say.

Now these folks would probably have done the same for any pastor who might have been serving this church at the time under the same conditions. But this pastor is just selfish enough to be mighty glad that he was the fellow who was pastor at the time this act of kindness was done.

A most grateful pastor,

KENNETH D. REGISTER.

News Flashes

The many friends of Rev. B. J. Earp, 911 Tryon Street, High Point, North Carolina, will regret to learn of the critical illness of Mr. Earp. He is a patient at the Boulevard Hospital, High Point, N. C.

Special Evangelistic Services were held at Turner's Chapel Church, near Sanford, the week of May 15. Rev. Mack V. Welch assisted the minister, Rev. Raymond T. Grissom in these services. Ten new members were received into the church as a result of the special services.

Rev. W. A. Grissom has accepted a call from the Church at Franklin, Virginia, to become its pastor. Mr. Grissom has been supplying the church for some months. We extend to the Franklin Church congratulations on securing Mr. Grissom's services and we wish Mr. Grissom much success in his new work. He is a member of the Liberty (Vance) Church, near Henderson, is a graduate of Elon College and of Yale Divinity School.

Don't forget your Cent-A-Meal contributions for missions. The Mission Period ends in June and we earnestly hope that on or before the last Sunday in June our churches will gather in the Cent-A-Meal contributions and send them to the Mission Board of the Southern Convention, Elon College, North Carolina. The Cent-A-Meal gifts will credit on the Home and Foreign Missions apportionment of the churches or they may be designated for the Shaowu Mission or for any other Home or Foreign Mission enterprise.

The Committee on the Ministry and the Executive Committee of the North Carolina and Virginia Conference were in session at Elon College on May 23. After due examination of candidates for the ministry, Clyde L. Fields, a senior at Elon College, was approved for ordination. William T. Scott, Jr., who will complete his work at Elon College at the conclusion of the summer session, expects to enter seminary in the fall. He was approved for license to preach.

The annual Homecoming and Memorial Day services were held at the Pleasant Ridge Christian Church in

Randolph County on Sunday, May 22. Rev. Clyde Fields is the pastor of this church, and a large number were in attendance at these all-day services. Mr. Fields delivered the sermon in the morning and Superintendent Scott spoke in the afternoon. The Pleasant Ridge Church is now constructing a parsonage near the church, and it is hoped that it will be ready for occupancy in the early fall. This church is making consistent progress, and is one of our grand old churches in the Western North Carolina Conference.

The annual Homecoming and Memorial Day services at Belew Creek Congregational Christian Church were held Sunday, May 22. Supt. William T. Scott, a former pastor of Belew Creek, delivered the morning sermon and Rev. William J. Andes, minister of our church in Winston-Salem delivered the sermon in the afternoon. Rev. Allen L. Hurdle is the minister of this church. Belew Creek and Salem Chapel churches are proceeding with plans for the erection of a parsonage to be located at Belew Creek. It is expected that the parsonage construction will begin in the near future. These two fine churches are to be commended on the forward step which they are taking.

The constituency of the Southern Convention extends to the Timber Ridge Church in the Virginia Valley Conference sympathy in the severe damage done to the church building on May 22. As has been previously reported in THE CHRISTIAN SUN the damage was extensive and repair costs will approximate \$2,000. The Timber Ridge Church has recently completed a parsonage at some sacrifice. We are certain that any contribution to the Timber Ridge Church repair fund will be gratefully received. Any reader of THE SUN, or any church, wishing to share in the cost of restoring the Timber Ridge Church may feel free to do so. Contributions may be sent to The Mission Board at Elon College, N. C., or sent directly to the Timber Ridge Christian Church, c/o Rev. Roy D. Coulter, pastor, High View, West Virginia.

Mrs. Arthur P. Pratt, wife of the Reverend Arthur P. Pratt, D. D., sustained a triple fracture of the ankle, on May 19, at White Post, near Winchester, Virginia, when Mr. Pratt, to avoid a collision with a big truck, was forced off the road. In some manner the door of the car swung open and

Mrs. Pratt was thrown from the car. She was taken by ambulance to the Winchester Memorial Hospital where she is recovering. Dr. Pratt and Mrs. Pratt live at present in Mt. Dora, Florida, and were on their way to Maine for the summer when the accident occurred. For twenty-five years Dr. Pratt was the pastor of the Second Congregational Church in Greenfield, Massachusetts, one of our larger churches in that section of the State. Dr. Pratt delivered the morning sermon in our Winchester Church on Sunday, May 29. His message was a challenge and an inspiration to an appreciative audience.

INTERESTING MEETING HELD AT BURLINGTON, N. C.

A very interesting meeting was held at the First Congregational Christian Church, Burlington, North Carolina, Tuesday, May 24, attended by laymen from the Congregational Christian Church and the Evangelical and Reformed Church of Burlington. The purpose of the meeting was to think together concerning Church Extension in the Burlington area. It is hoped that other such meetings may be held in the future and that any plans for Church Extension in the area will be done on a united basis between these churches which in all probability will become the United Church of Christ in 1950. Rev. W. Millard Stevens, pastor of the Congregational Christian Church of Burlington and Rev. Harvey Fesperman of the Evangelical and Reformed Church are much interested in undertaking this important work as a joint enterprise. The meeting held on Tuesday night was unofficial, but we are hoping that the churches will officially approve the appointing of a permanent committee which will confer on this important matter in the future.

AN APPRECIATION.

We of the Piedmont Ministerial Association wish to express our regret that Rev. Joe A. French has left this section to become pastor of our church at Lanett Alabama. Brother French was a most active member of this Association and will certainly be missed. We feel sure that anywhere Joe goes he will do a swell job. Joe's leaving this section is our loss but it will be Lanett's gain. Our prayers and best wishes are with you and yours, Joe, and the very best of success to you and your new pastorate.

KENNETH D. REGISTER, Sec'y,
Piedmont Ministerial Ass'n.

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

MISSIONARY OFFERINGS.

REPORT FOR MAY 20-26, 1949.

Home Missions.

Eastern N. C. Conference:	
Raleigh	\$ 40.00
Eastern Va. Conference:	
Holy Neck	48.00
Newport News S. S.	12.25
Richmond, First	53.93
Waverly	47.80
N. C. & Va. Conference:	
Union, Va.	50.00
Valley Va. Conference:	
Mt. Lebanon	11.55
Newport (Easter Offering)	19.25

Total for Home Missions .. \$ 304.10

Foreign Missions.

Eastern N. C. Conference:	
Raleigh	\$ 40.00
Sanford	126.00
Eastern Va. Conference:	
Damascus S. S.	37.00
Dendron	15.94
Holy Neck S. S.	48.00
Newport News S. S.	12.25
N. C. & Va. Conference:	
Union, Va.	50.00
Mt. Lebanon S. S.	15.00
Newport S. S. (Shaowu)	13.94

Total for Foreign Missions . \$ 358.13

Summary.

Total Period May 20-26, 1949 ..	\$ 662.23
Previously Reported	28,654.51

Total since September 1, 1948 .. \$29,316.74
(Total one year ago \$27,374.75)

WM. T. SCOTT,
Superintendent.

IMPORTANT DATES TO REMEMBER.

June—1949.

Sunday, 12th—Children's Day.
Sunday, 19th to Saturday, 25th—
Young People's Summer Conference at Elon College, North Carolina for young people 15 years of age and older.
Thursday, 30th—Virginia Valley Sunday School Convention at Winchester.

July—1949.

Sunday, 10th to 16th—Junior High Camp at Camp Crabtree.
Tuesday, 19th—Eastern Virginia Sunday School Convention, Oakland.
Wednesday, 20th—Eastern North Carolina Sunday School Convention, Henderson.
Thursday, 21st—North Carolina and Virginia Sunday School Convention, Reidsville.

Sunday, 31st—Western North Carolina Laymen's Meeting at the Ashboro Church, 2:00 p. m.

August—1949.

Wednesday, 10th to Thursday, 11th—Virginia Valley Annual Conference, Bethlehem Church.

Saturday, 20th to 26th—Virginia Valley Young People's Summer Camp, Powell's Fort.

September—1949.

Sunday, 4th—Labor Day Sunday.

Monday, 5th—Labor Day.

September 25th to October 2nd—Religious Education Week.

October—1949

Sunday, 2nd—World Wide Communion.

Tuesday, 4th (?)—North Carolina Woman's Missionary Conference, Long's Chapel.

Thursday, 6th (?)—Eastern Virginia Woman's Missionary Conference, Christian Temple.

Tuesday, 11th—Executive Board Meeting of the Convention, Henderson.

Tuesday - Wednesday, 18th - 19th—Eastern North Carolina Conference, Southern Pines.

Sunday, 23—World Order Sunday.

Sunday, 30th—World Temperance & Reformation Sunday.

November—1949.

Wednesday - Thursday, 2nd - 3rd—Eastern Virginia Annual Conference, First Church, Portsmouth.

Wednesday - Thursday, 9th - 10th—Western North Carolina Conference, Asheboro.

(Continued on page 8.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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One Year.....	\$2.00

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All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond, 19, Va.

Contributions should reach the editor at 3206 Grove Avenue, Richmond, 21, Va.

The Christian Sun Subscription Blank

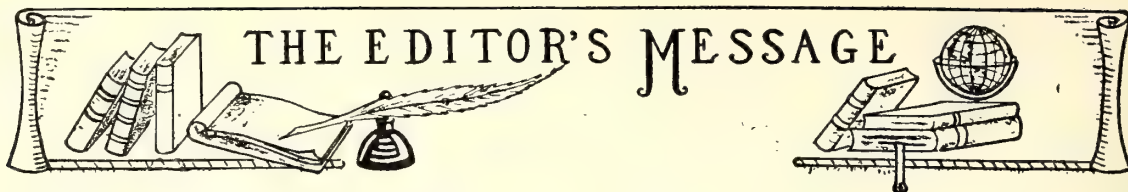
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FIFTY ISSUES FOR \$2.00

Dr. Wm. T. Scott
Elon College, N. C.

Enclosed find \$..... for which please send The Christian Sun for one year to

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WORSHIP: PRIVILEGE AND DUTY.

"How shall we sing the Lord's song in a strange land?" This ancient lament reminds us of the poverty, the loneliness and heartache of the Exiles. Uprooted and transplanted, their plans and habits were frustrated. Deprived of the sacred associations of the temple and the usual accoutrements of worship, song died on their lips. Today there are many exiles. The vast upheavals caused by war have sent many people into strange lands. It is estimated that between 20 and 30 million people in Western Europe were moved from their homelands during the five years following the outbreak of the war. When hostilities ceased, all but a million and a quarter returned to their homes. These, for fear of their lives or liberties, were unable to return to their homelands. Contemplate their unutterable loneliness as they live in isolated and concentrated colonies, deprived of life-long associations.

How fortunate, how privileged we in America are! We are blessed with a stable economy, architectural variety and beauty, and countless aids for our worship. Our worship is unmolested. Organs and instruments, vested choirs and trained voices, ushers and orders of worship await the eager worshipper. One can hardly find a community of any consequence in America where there is no opportunity for corporate worship. And yet many of our citizens never avail themselves of the opportunity for worship. Some who attend never really worship. Their lips remain sealed during the singing of the Doxology as if God had shut the windows of heaven and withheld his grace and mercy. For others the ancient text should read: "How shall we sing a strange or new song in a familiar land?" If it be true that "to whom much is given, much shall be required," then there devolves upon privileged America a solemn and inescapable responsibility for the maintenance and leadership of worship. For your guidance in worship, turn to page sixteen.

PENTECOST, 1949.

"Men and brethren, what shall we do?"

That was the question the tiny group of Christian believers asked of the apostles at Pentecost.

Today, in a time of "blood and fire and vapor of smoke," in a time when the sun is still darkened with the dust of rubble cities, millions of Christians on every continent ask, as that little group asked at Pentecost—"Men and brethren, what shall we do?"

Peter said: "Repent!" And the depths of our need for repentance today have been measured by the Message of Amsterdam: "We have tried to serve God and Mammon, put other loyalties before loyalty to Christ, confused the Gospel with our own economic or national or racial interests, and feared war more than we hated it."

Peter said: "Be baptized in Christ." Across 1900 years of division, of clashing creeds and churches, the words ring out: "Be baptized every one of you in the name of Jesus Christ for the remission of sins." And that command admits no higher loyalty, no cleft of purpose.

Peter gave a promise—"Ye shall receive the gift of the Holy Ghost"; and on Whitsunday of each year we see again the hope of that promise. And in that hope, Christians the world over are spiritually "with one accord in one place," as they were at Pentecost. Through missions, through church union, through the World Council of Churches, we draw nearer the fulfillment of that promise, nearer the time when they day of Pentecost is fully come.

Peter said: "For the promise is unto you and to your children and to all that are afar off." It is to all faithful people in the Church Universal to the ends of time and to the ends of the earth.

PRIMER ON ECUMENICITY.

To the average church goer, the ecumenical movement does not mean a great deal. This has been due to a lack of information about the movement in action. Also by the seemingly "top level" nature of some ecumenical conferences.

One of the first booklets to help dispell this condition has just been published by the International Missionary Council. Entitled "The World Christian Community in Action," the 42-page document is written by Kenneth Scott Latourette and William R. Hogg.

The booklet deals with the inspiring story of missions during the war and the means to keep alive "orphaned missions"—that is missions cut off by war from their home base. The story is told in simple, graphic terms, and presents one of the most moving chapters in missionary history.

At the outbreak of the war, one-half of the total missionary personnel came from North America, three-eighths from Britain, and slightly more than one-eighth from the continent. Expenditures showed almost identical proportions. Yet Continental missionaries reached more than 22 per cent of the entire missionary field.

The booklet describes how through the heroic and sacrificial efforts of Christian groups in nations at war with each other, these Continental missions were permitted to survive.

As late as December, 1940, not a Protestant mission anywhere in the world had been suspended or abandoned. As the war grew in intensity, missionaries around the world "tightened their belts." When the war ended, the non-Roman Catholic missionary enterprise remained pretty much intact.

Danish missionaries in Syria lived on as little as \$10 to \$16 a month. Part of the money for their support

came from German missionaries living in Palestine.

At the same time, German missions were aided by Christian groups from enemy countries. Funds to continue their work came from such widely scattered countries as New Zealand, the Congo, China and Japan.

The hardships endured by missionary groups can be gathered from these facts: The original minimum

annual budget considered necessary to support orphaned missions was \$2,000,000. Yet in no single year, did contributions exceed \$1,000,000.

Copies of *World Christian Community in Action* may be obtained for 20 cents a copy from the International Missionary Council, 156 Fifth Avenue, New York City. For quantity orders generous rate reductions are provided.

The Liquor Advertising Problem Again

An Editorial in The Voice

Once again the matter of liquor advertising is looming on the congressional horizon.

Mr. Bryson of South Carolina has introduced a bill into the House of Representatives which, if adopted, would bar liquor advertising from interstate commerce. A bill will be offered in the Senate which will not be exactly the same as that introduced by Senator Capper in the Eightieth Congress, but will certainly be an effort to curb some of the more outrageous features of liquor advertising.

Meanwhile the liquor traffic has its story prepared. It is this: Liquor advertising does not make drinkers nor does it increase the consumption of liquor; it is only a weapon used in the warfare between liquor manufacturers for the "business" which already exists and would exist under any circumstances. Absolute purity is a rare thing, but this is undoubtedly nonsense in its purest form. Meanwhile, the liquor traffic knows that it is rapidly advancing toward a corner where trouble is going to be found. Mr. John Orr Young, founder of Young and Rubicam, and now head of his own public relations firm, recently warned the liquor business that "beer and liquor advertising is headed for trouble." It is characterized, he said, by "newspaper ads featuring illustrations of boys and girls having a happy time in the swankier saloons." Mr. Young attacked the "man of distinction" ads as "bowl-ing over the youth of the nation." He also advised the breweries to confine their advertising to the "adult approach," which the "home life in America" series clearly indicates they have no intention of doing. The New Hampshire Liquor Control Commission says that all the companies are pressing them to loosen up on advertising restrictions. "Beer, wine, and liquor firms alike are anxious to introduce 'atmosphere' into their ads showing their product consumed by

socially prominent people in richly furnished homes or being enjoyed by a group of happy week-enders in a hunting lodge."

Around Capitol Hill, an increasing number of men are remarking that entirely too much money is being spent for liquor advertising anyway, while measures have been considered in Georgia, Indiana, North Carolina, Minnesota and Tennessee which would sharply curtail liquor advertising. One measure would forbid the circulation within the state of any magazine carrying such advertisements.

Beer advertising has quite openly been directed to the promotion of the drinking custom among young people, and among women. A series of Schlitz ads is quite obviously intended to induce young people to begin the habit. Schafer has been quoting sports heroes in an appeal to youth. The "Miss Rheingold" ads exploit young girls, and this same appeal has been spotted in Goebel advertising. In Michigan, brewery sponsorship of the Detroit Tigers Baseball broadcast, has aroused a good deal of feeling.

As for the "man of distinction" ads, what sort of human being is it who will allow himself to be advertised as a "man of distinction," anyway? He makes himself a figure of fun, but does not mitigate the iniquity of the whole concept.

In *Spirits Magazine* for March 1948, we find some interesting information as to the amount of advertising in various publications. The January to December advertising in *Colliers*, was 18 per cent liquor promotion. The percentage for *Life* was 12; for *The New Yorker*, 18; for *Cue*, 26; for *Newsweek*, 10; for *Time*, 12. Among the general monthlies, *American Legion* gives 26 per cent of its display advertising to intoxicants, and this hurts: first, because of the great numbers of American Legion Veterans who are sons of abstaining homes and who maintain such homes

themselves; and second, because of the terrible ravages of alcoholism among veterans. Other magazine records: *American*, 22 per cent given over to liquor advertising; *Cosmopolitan*, 18 per cent; *Gourmet*, 47 per cent; *Liberty*, 16 per cent; *True*, 26 per cent. Too many of the outdoor and sports magazines carry liquor advertising. From January to December, the *Field and Stream* record was 8 per cent; *Outdoor Life*, 9 per cent; *Sports Afield*, 10 per cent. This is just promoting tragedy.

The liquor advertising issue will not down; it is coming before Congress until Congress does something effective about it. In the Federal field, it is an immediate point at issue, and Congressmen will have to take their stand for the American home or for the American saloon.

DP'S—FATE OR FORTUNE?

An effort to secure at least 4,500 assurances for displaced persons from Congregation Christian Churches is being called for by the Congregational Christian Service Committee, according to Howard Kester, newly appointed director of the denomination's Displaced Persons Program.

June has been designated as "DP Action Month" by all the agencies co-operating in the Displaced Persons Program, and Mr. Kester points out that the Protestants of America are lagging far behind their Roman Catholic and Jewish neighbors in providing assurances for the heart-sick and hopeless Protestants in the DP camps of Europe.

"The Founders of our Faith and Fellowship were the first Pilgrims; we must not forsake the 'delayed pilgrims' who seek a new faith and fellowship on these shores," said Mr. Kester whose headquarters are at 110 East 29th Street, New York City. Continuing, Mr. Kester said he hoped the denomination would be willing to provide "blanket assurances for hundreds of displaced persons so that we may begin to achieve the basic task of getting the people settled." It appears from available data that as of the middle of May approximately 150 assurances have been secured through Congregational Christian sources.

Out of a total of 80,886 sponsorships received in Washington for the 205,000 persons admissible under the DP Act, only 8,365 have come from Protestant and Eastern Orthodox sponsors in America. While 35% of the DP's are Protestant, the Protestant bodies of the nation have provided only 13% of the assurances.

CONTRIBUTIONS

SUFFOLK LETTER.

People can ask the most annoying questions. I wanted to tell once, for instance, how many new members I had received into the Suffolk Church and how I received them; and before I could get started I was asked: What did you do with them? Now that we have that so quickly "unsettled" perhaps I shall go ahead with saying I have received, up to now, 869. I shall come to the question a bit later. Let me first go ahead with the How.

Of that number 250 have been boys and girls who have come to the warm, friendly sessions of a pastor's class for five meetings. There I have had the joy of their friendship and comradeship in the learning what comprises being a Christian, and a member of the church. We have talked about God as Creator and Father, about Jesus as a loving Friend and Savior, and how His Spirit is with us still. To these three lessons we have added one on where the Bible fits into this picture and how it may be a friendly guide to growth in Christian character and usefulness. Lastly we have looked at the practical help of the church and the joyous privileges of helping others through it as well as thanking God for all His goodness in worship. Some of the most pleasant of all my memories linger about these fine boys and girls.

In the course of my ministry I have had the experience of talking with a number of young fathers and mothers on the occasion of the Christening of a child. Sometimes it happens that such a mother has never made a profession of her faith in Christ and united with a church, but more often it has been the father. How thrilled I have been to present the call of Christ to them, and to see them yield their lives and become members of the church. Frequently I have had some young person in a group of two or three who have dropped into the study to have a friendly chat with the pastor to see what was in my heart and come back later to discuss uniting with the church.

The largest number is that of those who have transferred their membership to the church from some back-home church. This comes about by being constantly alert to new people in the community, and by watching every organization's membership roll

to see who was on such a roll but not on the church roll. Of these a special list of some twenty-five or thirty are placed on a card and attached to the desk lamp where at least the light of the lamp shines constantly on them! That fact calls me to prayer and work toward seeing if I cannot let the light of God's love shine upon them until they find it a joy to be a part of His Church. Practically every month and often two or three Sundays in a month see new members being received into the church.

Now a word about what we have done with the members received. Many of them are filling positions of honor and trust in the church. Five of them are on the board of deacons. Literally scores of them have some special trust in the organizations and choirs of the church. A large number of them are teachers in the Sunday school. It is a rather hard job to find front rank positions for that many but all of them have found a friendly fellowship, and have served to help keep a great church growing.

JOHN G. TRUITT.

ALTHOUGH A STRANGER IN A LARGE CITY, HE FOUND THE CHURCH THERE.

Tommy Shoemaker of our Pleasant Ridge Church (R), near Ramseur, North Carolina, came to Winston-Salem to enter Barber School. For the first several months, he returned home each week-end. Encouraged by Si Pell of the Pleasant Ridge Church, Tommy called the minister of the Winston-Salem Church. Then Tommy really "found the Church there." He was a constant attendant at any and all of the services of the church in Winston-Salem and at Pfafftown. He took part in the young people's work each Sunday, attended the North Carolina and Virginia Conference of Young People in Reidsville, assisted the young people to serve an Alumni Supper for Elon College Alumni at the Winston-Salem Church. Not only that, he was always ready to help in the work of the church. From mopping the basement floor to assisting in pastoral visiting, Tommy was always ready to serve. He led in prayer for each church in their morning services of worship. He served as an Usher in the Moravian Easter Sunrise Service,

along with workers from the local church. We in Winston-Salem and Pfafftown are glad that Tommy has come our way and are grateful for his presence with us.

As this is being written, Tommy is taking his State Board Examination and is hoping to be able to find a successful life among the barbers of our nation. Beyond this he hopes to find work near his home church and there be active in its work.

W. J. ANDES.

ORCHIDS TO THE LAYMEN'S FELLOWSHIP.

On June 23, 1942, the Unit Plan was inaugurated at the General Council, meeting at Durham, N. H. In the drafting of the Plan, members of the Laymen's Fellowship took a prominent part. The endorsement of the Plan by the Fellowship supplied encouragement without which it could hardly have been undertaken. The initial gifts, made while the Council was in session, came largely from members of the Fellowship. Donald Adams served as an executive officer of the Plan during its earlier years. Ronald Bridges and Alfred C. Howell were charter members of the National Committee.

Throughout the seven years of the promotion of the Plan, the Fellowship backed it loyally. In many states the Laymen's organization and the Conference Unit Plan Committee have been identical. In every state the Unit Plan has depended upon the Fellowship for workers and promoters.

Last February, when the Unit Plan seemed to be hesitating within \$10,000 of its goal, it was the Laymen's Fellowship who contributed the final push that brought it to completion.

On April 30, 1949, the Unit Plan reached its goal of \$1,200,000. The National Unit Plan Committee, the Annuity Fund for Congregational Ministers, the churches of our denomination, and above all the ministers and widows who depend upon the Original Plan of the Annuity Fund for their living in the closing years of their lives, turn to the Laymen's Fellowship with heartfelt gratitude.

FRANK J. SCRIBNER,
For the National Committee.

He who is not liberal with what he has, does not deceive himself when he thinks he would be liberal if he had more.

Plumer.

News of Elon College

By PRESIDENT L. E. SMITH

ELON COLLEGE MEMORIAL GYMNASIUM CORNERSTONE LAYING.*

Elon College was chartered by the State of North Carolina in 1889. The first building was erected and the doors of the college were opened for the matriculation of students in September, 1890. In the early morning hours of January 17, 1923, this original building was completely destroyed by fire. Five modern fire-proof buildings were erected to replace the one destroyed. The Masonic Lodge, the Grand Lodge of North Carolina, laid the cornerstone for the original building. The Grand Lodge of North Carolina laid the cornerstones for all five of the new buildings erected in 1923. It is certainly fitting and proper that the Grand Lodge of North Carolina should lay the cornerstone for our new Memorial Gymnasium now in the process of erection. This building is being erected as a memorial to the Elon College men and women who lost their lives in World War I and World War II. These men and women gave their lives, their all for home and country and for freedom and justice. It is fitting that a memorial to them should stand on our campus. The alumni and friends of Elon College are glad for the opportunity of erecting this memorial. Many of us could not go. Our lives have been spared. In gratitude we should make our offering in partial payment of the debt we owe. We all want to do our share. No one will want to neglect this opportunity and be counted remiss in duty by his own conscience.

This memorial gymnasium is 137 feet wide, 186 feet long, and when completed will contain offices, press rooms, broadcasting booths, classrooms, and all facilities required in a modern gymnasium. The building provides for a playing floor with three basketball courts and a seating capacity of 4,200 for basketball purposes. For assembly purposes it will seat more than 6,000. This building is located in Alamance County. It is an Alamance County building. It will be available to the citizens of the county for basketball games, tourna-

ments and public gatherings of all kinds.

Contractors of the state and adjoining states were asked to submit bids for the construction of this building. Low bids on all requirements of the building totalled \$237,000.00. The Board of Trustees voted that the college should act as its own contractor. Totalling contracts that have been awarded and an accurate estimate of the costs of other facilities indicate that the building itself will be constructed \$150,000, certainly not to exceed \$175,000. The building and furnishings will approximate \$200,000. We shall need your help, the help of all of our friends, and we are confident that you and they will give it.

The erection of this gymnasium is a very important step in the program of advance for Elon College. We have completed the power house. That was necessary. The gymnasium is equally necessary for a well-rounded curriculum to meet the demands of this day. Elon College has a very fine Physical Education Department. It includes health, physical training and intercollegiate sports. Our faculty for this department is A-1, first class. This building, together with ample room and facilities for an inclusive program of physical education will give Elon College equipment to match its department and personnel for health and physical education with facilities that are modern and efficient in every particular. I take this occasion to express the college's appreciation of every contribution and cooperation contributed for the purpose of erecting this building and to express the hope that our friends, the citizens of Alamance County, and all will stick by until the job is completed and paid for.

Also, I express warm appreciation and genuine gratitude to our friends, the Grand Lodge of North Carolina, particularly, the Grand Master and his official associates, for their presence and the dignity with which they have conducted these services in helping to lay the foundation for what we believe to be a monument to the youth of our county, state, and nation.

APPORTIONMENT GIVING.

Elon College is aware that as summer comes on some of our Sunday

schools and churches are likely to become less responsive to the needs of the college. The "leveling off" in contributions for the college seems to be rather early this year. We trust that our churches would be reminded that the needs of the college are greater really during the summer months than any other time. Salaries are earned in nine months but paid on a twelve-month basis. Consequently our payroll is greatly increased during the summer months by additional salary stipends for work done by the teachers. A reminder of this additional strain on the college's finances should be sufficient to elicit additional contributions for the support of the college. All contributions are credited on conference apportionments and college expresses its gratitude for continued support.

Previously reported	\$2,660.23
Eastern Va. Conference:	
Damascus S. S.	15.00
Grand Total	\$2,675.23

REV. DAVID W. SHEPHERD SPEAKS AT ELON.

Rev. David W. Shepherd, D. D., Superintendent of the Southeast Convention covering the States of Alabama, Georgia, Kentucky and Tennessee, with headquarters in Atlanta, Georgia, was the Alumni speaker in connection with the Elon College Commencement. Dr. Shepherd is a graduate of Elon College and was ordained by the North Carolina and Virginia Conference. Following his graduation from Elon College, Dr. Shepherd attended Vanderbilt School of Religion and then engaged in serving rural churches in Georgia for a number of years. He became Pastor-at-Large serving in Georgia, Kentucky and Tennessee and later became the Superintendent of Congregational Christian Churches in that area appointed by the Board of Home Missions. Dr. Shepherd was a member of the Bethlehem Christian Church, near Elon College, throughout His early youth.

A young soldier, who had led a careless life, but had become afterwards a Christian, described very well the change that had been wrought in him when he said: "Jesus Christ said to me, Right about face! And I heard and obeyed Him in my heart." That is exactly what we call "conversion." It is a turning-about of the face—from the world to God. But with the face it is a turning also of the heart.—C. A. Salmond.

*This address was given by Dr. L. E. Smith at the ceremonies for the laying of the cornerstone on May 28 at 12 o'clock noon.

Christian Missions

At Home and Abroad

MISSIONARY CAREER IN AFRICA.

Miss Lois Opal King, daughter of Mr. and Mrs. E. I. King of Chicora, Pennsylvania, has been appointed as a career missionary in Africa by the American Board. Miss King will be a teacher and general Christian worker in Portuguese West Africa.

Born in Concord, Pennsylvania, Miss King was educated in the local Township High School of Butler County and then went to Maryville College in Tennessee, after which she earned her M.R.E. at the Bible Seminary in New York writing a thesis on "Recreation in Rural Communities in Relation to the Church." This was followed by special study at Cornell University along the line of agricultural work in the mission field and a course in Columbia University in Library Science.

A MISSIONARY JEEP.

When Miss Florence C. Malcolm, Massachusetts Christian teacher, sailed back to her work among the Ovimbundu people of Chilesso, West Africa, last December she took with her "Pal," a jeep pick-up, gift of friends in America. Living 72 miles from the nearest railroad with only two trains a week *Pal* was a necessity for Miss Malcolm, who is a Congregational Christian missionary under the American Board.

"The road for the first 50 miles up the coast was terrible," writes Miss Malcolm of her return trip, and *Pal* learned the sad lesson that the roads she travels on are not like the highway from Boston to New York, her previous trip. I am glad I have a jeep pick-up for it is much more practical for the work here in the jungle."

Miss Malcolm, who was born in Somerville, Massachusetts, is the sister of Wilbur Malcolm of Carlisle, Massachusetts. When she reached Chilesso she found over 300 persons waiting patiently in front of her home to sing songs, present flowers and greet her. Miss Malcolm is principal of Swanson Memorial Mission School as well as supervisor of some 100 branch schools in the kraal.

"Grandmothers clapped their hands and said to me: 'Our child has come!' while the youngsters said, 'Our mother has come!' Many

thanked me for bringing the jeep and some for having brought a red-colored jeep!"

The jeep *Pal* will enable Miss Malcolm to visit more of her rural schools than when, earlier in her career, she had to travel by bush hammock carried by two African men. Inside of a week *Pal* has made her first trip into the jungle visiting a young Christian Umbundu pastor and wife, former pupils of Miss Malcolm, who are responsible for the religious, educational and agricultural work among 30 villages.

DEATH CLAIMS KOBE COLLEGE TEACHER.

Word of the death on May 11 of Miss Marguerite Rose Rasmussen, 23-year-old teacher of English in Kobe College, Nishinomiya, Japan, has just been received by the American Board.

Miss Rasmussen graduated from Rockford College, Rockford, Illinois, last June and was one of two girls sent from that college to teach in Kobe College. Rockford College has been a sister institution to Kobe College since the early 1920's and students have come to Rockford from Kobe under an exchange basis. Miss Rasmussen went out under a fellowship granted by the "Friends of Kobe College" sponsored by the Kobe College Corporation, Chicago, Illinois.

Kobe College, a Christian institution founded by missionaries of the American Board of Foreign Missions in 1875, is now an interdenominational institution. The purpose of Kobe College is "by means of a Christian education, to train young women into a harmonious development of body, mind and spirit, thus to equip them for useful service to God and their fellowmen." Many of our readers associate Kobe College with Miss Angie Crew.

AGRICULTURE AND MISSIONS.

Dr. Walter C. Lowdermilk, former assistant chief of the U. S. Soil Conservation Service and technical consultant to Agricultural Missions, Inc., has left the States for a ten-month survey of soil conservation problems in six African countries.

The main objective of his tour will be to promote better land use and to consult with local governments and

British and American missionary societies. He will visit Sierra Leone, the Gold Coast, Nigeria, Northern and Southern Rhodesia, Nyassaland and other territories.

Mr. John H. Reisner, executive secretary of Agricultural Missions, who arranged the tour in cooperation with the British Colonial Office said the scientist's visit was in line with the "historic missionary tradition of making scientific knowledge available to so-called backward areas."

Terming the continued deterioration of African lands as "one of the greatest threats to the future of Africa," he said that emotional and economic appeals made by the government and missionary groups had not appreciably altered the problem of land conservation.

"The chances of dealing with the land problem successfully will be much greater with an aroused African conscience," he continued, "and by developing an understanding of the long time issue involved."

Dr. Lowdermilk, whose tour is financed by the Carnegie Corporation of New York, will make special soil erosion and water conservation studies in cooperation with local government agencies.

IMPORTANT DATES.

(Continued from page 3.)

Tuesday - Wednesday, 15th-16th—North Carolina and Virginia Conference, place to be determined.
Sunday, 27th—Stewardship Sunday and First Sunday in Advent.

December—1949.

Tuesday, 6th—Eastern Virginia Christian Missionary Association, First Church, Norfolk.
Sunday, 11th—Universal Bible Sunday.

January—1950.

January 7th-14th—Universal Week of Prayer.
Monday-Tuesday, January 16th-17th—Annual meeting of Mission Board of the Convention.

February—1950.

Sunday, 12th—Race Relations Sunday.
Sunday, 19th—Day of Prayer for Students.

19th-26th—Brotherhood Week.
Wednesday, 22nd—Ash Wednesday (beginning of Lent).
Friday, 24th—World Day of Prayer.
Sunday, 26th—First Sunday in Lent.

March—1950.

Sunday, 26th—Passion Sunday.

April—1950.

Sunday, 2nd—Palm Sunday.
Sunday, 9th—Easter Sunday.

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

TO THE WOMEN OF EASTERN VIRGINIA CONFERENCE.

DEAR FRIENDS:

Some time ago I wrote a letter to the presidents of societies asking that the name or names of delegates to the Convention School of Missions be sent me. There are over 40 societies in our Conference and I have received 15 replies. Does that mean that the others are not to be represented? I hope not! If you haven't sent your delegate's name please do so at once.

It has been our aim to have every church represented. I hope that it will be so. It is not only a pleasure and a privilege to go, but a Christian duty. Too often women criticize the policies of the Board and Convention when they have stayed at home and not tried to help form the plans of our body. Now is your chance!

In addition to the inspiration of the speakers about whom you have already read, there will be the opportunity to see old and new friends, and to undertake important business matters. The Thank Offering, new resolutions, new officers are a part of the agenda. Let us have a representative group present to set the pattern for the next two years. If you do not go or have your organization represented please do not complain to me about anything done or left undone at the meeting.

If your memory is short, write down the dates or tie a string on your finger:

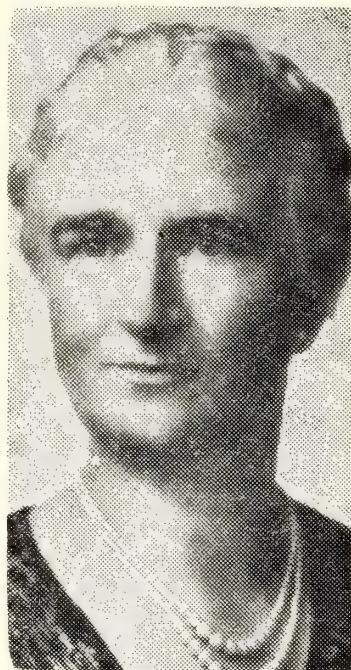
June 13-15
Elon College, N. C.

A few people have written asking how to get to Elon. If you drive, go on the route nearest your home leading to Burlington and you will find Elon a few miles beyond. Greyhound and Trailway Bus Lines make connections either there or in Burlington; also the Southern Railroad. It is a very accessible spot. If you have a spirit of adventure there is airplane service into Greensboro, which is not too far from Elon. So there are not any excuses about not being able to find a way to go.

It is true that it takes time. But it isn't very long. From Monday noon until Wednesday noon seems like a few hours in the life of any busy woman. And we shall be busy!

As president of the Conference I am expecting a good attendance and will be greatly disappointed if we have just fifteen or so. We are expected and we shall, I trust, be there. To serve in our Church is such a privilege and such a sacred trust. Let us dwell on these matters as we plan to go.

Yours for traveling Southward
come mid-June,
JUNE JOY HOUSE.



MRS. E. R. OULD
Convention Guest Speaker
Counselor on Family Life

WOMAN'S MISSIONARY CONVENTION AND SCHOOL OF MISSIONS.

Theme: "We Dedicate Ourselves."

Monday, June 13—Afternoon Session.

2:00 - 3:00 Registration.

3:00 Call to Order.

Worship—Mrs. Charles Howell, Catawba College.

Welcome to Elon—Dr. L. E. Smith.

Reports of Conference Presidents.

Announcement of Committees.

Report of Spiritual Life Chairman—Mrs. R. T. Bradford.

Bible Study for 1949-50—Dr. M. Frances Thelen.

Adjournment.

Evening Session.

7:00 Vespers on Campus—Mrs. John Truitt.

8:00 Opening Night.

Introducing Timothy Chang—Dr. W. T. Scott.

Special Music.

Introducing Speaker—Mrs. F. C. Lester.

Address—Miss Helen Kenyon.

Benediction.

Reception by Dr. and Mrs. Smith immediately following service.

* * * * *

Tuesday, June 14—Morning Session.

9:00 Call to Order.

Worship—Mrs. Tucker Humphries.

Report of Credentials Committee.

First Reading of Recommendations—Mrs. W. E. Wisseman, Chairman.

Report of Interdenominational Cooperation Chairman—Mrs. R. A. Whitten.

Echoes from United Council of Church Women—Mrs. M. T. Garren.

Presentation of New Mission Study—Pattie Lee Coghill.

Report of Literature Chairman—Mrs. W. T. Scott.

Afternoon Session.

2:00 Call to Order.

Hymn.

Prayer.

Departmental Reports:

Cradle Roll—Mrs. Orva Brown.

Children—Mrs. W. E. Wisseman.

Young People—Mrs. J. D. Strader.

Report of Family Life Chairman—Mrs. E. H. Stephenson.

Address & Discussion—Mrs. E. R. Ould.

Solo—"Lord, I Want to Be a Christian in My Home."

Evening Session.

7:00 Vespers on the Campus—Mrs. R. L. House.

8:00 Evening Service.

Hymn.

Prayer—Dr. J. H. Dollar.

Scripture.

Special Music.

Sermon and Communion Service—Dr. Thelen. Topic: "The Goodness of God."

Benediction.

Dr. and Mrs. Wm. T. Scott will hold Open House at the Superintendent's new home immediately following the service.

* * * * *

Wednesday, June 15—Morning Session.

9:00 Call to Order.

Worship—Mrs. Mark Andes.

Reports:

Historian—Mrs. L. W. Stagg.

Editor—Mrs. W. J. Andes.

Treasurer—Mrs. W. V. Leathers.

Visual Aids—

Friendly Service—Mrs. W. B. Williams.

Life Memberships and Memorials—Mrs. W. T. Harrell.

Committee Reports:

Finance.

Courtesy.

Recommendations.

Nominations.

Installation of Officers—Dr. F. C. Lester.

Adjournment.

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

DEAR BOYS AND GIRLS:

It is June and vacation time. School is over and for many of you there is more time for play and fun. Many of you will be going to Bible School, some of you to camps and the beaches or to the mountains. City children will want to visit the country and the country children like to come to town. No matter what, I hope you have a wonderful vacation!

* * *

Two weeks ago I was writing about vandals breaking into churches. Last week four boys broke into a church near ours. They destroyed the church office and set fire to parts of the building. Fortunately the fire was confined to small spots. A juvenile court officer caught these boys a few days later and learned their story. They were 11, 11, 13 and 14 years old. They often spent the night on the street and their mothers didn't know or didn't care that their beds were empty. The oldest said: "We had to do something so that's what we did." No respect for God's House. No companionship or friendly ties with home. All of them came from moderately well-to-do homes and lived in a better-than-average neighborhood. Be bigger than that boys and girls. Take pride in beautiful buildings, especially churches.

* * *

June is also the month of brides. Weddings are lovely and pleasant to see. I know that many little girls dream of growing up and having a beautiful wedding and boys think of a pretty girl they can sometime love. In our country we act like falling in love, getting married and staying married is so sweet and charming. And that is not so. Of course it is fun to fall in love but it is more important to be a real friend and have a real friend in the one you marry. Two people living together have a lot of hard work to make a marriage happy. I have seen a great many marriages and heard the woes of a lot of people who wished they weren't married, and I still think that 49 times out of 50 they could have made their marriage work if they really had tried! If you are thinking about a June wedding in 1969 you can begin making your wedding preparations right now. If you are a girl you can learn to cook, sew, clean, do home

nursing and care for small children. If you marry into a rich family and never have to do these things you will still have to supervise. Nothing can take the place of these womanly arts, creative and satisfying. Girls were created by the Heavenly Father to nurse, mother and care for the race. Boys can learn some homework, too! In our modern time it is essential that parents divide work and how pathetic is the young man who can't scramble eggs or bathe a baby. Yes, boys, I know some manly fathers who do—one a six-foot tall airline pilot.

Both boys and girls can learn of God's will and the ways He has planned for us by reading the Bible, talking with parents and going to church school. You can learn about sex. Just a biology or hygiene course in high school isn't enough. Your dearest older friend—parent or aunt or teacher or your minister should help you with this basic problem, far more than the biological factor of sex there is the emotional part.

Then stop being romantic in a gushy, glamourized sort of way. Be practical. There are more girls than boys. So every boy has several choices and each of them might make a good marriage. Good looks help, but a godly spirit, the same religious beliefs and emotional maturity are really more important. Happy wedding bells in a distant June!

BUYING GOOD BEHAVIOR (?)

By HILDA RICHARDSON.

Issued by the National Kindergarten Association.

The visitor listened with surprise to the promise her cousin was making to her little family. It was a raw, bleak day, and none of the children had reason for feeling jubilant; all would be forced to stay indoors, unless the weather changed or an errand took them out in raincoats and rubbers. Even the grownups felt the influence of the gloom.

"Well," the mother was saying thoughtfully, if everything goes satisfactorily I think we could manage to have the members of the Sunshine Group for a little party this afternoon."

"Goody, Goody!" cried the children. "We'll be careful all the time," said one. "And if we go out

we won't wade in puddles or do anything else we ought not to do," said another. "We want a party! We want a party!" they all exclaimed.

When the hubbub had subsided and the children were debating the merits of apples, candy, oranges, and other things as refreshments for the coming party, the visitor expressed her perplexity. "Mary," she said, "I am surprised at you. I thought former school teachers were models regarding discipline, but here you are practically promising to pay Sue and Billy and Joe to be good. You can't camouflage your motives to youngsters, you know. They realize they are being bribed."

"I suppose in a way I am bidding for their good behavior," said the hostess. "But, whatever you call it, it works well. Anticipation can give a lot of pleasure, and it costs nothing. You know my Aunt Laura, who brought me up, never, never let me know that if I succeeded in a difficult undertaking she would reward me. She thought that would be buying good behavior."

"Your Aunt Laura was a very upright woman who never shirked what she thought was her duty, Mary, but I would scarcely like to have her methods used in bringing up my two children. I remember you never knew, even a day before, whether you were to have a birthday party or not."

"Aunt Laura did her best, as she saw it, and I am very much indebted to her, but I did lose all the pleasure of anticipation and the joy of helping in the preparations. I know I'll be beset with questions from now on until our little party comes off, but it doesn't matter. All the dear, delightful, separate surprises that will be enjoyed will have a double meaning to the children, and the interest they will have in helping me to plan these surprises will keep them on their best behavior."

"That is a new way of thinking," said the guest. "I must acknowledge I have been following a very different course. Threatening, however, does not stop my Barbara and Jimmy from loitering when I send them on an errand; they do dilly-dally so much. It seems as if they find every little puddle, and they will kick through each one, no matter whether I scold or quietly reproach them regarding the condition of their clothes. The street crossings are in a wretched state of disrepair, you know, and the children either forget or never even hear their mother's warnings."

(Continued on page 11.)

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Assoiates*.

YOUNG PEOPLE'S SUMMER CONFERENCE.

* * * *

Elon College, North Carolina
June 19-25, 1949

* * * *

Sunday—June 19

Youth Rally

- 3:00-4:30 p. m. Registration (for young people age 15 and older).
4:30-5:45 p. m. General Assembly of Pilgrim Fellowship.
6:00 p. m. Picnic Supper (Community Church Parish House next to Parsonage).
7:00 p. m. Vesper Service.
7:30 p. m. Challenge to Youth Service.

* * * *

DAILY SCHEDULE

Monday-Friday

- 7:00 a. m. Rising Call.
7:30 a. m. Breakfast.
8:10-8:50 Class Period (Select one of following)
1. "Personal Religious Living"—Rev. Tucker G. Humphries.
2. "Life and Work of St. Paul"—Rev. W. E. Wisseman.
3. "Christian Stewardship Living"—Rev. John C. Peeler.
9:00-9:40 Class Period (Select one of the following)
1. "The Program of My Church"—Rev. R. A. Whitten.
2. "How to Plan and Lead Worship"—Rev. R. L. House.
3. "Youth Program of Recreation"—Rev. H. S. Harcastle.
9:50-10:20 Directed Recreation—Rev. J. Everette Neese.
10:25-11:00 General Assembly: "Our Christian World Mission"—Dr. Andrew Cheng of China.
11:10-11:50 Class Period (Repeat first-period courses).
12:00-12:40 Class Period (Repeat second-period courses).
1:30-2:30 Rest Period.
2:30-3:15 Conference Period (select one):

Monday-Thursday

Group No.

1. Missionary Action—Mrs. Katherine Andes.
2. Social Action—Fleta Moffitt.

3. Personal Action—Melva Foster.
4. Interdenominational Action—Dr. H. S. Harcastle.

Friday

Program Planning
Entire Group Assembled
Melva Foster and others leading

- 3:30-5:30 Recreation—Mr. Neese, Director.
5:45 Dinner.
7:00-7:30 Vespers—In Charge of Class on Worship.
7:45 Singspiration—Dr. Dollar.
8:00 Challenge to Youth Service.

Evening Speakers

- Sunday—Rev. Ferris E. Reynolds.
Monday—Rev. Harvey A. Fesperman.
Tuesday—Rev. W. E. Wisseman.
Thursday—Rev. Kenneth D. Register.
Friday—Rev. Jesse H. Dollar and Rev. Wm. T. Scott (Communion and Consecration Service).
8:45-9:30 Free Time.
9:30-10:00 Group Meetings with Counselors: Mrs. Mark W. Andes, Miss Winnie Whitlock, Miss Dorothy Foltz, Miss Fleta Moffitt, Miss Melva Foster, Miss Evelyn Moore, Rev. W. E. Wisseman, Rev. H. S. Harcastle and Rev. J. Everette Neese.
10:00 Good Night (Taps).

Staff

- Dean—Rev. Jesse H. Dollar.
Registrar—Miss Winnie Whitlock.
Treasurer—Rev. Kenneth D. Register.
Hostess—Mrs. Mark W. Andes.
Nurse—Mrs. James R. Hailey.
Organist—Miss Elizabeth Hoffman.
Director of Music—Rev. Robert Lee House.

* * * *

Cost—Registration \$1.50; Room and Board \$10.00.

Time of Arrival—We hope everyone will arrive for the Youth Rally on Sunday afternoon.

What to Bring—Sandwiches for Picnic Supper Sunday (Elon Community Church Young People will serve refreshments), bed linen, blanket, pillow, towels, toilet articles, play clothing, shoes, bathing suit, pencils, notebook, Bible, musical instrument and a good spirit.

Room and Board—Rooms will be assigned in the College Dormitories, and meals will be served in the College Cafeteria beginning Monday morning.

Swimming—Mrs. W. W. Sellars of Burlington, North Carolina, has made available her private swimming pool, at Moon-Elon.

* * * *

Please Register in Advance, If Possible, So We May Know For How Many to Plan

SPECIAL NOTICE.

The Junior High Camp, for all young people of Junior High age, will be held at Camp Crabtree, July 10 to 16. The number will be limited, because of lack of space at the camp. Please send your registration for this camp to Rev. W. J. Andes, Winston-Salem, North Carolina.

CHILDREN'S PAGE.

(Continued from page 10.)

"The Bible abounds in promises," said the hostess. "Long life, happiness, peace of mind, and other blessings are in store for those who do what is right. No one would consider this, in any sense, bribery. Two ways are set forth, and great good is assured to those who keep God's laws."

"That is very true, Mary, and I thank you for your help. I'll try your way of managing in my family for a while. I think we, too, shall find the time for a Sunshine Group very soon. The hours I spent cleaning Jimmy's suit and shoes yesterday would have been ample in which to get refreshments ready. If the plan works for you, it can be made to work for us."

"I am sure it will," was the encouraging answer.

NOTICE!

Any church in the North Carolina and Virginia Conference which would like to entertain conference this fall should contact Kenneth D. Register, Route 2, Burlington, North Carolina, at the earliest date possible. Since conference met at Lynchburg last year, we should meet somewhere in central North Carolina this time. However, if you would like to have us meet at your church, please let us know.

KENNETH D. REGISTER,
President.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JESUS' DEATH AND BURIAL.

LESSON XI—JUNE 12, 1949.

MEMORY SELECTION: *I am the good shepherd. The good shepherd lays down his life for the sheep.*—John 10:11.

LESSON TEXT: Matthew 27:57-61; Mark 15:45-47; Luke 23:46-47; 24:1-6; John 19:23-37.

DEVOTIONAL READING: Mark 15:16-25.

There is mystery and majesty and magnetism about the Cross of Christ. There have been many theories about its meaning and there is still a sense of mystery about just what it means. But through the centuries Christian thought at its best has steadily held to the belief that what happened on the Cross had significance and saving power for believers, that as the Scriptures state, "Christ died for our sins" that He loved us and gave Himself for us," that "we have redemption through His blood," that "by His stripes we have been healed," and that "we have been reconciled to God through His death on the Cross." There is mystery here, to be sure, but it has been a sound Christian instinct that has held steadfastly to this central fact amid all the changing interpretations of the centuries.

This gives the Cross a majesty. As the hymn writer wrote, it does tower o'er the wrecks of time. It is the glory of the Christian religion. By the strange alchemy by which Jesus transformed everything He touched, that which was the shame and disgrace of the ancient world has become the glory and boast of the Christian religion.

This in turn gives a strange magnetism to the Cross of Christ. Men insistently and instinctively turn to the Cross of Christ. It has a strange fascination for people, especially for the sinner. Here is the pledge of God's unfailing and redemptive love and the assurance of divine forgiveness. Here is the pledge of victory over the worst that the world can do to us. Here is the assurance of the extent to which God will go to save unto the uttermost His children. Jesus Himself said that if He were lifted up, He would draw all men unto Himself, and His words have been vindicated through the intervening centuries.

The fact of that Man hanging on the Cross has tremendous drawing power.

Facts About the Cross.

As was the case in the arrest and trial of Jesus, so is it true that human nature does not appear in a very good light at the Cross of Christ. There were the soldiers, assigned the task of executing the grim crucifixion, one of the worst forms of death ever invented by the devilish instincts of man, and carrying out their gruesome assignment with cruelty and callousness. Having nailed the victims to the cross they threw dice for the personal possessions of the victims, and then to pass the time away, played a game of chance, impervious to the sufferings of the victims.

The rulers, chief priests and scribes were no better, although we might have expected more from them because of their superior intelligence and their greater privileges. They scoffed at Him, suggesting that if He really were the Christ of God He could save Himself, and would save Himself. They just could not imagine a man having power and not using it in his own behalf! They said they would believe on Him if He came down from the Cross. As if He had not already given enough evidence that He was the Son of God and the Christ!

The people like sheep followed their leaders. The crowd around the Cross and those who passed by on the nearby highway, railed on Him, wagging their heads, and reminded Him that it was He who had said that He could rebuild the temple in three days if it should be destroyed, but that He could not save Himself.

Pilate was not there in person, but he sought to add indignity to the occasion by ordering a superscription put up above Jesus' head with the ironic title, "This is Jesus the King of the Jews," in the three great languages of the day, Latin, Hebrew and Greek. It was a dirty dig.

Strangely enough one of the thieves crucified with Jesus also railed upon Him and heaped indignity upon Him. He was bitter and blatant even unto the last. But the other malefactor was of a different stripe or at least of a different spirit. He paid a fine tribute to Jesus, asserting His innocence, and implored the mercy of

Jesus when He came into His kingdom.

Thus far the faces about the Cross do not speak very well for human nature in the raw. But there was a saving element there. Reference has already been made to the second of the malefactors who had a sense of decency and a spirit of penitence. Some of the disciples were about the Cross, at least John was there, for Jesus committed His mother unto John's tender care. And there were other friends of Jesus present at the Cross, other women who had followed Him and ministered unto Him, and who had even come up from Galilee with Him. And, of course, the mother of Jesus was there. That was just like a mother. Even if she could not spare Him from His suffering she could go through it with Him. And only a mother can know the agony of spirit with which she looked upon the scene.

The Figure on the Cross.

There is one completely redeeming factor in the sorry picture. It is the strange figure on the Cross, our Lord Jesus Christ. Here above all other places we see the majesty of His character. Look at Him when He refuses to partake of the wine mingled with gall, a narcotic provided by the merciful women of Jerusalem to deaden the pangs of a crucifixion—He will pay the last full measure of devotion and go through with it with clear senses and clean heart. Listen to Him as He prays even as He is nailed to the Cross, "Father, forgive them for they know not what they do," as He in the midst of His suffering makes provision for His mother, as out of the darkness of the consciousness of the world's sin He cries out, "My God, my God, why hast Thou forsaken me?" as with all the limitations of the flesh He cries out, "I thirst," as with infinite tenderness and mercy He assures the penitent thief, "This day shalt thou be with me in Paradise," as in significant words He says, "It is finished," and finally how in perfect trust and child-like faith He says, "Father, into Thy hands I commit or commend my spirit"—listen to these words and look at this Man and then you can readily understand how the centurion would say, "Truly this Man was the Son of God":

When I survey the wondrous Cross,
On Which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Where the whole realm of nature mine,
That there were a present all too small,
Love so amazing, so divine,
Deserves my soul, my life, my all.

CHRISTIAN EDUCATION

CONVENTION PERSONNEL: JESSE H. DOLLAR, *Chairman*; JOHN L. GWIN, ROBERT LEE HOUSE, BERNARD V. MUNGER, KENNETH D. REGISTER, H. SHELTON SMITH, LEON EDGAR SMITH; MESDAMES W. J. ANDES, J. D. STRADER, W. E. WISSEMAN.

THE PURPOSE OF CHRISTIAN EDUCATION.

It is the purpose of Christian education to assist persons to live in right relation with God, their heavenly Father, through faith in Jesus Christ as their personal Saviour and Lord, and in right relations with other persons through the development in themselves of the spirit of Jesus and the expression of that spirit in all their relationships. Thus the establishment of the kingdom of God on earth in all human institutions will be sought. This statement of purpose emphasizes two essential and inseparable phases of religious experience: The *God-and-man relation* and the *man-and-man relation*. The curriculum of Christian education seeks to provide materials and to stimulate experiences that will insure Christlike living on spiritual and moral, or religious and ethical levels.

The curriculum of Christian education is concerned with giving assistance to the whole life of persons in their growing Christian experience. It is concerned to assist growing persons more and more to see God as he is made known in Jesus Christ; to yield themselves in loving and loyal obedience to the will of God; to grow in that fellowship, human and divine, that is an ever-deepening fellowship with the heavenly Father and with all his believing children. It is concerned with the preparation of growing Christians to live as Christians in the midst of an unchristian world. It is concerned that such an impact may be made upon that world that the Christian people may find their lives in losing them, and may increasingly leaven the lump, so that the kingdom of God may be an ever-coming kingdom, and that more and more his will may be done on earth.—*Curriculum Committee of The Methodist Church.*

I BELIEVE IN CHRISTIAN EDUCATION.

I believe in Christian education, which is the development of the life of the individual and of the community according to the pattern given us by the best Teacher the world has known.

I believe in Christian education be-

cause it is education motivated by the loftiest ideals that any educator or system of education ever had—that of love.

I believe in Christian education because ignorance, superstition, unchristian motives and practice have long cursed the world—and all these are marked by Christian education for extinction.

I believe in Christian education because it seeks to go beyond secular education in that it bases itself on the existence of a Father-God and on the brotherhood of man; its ultimate objective is the building of the kingdom of God on earth.

I believe in Christian education because its exponents have from the first sought to make it a quest for truth, for reality, for God, for right relation between men of every race and creed.

I believe in Christian education because of the fruitage it has yielded in every age and land where it has been cherished and nurtured and because I believe its greatest career lies in the days ahead.

I believe in Christian education in spite of the slow progress it has made through the years and in spite of the indifference that there is on the part of the uninformed regarding it, for our day is witnessing a new interest in it and a new passion to make it accessible to all. God is taking men into partnership with Himself in bringing them to the abundant life.

—Charles J. Lotz.

Division of Christian Education

Recommends That . . .

1. We call upon every church in our fellowship to reach and teach the unreached. We recommend that each church set as its goal for the biennium a net increase of at least 10 per cent in church school enrollment.
2. We urge every pastor and board of Christian Education to adopt a comprehensive curriculum for the church school which, year by year, helps the pupils to grow in the understanding, experience & expression of the Christian religion.
3. We recommend the holding of

monthly teachers' meetings, or workers' conference, in all our churches.

4. We urge that the churches of our fellowship use and extend all available opportunities for week-day Christian education.
5. We call our churches to extend their ministry to meet the needs of young men and women who are preparing for and sharing in college life.
6. We recommend that every church attempt at least one new project in the Christian education of adult members in its parish.
7. We urge that every church, during the next two years, make an earnest attempt to enlist parents in a program of Christian nurture, and that it use available means of guiding them in this important work.—*Harry Thomas Stock.*

THE CHRISTIAN CONVENTION AT DUKE.

The ministers of the Congregational Christian Churches should avail themselves of the opportunity presented at Duke University, June 7-10, 1949. Here is the Christian Convocation (sponsored by Duke Divinity School, The North Carolina Pastors' School, the North Carolina Rural Church Institute and the North Carolina Council of Churches).

Among the outstanding speakers will be Dr. Thomas A. Tripp of the Congregational Christian Church. He will present the rural church and its problems. He was there last year and they liked him so much that they invited him again this year. There was only one Congregational Christian minister there to hear him last year. There should be more of us this year.

The program gets under way at eleven o'clock the morning of June 7. There will not be any advance registration, but rooms will be assigned when guests arrive. All those who wish to be entertained on the campus will be housed in the dormitories as guests of the University, and although most of the University facilities are for men, it is hoped that a limited number of ladies may be accommodated. Each person attending the Convocation will be required to pay a registration fee of \$2.00 upon arrival at Duke. Meals can be bought in the dining rooms of the University.

This is one of the greatest meetings in this area and Congregational Christians ought to be in on it.

W. J. ANDES.

The Orphanage

DEAR FRIENDS:

Nice, fresh, green peas, onions, lettuce, etc., are beginning to appear on the tables at the Orphanage. Vegetables from the garden are always most welcome. It looks as though there will be plenty of different things soon.

The fields all look good. The corn has been planted and potatoes are coming up.

The dairy is doing its part, too. The children are having all the milk they want to drink, and then the surplus is being sold.

The repair work in the various buildings continues. It is very difficult to live in a building when so much work is being done both inside and out. So we hope everything will be finished up soon, now.

We appreciate the interest one young lady is taking in our Business School graduate. She took her to Burlington and fitted her out in proper clothes for a graduate. Both of them, no doubt, had a wonderful time doing it.

School will be out soon and the usual routine will change somewhat. The older boys will help on the farm and in the dairy. The girls will have more cooking and house work to do. There will be more time for play for the younger children. Now we are coming to the point. There just isn't much playground equipment and it could be used. Of course, when you were young children didn't have to have slides and swings and all the other contraptions. But your grandfather didn't have to have an automobile either. Times do change. And we do need playground equipment bad. Don't you think so?

IRIS L. HOLT McEWEN,
Member Board of Trustees.

REPORT FOR JUNE 2, 1949.

Sunday School Monthly Offerings.

Amount brought forward	\$ 4,265.69
Piney Plain	\$ 22.00
Raleigh	45.82
	47.82
Eastern Va. Conference:	
Damascus S. S.	13.00
N. C. & Va. Conference:	
Durham S. S.	\$ 27.31
Happy Home	21.63
	48.94
Va. Valley Conference:	
Newport S. S.	14.22
Total this week from churches	\$ 143.98
Total this year from churches	\$ 4,409.67

Special Offerings.

Amount brought forward	\$ 6,933.29
Mrs. Kinch, children	15.00
County:	
Alamance	336.88
Total this week from	
Special Offerings	\$ 351.88
Total this year from	
Special Offerings	\$ 7,285.17
Grand total for the week ..	\$ 495.86
Grand total for the year ...	\$11,694.84

ASHRAMS SCHEDULED.

For the tenth successive year Ashrams—a corporate quest for a larger understanding and a better realization of the Kingdom of God—will be held in five states this summer under the sponsorship of the Department of Evangelism of the Federal Council of the Churches of Christ in America.

Ashrams will be as follows: Bard College, Annandale-on-Hudson, New York, July 5-15; Green Lake, Wisconsin, July 18-28; Blue Ridge, North Carolina, August 6-13; Camp Sierra, California, August 16-26.

In making the announcement of the Ashrams for the Department of Evangelism, Dr. H. H. McConnell said that the growth of the "cell" idea has been one of the quiet but significant developments in American Protestantism during the last decade.

"Since the Ashrams were introduced in 1940 in this country approximately 1,000 men and women each year have attended. They represented a cross section of our nation's life. The result has been that, to a great degree, those who have attended have returned to their vocations and their churches with a life yielded more completely to the mastery of Christ and a higher conception of the relevance of the Christian program to all areas of life.

"The Ashram schedule for each day is unique. The day opens with a period of corporate silence. The entire group gathers in the open and spends a half hour in silent meditation, devotional reading and prayer. Then follows an opportunity for all to share with the group the spiritual insights they have gained from the meditation. Another unusual feature is the Work Hour. All share in manual labor as a means of developing creative fellowship.

"The total impact of an Ashram cannot be described—it must be experienced. Its greatest recommendation is the enthusiastic endorsement

of those who have come under its influence."

In announcing Christian leaders who will serve as members of the faculty at one or more Ashrams, Dr. McConnell said that Dr. E. Stanley Jones, the internationally known evangelist, will return to the United States to give two messages daily at all five Ashrams.

"ART OF LIVING" & "HIGHLIGHTS OF THE BIBLE" TO RETURN TO AIR IN JUNE FOR 17 WEEKS.

NBC's Summer Schedule of weekly Protestant programs will begin with the return of "The Art of Living" on Saturday, June 4, and Highlights of the Bible" on Sunday, June 5, each for 17 weeks.

"The Art of Living"—talks on the application of Christian principles to everyday living—will again be conducted by the Rev. Dr. Norman Vincent Peale. On June 4 (6:15-6:30 p. m., EDT), Dr. Peale will talk on "How to Have Peace of Mind." Other topics: "Relax and Renew Joyous Power," June 11; "How Obstacles are Removed," June 18; "Formula for Eliminating Your Worries," June 25.

"Highlights of the Bible" (Sundays, 10:00 a. m., EDT) is a period of Sunday devotions with the Rev. Frederick K. Stamm officiating. Dr. Stamm's sermon topics for June will be "Life Drives Its Bargain," June 5; "Forces That Lead Us Astray," June 12; "The Peril of Surface Living," June 19, and "Learning to Speak Out," June 26.

General Grant, speaking of charges of cowardice, says: "The distant rear of an army engaged in battle is not the best place to judge what is going on. The stragglers in the rear are not to make us forget the intrepid soldiers in front." But how many judge the Christian Church and religion by its worst representatives!—H. O. Mackey.

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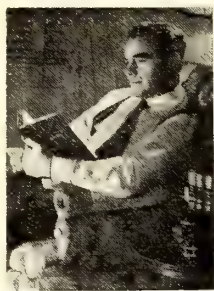
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Have You Read ?



IMMORTAL LOVE. C. Rexford Raymond. Southern Printing & Publishing Co., Charleston, S. C. \$1.00.

Richard Roberts once wrote: "I agree that poetry—the real thing—at its highest is akin to prayer. Both are of the nature of aspiration." One is inclined to agree to this statement after reading Dr. Raymond's *Immortal Love*. It is gratifying to realize that we do not have to hark back to Robert Browning for material on this great theme. The author refuses to relegate to Hollywood all responsibility for describing life's supreme and immortal experience of love. Sweethearts, husbands and wives, mothers and fathers should read this volume. Love is a neglected theme in many a home. The cohesive element is gone. A perusal of these sonnets should inspire many to recapture the note of chivalry in family life.

Dr. Raymond dedicated his sonnet sequence to the memory of his wife who passed "beyond the shores of time" June 18, 1948. "In the main," he states in a letter to the editor, "it is a collection of love sonnets which I wrote to her and about her during the last twenty or more years. As I collected them, I found here and there intimations of my faith in personal immortality, so I wrote an Epilogue accentuating that note. I hope the book may not only comfort other bereaved people but may also stimulate a more confident faith in personal immortality, concerning which I find considerable doubt and vague ideas."

The preacher may become the poet. More preachers should be poets. Perhaps this book will stimulate the poetic urge in many readers.

R. L. H.

* * *

STEPS TOWARD A SINGING CHURCH.

Donald D. Kettring. The Westminster Press. Philadelphia. \$4.50.

Out of a rich and varied experience in the development of a multiple-choir program, Mr. Kettring traces the intricate steps in such a development. His analysis is lucid, practical and comprehensive. He sets forth the

advantages of a multiple-choir arrangement and describes the factors involved: the physical setting, organization, equipment, personnel, budget, rehearsal procedure, choir standards and records, repertory, vestments, corporate worship and choir festivals. Those who do not contemplate a multiple-choir program will find help in this detailed presentation.

Much of the material in this book grew out of experience in the First Congregational Church in Columbus, Ohio, where the author served as organist-director. Mr. Kettring is an ordained minister of music. This is a good book for your church library, and should be required reading for every music committee.

R. L. H.

* * *

MOVING HEAVEN AND EARTH. Donald F. Ackland. Iverson-Ford Associates, New York.

This is the story of R. G. Letourneau, champion earth-mover, a story which confirms and illustrates the statement that "truth is stranger than fiction."

Mr. Letourneau came up the hard way, developed multiple plants for the production of earth-moving machinery, and has endeavored to conduct his vast business with Christ as the Senior Partner.

His phenomenal success in devising and adapting machines for a great variety of purposes will be of particular interest to the mechanically minded. His vital interest in religion, his evangelistic zeal and missionary fervor, his far-flung program of stewardship will be of particular interest to those who like to see the Gospel in action. The contemporary "success story" is told in a simple, moving style by the English writer, Donald F. Ackland. We commend this book especially to business men.

PICTURE OF THE MONTH.

Home of the Brave.

During the past year or two, we have witnessed several courageous attempts by movie-makers to diagnose race prejudice. The best of such films to date were *Gentlemen's Agreement* and *Crossfire*. We applauded both, on the basis that such pictures, when presenting their themes dramatically and with understanding, can do much to clear the air and lead to dispassionate consideration of vexing social issues.

American movie-goers, of whatever section or prejudice, have proved that

they can "take it," can benefit from it, and though they may not always emerge from viewing such films to undertake crusades to correct the evils presented, they at least are broad-minded enough to profit from their consideration of "the other side."

Now comes *Home of the Brave*, a clinical look into Negro-white relations. It is a powerful drama, brilliantly performed and having unusual entertainment values entirely apart from its tastefully and tactfully rendered "message." This Stanley Kramer production, and released by United Artists, thus joins other Hollywood presentations in revealing not only an encouraging awareness of social problems but a skill in packaging them.

The story focusses on a small group of American soldiers on a dangerous reconnaissance mission on a tiny enemy-held island in the South Pacific. Under the leadership of a young officer, a quartet of soldiers, one a Negro, comprises a tight little unit wherein all the attitudes toward race are represented. Their "Negro problem" is a close and ever-present one, for the white soldiers and for the Negro boy alike.

A Japanese sniper brings the situation to a climax. During the action, the Negro soldier suffers violent shock as a result of inner conflicts and is taken back to the base for treatment. Under the ministrations of the hospital doctor, he conquers the problem within himself.

A satisfactory ending is achieved by the decision of the Negro and one of the white soldiers to become business partners in a restaurant project upon their discharge from service. (We wish, however, that there were no "bars" in the projected restaurant; this may somewhat spoil, for some people, what otherwise would be considered a happy conclusion.)

Some of the talk among the boys, while under strain, is not of the gentle variety though consistent with time and place. But, viewed sympathetically for its overall message, "Home of the Brave" can be of help in evaluating one's own racial attitudes as well as imparting a glimpse of the deep psychological struggle every human being has to face at one time or another. (Suitable for adults and young people.)

The great trouble today is that there are too many people looking for someone else to do something for them. The solution of most of our troubles is to be found in everyone doing something for himself.—*Henry Ford*.

Ten Commandments for Effective Worship

By DR. JESSE H. DOLLAR

- I. Be in your Pew before the Prelude begins.
 - II. Use the music of the Prelude as an aid to prayerfulness—not as an accompaniment for pew gossip with the person beside you. “Be still, and know that I am God.”
 - III. Accept the courtesy of your usher. To sit down before you reach the pew the usher has picked for you is gross discourtesy.
 - IV. If the service has begun when you arrive, wait for the usher to show you a seat. **Never interrupt the reading of the Holy Scriptures** by your late entry. Wait outside the door. The usher will seat you at the proper time.
 - V. Join heartily in the singing of the hymns and congregational responses. If you can't sing, open your hymnal and read the words of the hymn while they are being sung.
 - VI. Bow your head and close your eyes during prayers. To sit erect and look about reflect bad breeding and inexcusable irreverence.
 - VII. If your purpose in attending church is to criticize what goes on, both you and the service are penalized by your presence.
 - VIII. Look for something in the service that will help you, and you will surely find it.
 - IX. Pray for those who have the responsibility of ministering to your spiritual needs.
 - X. Before leaving pray that God will help you add to your life the good you have felt, the truth you have heard and the beauty you have seen.
- He who doeth these things sincerely hath worshipped God effectively.



1844 - Over a Century of Service to the Denomination - 1949

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CI.

RICHMOND, VA., THURSDAY JUNE 9, 1949.

NUMBER 23.

Observe Children's Day--June 1949



I BELIEVE IN CHILDREN

I BELIEVE IN CHILDREN because God surely does. He creates them beautiful and lovable, he renews the life and the hope of the race through them.

I BELIEVE IN CHILDREN because they have so much innate goodness. They are free from many of the weaknesses and prejudices that adults possess.

I BELIEVE IN CHILDREN because they are teachable. The delight in following noble examples of right living.

I BELIEVE IN CHILDREN because they inspire a youthful outlook and spirit. They keep the world young by their boundless activity and their overflowing energy.

I BELIEVE IN CHILDREN because their needs compel their elders to give themselves to consistent living and worthy enterprises. Parents count it a high privilege to devote themselves to their children. God put a yearning into every human heart to father or mother a little child.

I BELIEVE IN CHILDREN because I believe in the future and in the ultimate triumph of good over evil. Children will have much to do with that triumph.

I BELIEVE IN CHILDREN because I believe that they are gradually coming into their birthright, and that in the near future this shall be a better world for children to achieve the abundant life which God intendent they should enjoy.—Charles J. Lotz.

News Flashes

The Editor is in Greensboro this week attending the Southern Provincial Council.

The picture, "Suffer the little children to come unto me," by Margaret W. Tarrant, is used on the front page through the courtesy of Hale, Cushman and Flint.

It has been announced that Dr. James E. Walter who for the past twelve years has been a member of the Missions Council has become president of Piedmont College.

Dr. and Mrs. W. W. Sloan left Elon College Monday, May 30, for New York where Tuesday they took a plane for Stockholm, Sweden. They will return to New York by plane August 31. While in Europe they will visit Sweden, Norway, Denmark, Finland, Germany, Switzerland, France, England and Scotland, and Mrs. Sloan will spend five weeks in Spain studying at the University of Madrid. Dr. Sloan will spend some time at Upsala University in Sweden. Dr. D. J. Bowden, dean of Elon College, will supply the pulpit of the Shallow Ford Church during the absence of the pastor. Dr. Sloan's radio program, "God Marches On; People, Places and Events in the World's Progress," aired each Sunday by WFNS, Burlington, since last January, will be resumed the first Sunday in September.

SHALLOW FORD CHURCH.

Recently my board of deacons asked me to write up a report on the Shallow Ford Church for THE CHRISTIAN SUN. It is nearly midnight and I have several hours' work to do before starting to Europe tomorrow, but here goes.

Attendance at the morning church service continues to increase. Ten adults were received into membership at a sacramental service the Thursday night before Easter. The adult group meeting each Sunday night for fifteen months has just completed a comprehensive course in the New Testament and is looking forward to starting a two-year course in the Old Testament to begin the last Sunday night of September. The young people's society recently presented a musical program on the parsonage lawn,

using the side porch of the parsonage as the stage.

Numerous physical improvements to the church plant have been made. Last fall in addition to placing a furnace in the church (the furnace room was excavated by volunteer labor) a power lawn mower and fire-fighting equipment were purchased, and the parsonage lawn was graded and seeded. This spring the entire interior of the main floor of the church, sanctuary and classrooms was completely redecorated. The boulders which have always disfigured the church grounds have been removed—one proved to be a ball eight feet in diameter—and the grounds are being graded and arranged for separate lawn and parking court.

W. W. SLOAN,
Pastor.

JUNIUS EDGAR WEST MEMORIAL PLAQUE UNVEILED.

A simple, but impressive service was held in the First Congregational Christian Church of Newport News on Sunday May 29 when a Memorial Bronze Plaque honoring Colonel J. E. West was unveiled at the morning service of worship. The wording on the Plaque reads as follows:

TO THE GLORY OF GOD
AND IN MEMORY OF
JUNIUS EDGAR WEST

*Christian Steward, Statesman,
and Missionary Leader. His Vision,
Generosity, and Sustained Interest
Were Largely Responsible For The Organization And
Steady Growth Of This Church.*

This Plaque will be placed on the wall of the Foyer of the Church in honor of Colonel West and in memory of His contribution to this Church. For it was he who saw the need of a church in this city and took the initiative in having a church organized here. And it was he who for two years paid personally the salary of the first minister, Dr. N. G. Newman. And through the years, as Chairman of the Plans Committee of the Christian Missionary Association, and as a leader in the missionary work of our denomination, he saw to it that the church received missionary aid until at long last it became self-supporting. It is most appropriate, therefore, that the church take this means of honoring him and of perpetuating his memory in the church.

We were very happy to have with us for the Unveiling Service, Mrs. West, Colonel's devoted and beloved wife, and Margaret, their only child,

and her husband, Mr. Henry Bowen Frazier, Jr., and their three sons, Henry Bowen Frazier, III. West Frazier and William Tyler Frazier, as well as Mr. and Mrs. C. D. West and members of their family, and Mr. and Mrs. Rosser West. Two of the sons, Colonel West's grandsons, Henry and West Frazier, at the appointed time unveiled the Plaque which had been temporarily mounted and placed on an easel, and which was thrown into sharp relief by a spotlight when the beautiful dark maroon drapery was reverently drawn aside by the boys.

We were happy, too, to have present for the service Dr. N. G. Newman the first pastor of the church, whose salary Colonel West had paid personally for two years, and who laid a firm foundation on which others have built through the years. Dr. Newman offered the dedicatory prayer after the Plaque was unveiled.

The service itself was simple but effective. After the singing of a part of the hymn, "For All the Saints Who from Their Labors Rest," the congregation joined in an especially appropriate responsive reading. The writer who had served as Colonel West's pastor for ten years, and who had been associated with him in many capacities for many years, then spoke briefly on some impressions he had of Colonel West, emphasizing his integrity of character, his independent thinking, his Christian gentlemanliness, his devotion to his home, his loyalty to the church, his effectiveness as a Sunday school teacher, his faithfulness as a steward, his aggressive missionary spirit and leadership, and his generous and sustained friendship for the local church. The grandsons of Colonel West then unveiled the Plaque and Dr. New Newman offered the dedicatory prayer. Then the congregation sang the remaining stanzas of the hymn and remained with bowed heads during the organ meditation. The church feels that it has honored itself in thus honoring Junius Edgar West.

H. S. HARDCASTLE.

A state, in which the citizens are compelled or actuated by means of a dictator to obey even the best laws, might be a tranquil, peaceable, prosperous State; but it would always seem to me a multitude of well-cared-for slaves, rather than a nation of free and independent men with no restraint save such as was required to prevent any infringement on right.

—Wilhelm von Humboldt.

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

MISSIONARY OFFERINGS.

REPORT FOR MAY 27-JUNE 2, 1949. Home Missions.

Eastern N. C. Conference:	
Antioch	\$ 15.00
Liberty (Vance)	10.00
Wake Chapel S. S.	23.51
Eastern Va. Conference:	
Bethlehem (Nans.)	34.49
Liberty Spring S. S.	2.50
Norfolk (First)	29.15
Norfolk (Little Creek) ..	20.00
Wakefield	9.83
Waverly S. S.	24.00
N. C. & Va. Conference:	
Burlington S. S.	25.78
Ingram S. S.	9.10
Reidsville S. S.	19.00
Western N. C. Conference:	
Flint Hill (M) S. S.	2.84
Valley Va. Conference:	
Concord	1.50
Carroll County	10.00
Total for Home Missions ...	\$ 236.70

Foreign Missions.

Eastern N. C. Conference:	
Antioch	\$ 15.00
Wake Chapel S. S.	23.51
Eastern Va. Conference:	
Bethlehem (Nans.)	34.49
Liberty Spring S. S.	2.50
Norfolk (First)	29.15
Wakefield	9.83
Waverly S. S.	24.00
N. C. & Va. Conference:	
Burlington S. S.	25.78
Ingram S. S.	7.00
Western N. C. Conference:	
Flint Hill (M)	2.84
Randleman	40.00
Valley Va. Conference:	
Concord	1.50

Total for Foreign Missions . \$ 215.60

Summary.

Total Period May 27-June 2, 1949 \$ 452.30
Previously Reported 29,316.74

Total since September 1, 1948 .. \$29,769.04
(Total one year ago \$27,573.58)

WM. T. SCOTT,
Superintendent.

NEW PARISH HOUSE FOR ELON COMMUNITY CHURCH.

Though Elon College has been generous in providing facilities for the activities of the Elon College Community Church, founded simultaneously with Elon College itself in 1889, the Community Church has been faced with the need for a community meeting place because of the large number of new residents in the community, and the new Parish House of the church just completed under the leadership of Rev. Jesse H. Dollar,

D. D., minister of the Community Church, is a realization of this objective.

The church was able to purchase a United States Army Post Chapel at Camp Davis near Wilmington, North Carolina. The chapel was dismantled piece-by-piece and trucked to Elon College. It was reconstructed as the Parish House of the Elon College Community Church on a new lot purchased from the college and is located adjacent to the parsonage on the beautiful corner lot across from the campus on which the permanent church structure will be erected. The Parish House is the first church structure to be erected in the Elon College Community, since the college has furnished church facilities through the years.

The Parish House is 80 feet by 38 feet. It affords facilities for a fellowship hall 36 feet by 46 feet, a modern nursery room, an up-to-date electrically-equipped kitchen, a small church parlor, rest rooms, and a large room where the Young Adult Class meets. Two additional rooms at the rear of the building are now being used as storage rooms, but will be finished for the expanding program of the church. The fellowship hall is being used by the Community Bible Class for its sessions on Sunday and the Community Church will hold its services in this room during the summer months. It is furnished in such a way that it is being used for fellowship suppers, recreation and community meetings.

The building is heated by an oil
(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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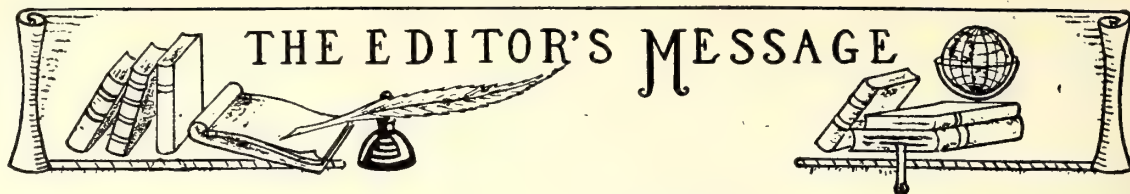
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PREMIUM FOR VISION*

"Her prophets also find no vision from the Lord," cried Jeremiah in his Lamentations. Jerusalem had fallen on evil days. Her former glory had departed. Why had this happened? In addition to the social, political and economic reasons for this condition, Jeremiah pointed to the delinquency of the prophets. Central among all explanations of misfortune or tragedy is the religious one. Like windows which refuse to be opened because of long disuse, these prophets of the Most High had become blinded by secularism, luxury and indulgence. The trysting place with God had been abandoned, and their corporate neglect had added up to tragedy.

One of the indispensable elements in a solvent civilization is a vision from the Lord. But there must be a medium through which the vision is received. The prophet, disciplined by study, purified by sacrifice, and made receptive through meditation, is God's time-honored medium of revelation. Revelation is a reality. The Bible and church history offer abundant evidence of this truth. And no influence has been more formative in the shaping of our civilization than the vision of the prophet.

Today we need a new vision of the Church, the towering ministry of a spirit-filled church in a secular age. The prophet must stay near his watch-tower to read the signs of the times, to catch the authentic accents of God's fresh revelation. The Church dare not trust to its own momentum as it faces up-hill problems of the future. It must have the fresh momentum and guidance of new visions, hopes and victories.

We need a new vision of the Church here in our Southland. We, too, have our derelict prophets, our miss-spent energies, our deserted altars, our visionless voices. In a land deeply scarred and handicapped by our corporate sins of omission and commission, we stand in need of a vision from on High. And however vaunted our opinions, however successful our endeavors, we should be humbled by the realization that we never get beyond the realm of possible misfortune and disaster. Unforeseen captivities await us, just as surely as we forget God.

PRAYER

Eternal God, our Father, thou who has borne our iniquity and shared our grief, we bless Thee for all Thy love and Thy redemptive work. We stand condemned before Thee when we realize how inadequate have been our puny efforts, how unresponsive we have been when duty was fraught with danger, how insensitive we have been to some of the higher notes in the gospel scale. Have mercy upon us. Keep fresh in our thinking the ministry of a suffering Savior. Forbid that we should ever close our ears to the still, sad music of humanity. Halt our lightheartedness with the realization that there are many occasions for divine lamenta-

tions today—and some of them are ecclesiastical! Forgive our sins. Stab our spirits awake. And ere this day and the accompanying night pass into irretrievable history, grant that some splendid vision may glow on the altar of every life. Amen.

A NOTABLE MINISTRY

News reaches us concerning the official retirement of Dr. James R. Clinton as Pastor-at-Large for the Home Boards. Through his singing, preaching and writing the healing shadow of Dr. Clinton has fallen upon the Southern Convention. A number of our churches have been strengthened by his ministry, and our reading constituency has been edified by his published sermons and poems. We are conscious of our real debt of gratitude to Dr. Clinton and to the Board of Home Missions for its vision, wisdom and generosity in promoting this far-flung ministry.

Dr. Clinton possesses remarkable facilities for proclaiming the gospel. His commanding physique is a magnificent temple for the indwelling and outpouring of the Holy Spirit. Although the vast majority of ministers neglect the singing voice and rely altogether on the speaking voice, Dr. Clinton has cultivated and utilized both in a most effective way. His exquisite tenor voice and his sympathetic expositions of the great hymns have amplified and enriched his ministry. Surely this is a pattern worthy of emulation!

We find in Dr. Clinton a pastor-evangelist in the finest sense of the word. His education never robbed him of evangelistic fervor, and yet his preaching has not been characterized by heat at the expense of light.

Many of us are indebted to Dr. Clinton for his versatile ministry and trust that he will continue to share with us his wealth of scriptural insight, his unique expositions and his boundless friendship.

SOUL-WINNING INVALID

Dr. J. G. K. McClure tells about an invalid woman residing at Spring, Illinois, who had been bed-ridden for seventeen years, and was almost helpless. For many years she had been praying to God in a general way to save souls. One day she asked for pen and paper. She wrote down the names of fifty-seven acquaintances. She prayed for each of these by name three times a day. She wrote them letters telling them of her interest in them. She also wrote to Christian friends, in whom she knew these persons had confidence, and urged them to speak to these persons about their souls' welfare and to do their best to persuade them to repent and believe. She had unquestioning faith in God. In her humble, earnest dependence upon Him she thus interceded for the unsaved. In time every one of those fifty-seven persons avowed faith in Jesus Christ as his Saviour.

*A devotional message given at the Southern Provincial Council on Tuesday in Greensboro, North Carolina.

Congregational Christian Churches and a Protestant Strategy for the Southeast

By REV. STANLEY U. NORTH

Protestantism in the Southeast is highly competitive. Many of the churches would deny the validity of evolution but all of them are engaged in a struggle which exactly illustrates Darwin's phrase "the survival of the fittest."

Let us be honest with ourselves. There simply does not exist an overall Protestant plan of action for the churching of the Southeast. Each denomination is a law unto itself. Its churches are established with the single thought of extending and strengthening its own life. The fact that a community is already over-churched is no deterrent to a denomination not represented therein from establishing yet another church. The result is a clustering of small churches, none of which has sufficient strength to afford adequate leadership or richness of program. It is wasteful. It is inefficient. It impoverishes the community. Let me give an illustration of the South, but not of the Southeast, which typifies the pattern of church life through the region. For twenty-five years or more a rural Congregational Christian church has served the countryside adjacent to Lynchburg, Va. Within recent years the area has become suburban, presenting the church with an opportunity of developing strength and adequacy. But the little church which as a matter of justice and decency should be permitted to recruit strength from among its new neighbors finds its very existence threatened through the invasion of its parish by a Disciples Church five blocks distant, a Baptist Church six blocks removed, and a Nazarene Church two blocks away. This means that none of the churches will have the essential strength to serve the community with adequacy, or else that one of the churches, through access to large resources, will out-compete all others and eventually stifle their very lives. There is a third alternative, namely that sectarian denominationalism shall subsidize each of the churches with national funds which a wise Protestant strategy would invest in under-churched areas to perform needed and unmet services.

In contrast, the Roman Catholics space their churches throughout the city giving to each parish available families of 1,000 to 3,000. Each church has the strength to have an im-

posing building and a constituency of sufficient strength to win prestige and command respect. By comparison the behavior of Protestants is luxurious and profligate, to say the least, and sinful to say the worst.

Rural areas are losing population and so there is not the need for new churches which characterize expanding urban centers. The present pattern of multiple Protestant churches in small villages throughout the region is quite old. It was born of an aggressive sectarian spirit. It has been made possible either by denominational subsidies or by yoking fields, or by the service of ministers whose livelihood is secured through secular employment. When a community has three churches, but no resident minister, when the same people worship in one church the first Sunday of the month, in a second church on the second Sunday, and in a third church on the third Sunday and nowhere on the fourth Sunday, it would seem that denominational labels should be subordinated and that it is high time the people concerned put an end to this system in the interest of unifying and strengthening the religious life of the community so that their children shall have the advantages they need and from which wasteful competition robs them.

Now I well know patterns that are long established cannot be changed abruptly, however costly they may be in terms of money and community well-being. But I also know that unless a start be made to correct conditions that are both wasteful and harmful, progress will never be made. Because other denominations are sectarian in spirit and bigoted in conduct does not justify our pursuing a course on the same level. If we have any excuse for existing in a region that has far too many churches it is as a leaven which shall function to correct, with the passing of time, abuses which are now taken for granted. If we are simply to be another church engaged in the mad scramble to win members before another church has enlisted them, then we might better withdraw to spend our energies where Protestantism is organized and cooperative, possessing a sense of responsibility for an orderly and efficient churching of the community and the region.

Surely, if the Convention is to

play a helpful part in a Protestant strategy for the Southeast, the first step is to put its own house in order. These are some of the questions that need to be asked:

1. To what extent are churches of the Convention competitive?
2. Can competitive situations be corrected through the exchange of churches with the other denominations involved?
3. Can competitive churches be federated?
4. To what extent can the patterns of one service every two weeks, every three weeks, and the like, be corrected?
5. Can churches now inadequately served be vitalized through a re-districting and reconstituting of larger parishes?
6. What is the distinct contribution of our fellowship to the region?
7. Is our contribution of sufficient value so that we may reasonably expect all of the churches to participate in providing the essential resources?

A thorough-going comprehensive study of Congregational Christian work in the Southeast is about to be made. But that should not hinder the Convention from addressing immediately and repeatedly to itself the question: What shall be the role of the Convention in a Southeast Protestant strategy?

The following points are suggested for your consideration:

1. Field visitation of weak churches by the Convention staff, assisted by ministers and competent lay people, to counsel our weak churches with reference to goals, program and methods.
2. A study of the Convention churches, with a view to organizing and reorganizing larger parishes that shall have the resources to employ full-time adequately trained leadership.
3. An honest facing of parishes that are highly competitive, issuing in negotiations for the exchange of fields with other denominations concerned thereby giving to the communities involved the essential unity for adequacy of church life.
4. A proposal to regional and state Councils of Churches or similarly functioning bodies that steps be taken immediately toward establishing of agreements relative to church extension, to the end that the churching of new communities shall be done cooperatively, rather than according to the present ruthless and wasteful pattern. This will not find favor in some

(Continued on page 8.)

CONTRIBUTIONS

SUFFOLK LETTER.

Please do not miss the Young People's Summer Conference at Elon College Sunday afternoon, June 19, and the week following. Do not miss it, that is, if you are one of the young people of the Southern Convention. The Conference will actually begin at 4:30, and close with the 7:30 service for the first big session.

The Southern Convention Pilgrim Fellowship—a Convention-wide organization of our church youth—will meet in business session. Every church in the Convention should be represented. Many car loads from every Conference should be there. The college will be ready for you. The beautiful campus will be at its best. Trees, shrubs, giant oaks and hickories in mid-June will give a great setting for youth.

The beautiful Whitley Memorial Chapel should be filled at 4:30. At 6:00 there will be a picnic supper, at 7:00 a vesper service. And at 7:30 a great challenge to youth.

Allow yourself five hours if you attend from Eastern Virginia Conference or the Valley of Virginia Conference if you drive your car. Stay through the following Friday if you can. Registration, room and board for a big week is only \$11.50. But if you cannot stay for the entire week be sure to attend the big services Sunday afternoon and evening. Stay just as long as you can. The Youth Conference will make a land-mark in your life if you can remain for the week. Such a Conference grows in a cumulative fashion as you learn to know one another by singing together, studying together, listening at inspiring sessions together, playing together, and sensing something of the majesty and greatness of the Church with its Christian youth around the world.

Churches looking for leadership from their youth in young people's meetings can well afford to pay part or all of the expenses of some of their choice young people. Pastors planning to have real help from their youth can well afford to gather up an automobile load or more and attend this Conference. You can count on that pastor, church and people which has a large and enthusiastic number of such leaders of tomorrow there. I shall never forget some of the groups I have seen at such Confer-

ences with their pastor. What a wholesome team they made! What fun they had, and what leadership has been developed by just such contacts. An active pastor and a dozen of his own young people can set the pace for such a week, yes, and can set the pace for the success of their church for tomorrow.

"Come ye apart and rest awhile" said the great Teacher to the young men who followed Him. Happy the church or convention, or pastor, who can have a number of his youth quietly rest together and pray together in such a place. It is not all fun for running through it all there will be found quiet, worship, prayer—and a glimpse of tomorrow as viewed from some mountain-top experience with the Master.

JOHN G. TRUITT.

A SHORT HISTORY OF PLEASANT RIDGE CHURCH.

By SYBRANT PELL.

Some time ago as Memorial Day Services were being planned it was suggested that a short history of the Pleasant Ridge Church be given during the day. This I will attempt to do. But first, what is a church history? According to Webster a church is a building for public Christian worship; history is events which form the subject matter of history.

The exact date of the organization of the Pleasant Ridge Church is uncertain. One record I have found states that the organization took place April 10, 1850. However, there is a book published by the Southern Convention which dates the church back to 1835, at which time Dr. J. W. Wellons organized Parks Cross Roads, Shiloh, Pleasant Grove and Pleasant Ridge.

In the records of 1850 we find the names of the following charter members: William Brown, Sr., William R. Brown, Adam Brown, Mary Brown, Jane Brown, Elizabeth Henson, Clary Smith, Martha Henson, Sophia McDaniel and Rachel Williams. In those days the names of the men and women were kept on different pages of the record book.

There is a monument in the cemetery to John A. Welborn for the land for the cemetery. (It is not sure that he gave the land for the church build-

ing.) He died in 1903 followed by his wife in 1909.

It seems that the first building was constructed of logs. Then several years later a 30-foot by 40-foot frame church was built. Many remember this building as a school house built in 1860. We find in the minutes of a Quarterly Conference of July 4, 1860, that Mr. W. R. Brown bought and hauled some material for the building from Fayetteville. We think of Fayetteville, North Carolina, as some distance now as it takes about two hours in a fast car; but think of hauling some material for the church this distance in a wagon drawn by horses!

The church in those days had three rows of pews. Two outside rows faced the center row. The women sat on one side of the church and the men on the other side. At one particular place a Mr. John M. Stinson always sat; after his death a cross was placed on the spot where he sat for so many services. Mr. Stinson was deacon, secretary for 28 years, and Sunday school superintendent for a number of years.

In 1873 a Sunday school was formed. This organization has made a large amount of history. It is the right arm of the church and extends a welcome to all.

January 24, 1874, Rev. W. R. Brown was elected as pastor of the church. The beautiful stained glass window near the altar is a Memorial to this godly man and his good wife.

On March 21, 1896, Mr. W. E. Allred was elected secretary-treasurer and served well over 30 years. He was elected deacon March 25, 1926. We remember him as a Sunday school teacher; he was given five minutes after class to summarize the lesson each Sunday. He was very fond of the writing of St. Paul.

Sometime in 1913 the people began thinking about another church building. At conference that year they asked for and received \$100.00 to be used in constructing a new building. It was patterned after the Parks Cross Roads Church except for the center entrance.

Until now we have had five generations of the Brown family. The third generation was Mr. Welland Brown. He was very active in his church, holding all the offices at one time or another. He was an excellent Sunday School teacher and how he loved to show his class to the entire school! Many of his boys in the class remember him well. He stood for the best things in life. He would sit here in

(Continued on page 11.)

News of Elon College

By PRESIDENT L. E. SMITH

ELON COLLEGE COMMENCEMENT.

The 59th annual commencement of Elon College was held May 28, 29 and 30. The program was carried through to a satisfactory completion. All exercises with the exception of Sunday night were more largely attended than any previous commencement. The cornerstone for the new gymnasium was laid by the Grand Lodge of North Carolina with the Ancient rites and ceremonies of the Masonic order. The program was very impressive and a large number of alumni and friends were present. The one big job that the church, the alumni, the college, the students, and friends of Elon College have at the moment is the completion of this building. It will cost a lot of money but where there is a lot of love and a lot of interest no reasonable job is too great to undertake.

The graduating class numbered 78 last year. This year 109 diplomas were awarded. There were a number of certificates and diplomas in various departments awarded. The graduates had the privilege of hearing Dr. Harold A. Bosley, Dean of School of Religion, Duke University, at 11:30 a. m. on Sunday. Dr. Bosley gave a very fine message to an audience that filled the auditorium including the balcony. Monday, Graduation Day, the graduates, their guests, faculty, students and others had the privilege of hearing Lieutenant Governor H. P. Taylor deliver a very timely address. Mr. Taylor, a layman and a politician, emphasized the necessity of the religious emphasis in education, secondary and higher.

The Board of Trustees met for its final session at 2:00 o'clock in the afternoon. Among other important actions of the Board, it gave authorization for the completion of the gymnasium now in the process of construction and if it were found to be necessary a loan was authorized. We sincerely trust and believe that the alumni and friends of the institution will make their contributions in sufficient numbers and amounts to pay the bills without necessitating the negotiations of a loan.

* * * *

It has been the custom for the past seventeen years for the president to

have a final word with the graduates. The message for 1949 is as follows:

Class of 1949.

During your years in college your Alma Mater has sought to assist you in exploring new fields, in opening new doors, doors that reveal new opportunities and new responsibilities. In our united efforts you have been brought in touch with minds that are new to you, minds that live in books as well as in personalities. These meetings of minds have meant much to you. Your own minds have been flooded with authoritative information, information that has brought new light, increased your capacities, widened your vision and quickened your souls.

Your minds were meant to grow. They have grown constantly and continuously since childhood, but today should mark the true commencement of your minds' unfolding. The confusion and conflicts in our world challenge you—challenge the best that there is in you. It is your opportunity to help bring order out of chaos, understanding out of contentions, cooperation out of conflicts, plenty out of scarcity, and peace out of war. "Who knows but that God has brought you to the Kingdom for such a time as this?"

As you turn from this altar you face a grim world with all its stark realities. As you leave this campus you put your feet in the highway of life that leads to destiny. May God have mercy and give you wisdom. Surrender your wills to His will that you may be an honor to Him, to your Alma Mater, and to those who love you.

* * * *

The college awarded three honorary degrees:

Miss Lilla Belle Pitts.

Miss Lilla Belle Pitts was born and reared in the State of Mississippi and was educated in private schools. She is a alumna of Ward-Belmont College, Nashville, Tenn, and of Teachers College, Columbia University, New York City. She has done graduate study in music at Juilliard School, New York City; Northwestern University, Evanston, Illinois, and private study in London and Paris. She is an authority in public school music and

has the distinction of having helped to train and guide literally hundreds of talented young people who were interested in music and the teaching of music.

At present she is professor of music education in Teachers College, Columbia University, New York City, her Alma Mater. She has served as supervisor of music in the States of Texas and New Jersey. Because of her broad information in the different fields of music education she has served as visiting professor in a number of the leading universities of our country; such as, Ohio State University, University of Southern California, and Northwestern University, Evanston, Illinois. She is the author of textbooks in music education and has written numerous articles for magazines and periodicals. She has held important official positions in our leading musical organizations. She has served as President of Music Educators' National Conference and as a member of the Executive Committee of the same organization. She has represented the musical interests of this country in foreign conferences and influential committees. She is currently serving as a member of the Advisory Board of School of the Air, Columbia Broadcasting System, New York; National Music Week, New York; Music Press, Inc.; Music Education Committee, Metropolitan Opera Guild, New York; Project on Music Bibliographies for the Research Council of the Music Educators National Conference, and a number of other organization.

Mr. President, it is my privilege to present Miss Lilla Belle Pitts for the award of the Honorary Degree of Doctor of Music.

* * * *

William Kerr Scott.

William Kerr Scott, a native North Carolinian and of Alamance County, educated in the public schools of the county and an alumnus of North Carolina State College, Raleigh, N. C.

Governor Scott has always been keenly interested in the conservation and development of the soil. At heart, he is a farmer but generously endowed with the qualities of leadership. He has been responsive to the public pulse and obedient to the specific mandates of his people expressed on the occasions of public elections. He served his county and state faithfully and well as Farm Agent and Commissioner of Agriculture. Mr. Scott resigned the latter position to run for Governor of North Carolina

(Continued on page 14.)

Christian Missions

At Home and Abroad

A LETTER FROM THE AMERICAN BOARD.

DEAR FRIEND:

Doesn't it give you great satisfaction to know that *right now* you are being represented by 415 doctors, ministers, nurses, social workers and teachers in Africa, India, China, Japan and elsewhere? Through them *you are changing the world*—for the better!

For those who are concerned about the future, the American Board provides an opportunity to communicate the riches of Christ, to strengthen the Universal Church, and to promote international understanding. More than 2500 friends annually send gifts over and above the contributions which they regularly make through their churches.

Because of extreme inflation abroad and other increased costs, new gifts are urgently needed this year to maintain our missionaries, to keep open our churches, hospitals and schools, and to provide national Christian leadership for the future.

Our loyalty is to Christ who said, "As the Father sent me, I also now send you." A gift will make it possible for you, through your missionaries, to go in His name and to help answer His prayer, "Thy Kingdom come, thy will be done on earth as it is in heaven." There is no greater privilege than this for those of us who follow Him!

Yours in His service,

RALPH R. SHRADER, *Secty.*
The American Board.

YOUR MINISTRY IN TERMS OF AN INDIAN CHRISTIAN ORPHAN.

DEAR FRIENDS:

I am writing this story in connection with our *Christian World Mission*. Its success at home and abroad will mean a great deal to us missionaries. But what is more important it will mean much to Daniel who is one of eighty boys in our industrial school in Pasumalai.

Now I should like to tell you about Daniel. He is a penniless boy, orphaned, homeless, yet he has a deep, abiding, and unshakeable faith in Christ. His face always has a glor-

ious smile, and he sings beautifully in the Tamil lyrical music.

Daniel invited me to his village to see how he lived and to meet the village Christians. It was getting dark when I arrived so I followed in his footsteps as he found the way to the house of one of the Christian families. There were a group of Christians seated on the floor with a dim lantern light. They offered me some bananas and hot milk. That is the Indian way. The leader asked me if I had anything to say to them. One cannot go among Christians without a message. Village life is so barren. What good news the Gospel must be to many hearts! How beautiful upon the mountain are the feet of him that bringeth good tidings! I thought how shallow the sermon which I had prepared would be to this little group of informal believers, so I expressed what was in my heart; namely, that our real wealth and happiness in this world is Jesus Christ, prayer, and the Bible.

Once I asked Daniel when he prayed. He startled me by saying that he always prays. And I believe he does, for he never loses a sense of God's presence. He is penniless and devoid of material goods, but to look at him you would be sure that he is "rich"—very rich. Can we say with our cars, comfortable homes, material possessions and gadgets of every conceivable kind, that we are as happy as this boy who hasn't even parents? When we prayed in the teacher's house, he thanked God that I had left all conveniences and comforts in America to come 10,000 miles to serve here in India. I felt a wave of almost shame. What I had left was but rubbish compared to the joy I found in this village. Your help means that Daniel will become a Christian leader of great value to his own nation, witnessing to his Lord Jesus Christ as a carpenter, singer, painter and preacher. And remember that each of the other boys has his story and his possibilities. This is the story of Daniel, and I count it a privilege to have shared his joy which is Christ our Lord.

Yours sincerely,

CHARLES HEINEMAN,
Pasumalai, Madura District,
South India.

MORNING STAR VI MAKES PASTORS' CONFERENCE POSSIBLE.

"Miss Eleanor Wilson and I decided that it would be best to bring a group of pastors and teachers here from the Marshall Islands for a short course of study.

"Although the Morning Star needed some repairs, it made two trips and brought fourteen men. Others came on a small Navy ship. In all twenty-two came, and these were joined by one of the two Kusaie pastors for this course of study.

"It is truly an inspiration to teach such appreciative and eager students. They have been studying Bible, Homiletics, English and Music.

"Our students will return to carry on their work for the Lord with renewed zeal and effectiveness. Surely God was leading us as we planned this project and He has richly blessed us in our fellowship of study and work. We believe that you will be happy to know that once again the Mission School at Kusaie is helping promote the cause of our Christ in Micronesia."

HAROLD F. HANLIN,
Kusaie, Eastern Carolines.

LAST MINUTE REMINDERS FOR CONVENTION AND SCHOOL OF MISSIONS.

1. Bring your linen, towels, etc.
2. The registration desk will close promptly at 2:55 p. m. on Monday, June 13. Late comers may register at the close of the afternoon session.

We'll be looking for you at Elon on June 13!

PROTESTANT STRATEGY FOR THE SOUTHEAST.

(Continued from page 5.)

quarters for years to come and never unless thinking about it to be initiated.

5. A forthright recognition that the function of the church is not merely to perform a ritual but to transform lives and life. Piety is not enough. We must also be righteous. We cannot have the fatherhood of God unless we achieve the brotherhood of man. The cross of Jesus is not to be applauded, but occupied. If we fail to occupy it in small degree there is not much chance that we will occupy it in large measure, issuing in a vital church, a vindicated Protestantism, a triumphant Christianity.

NOTE: Excerpts from an address given at the First Biennial Meeting of the Southeast Convention, Congregational Christian Churches, held at Central Church, Atlanta, Georgia, May 14-15, 1949.

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

REPORT OF RECOMMENDATIONS COMMITTEE.

1. Article 6, Section 3 of the Constitution reads: "The Standing Committees shall be Literature, Life M. and M., Spiritual life, Christian Family Life, Interdenominational Cooperation, Friendly Service, Visual Aids and such others as the Convention or Executive Board may deem necessary to promote the purpose of the organization."

We recommend that the following be added: "Chairmen of the Convention committees shall be elected by the Convention. In addition, each conference shall elect one member to each committee, with the understanding that these members shall also serve on the conference boards."

2. Section 4(b) of the By-Laws reads: "Vice-President—Shall perform the duties of the president in her absence and in case of her death or resignation shall become president for the unexpired term. She shall serve as Chairman of the School of Missions."

We recommend that the last sentence be changed to read, as follows: "She shall serve as Chairman of Friendly Service."

3. We recommend that a School of Missions Committee be appointed annually.

4. We recommend that the 1949 Thank Offering go for some special project in Shaowu.

5. The 1947 Convention took the following action: "That the funds received through the Life M. and M. Department for the next four years be turned over to the American Board, to help educate in the U. S., a Chinese Seminary Student, from Shaowu, recommended by Rev. Richard Jackson and approved by the Mission Board."

Since the American Board does not handle such funds, we recommend that this action be rescinded.

6. We recommend that the funds received from Life M. and M. for a period of four years, beginning June 8, 1947, and closing July 1, 1951, be turned over to the Mission Board of the Southern Convention to help educate in the U. S. a Chinese Seminary Student from Shaowu, recommended

by Rev. R. Jackson and approved by the Woman's Convention or its Executive Board. These funds shall be paid to the Mission Board at such times and in such amounts as may be requested by the committee appointed to administer such funds, which committee shall be the President of the Woman's Convention as Chairman, the Chairman of the Mission Board, and the Superintendent of the Southern Convention.

7. Section 7 of the By-Laws reads: "These By-Laws may be amended by a two-thirds vote at any regular meeting of the Convention. Also by a two-thirds vote the rules may be suspended temporarily."

We recommend that the last sentence be deleted.

8. We recommend that Section 8 be added to the By-Laws to read, as follows: "When no rule of the Convention applies, Robert's Rules of Order, Revised, shall be final authority."

MRS. W. E. WISEMAN,
Chairman.

MRS. W. V. LEATHERS,
MRS. R. A. WHITTEN.

The above recommendations will be presented to the Convention by the committee and voted on. Please study these recommendations and decide how you will vote at the coming biennial session of the Woman's Convention—June 13-15.

There are many items of important business to be voted on at the Convention. Be sure to have your delegates there so they may vote and express the will of your woman's group.

WOMAN'S MISSIONARY CONVENTION AND SCHOOL OF MISSIONS.

Theme: "We Dedicate Ourselves."

Monday, June 13—Afternoon Session.

2:00 - 3:00 Registration.

3:00 Call to Order.

Worship—Mrs. Charles Howell, Catawba College.

Welcome to Elon—Dr. L. E. Smith.

Reports of Conference Presidents.

Announcement of Committees.

Report of Spiritual Life Chairman—Mrs. R. T. Bradford.

Bible Study for 1949 - 50 — Dr. M. Frances Thelen.

Adjournment.

Evening Session.

7:00 Vespers on Campus—Mrs. John Truitt.

8:00 Opening Night.

Introducing Timothy Chang—Dr. W. T. Scott.

Special Music.

Introducing Speaker—Mrs. F. C. Lester.

Address—Miss Helen Kenyon.

Benediction.

Reception by Dr. and Mrs. Smith immediately following service.

* * * * *

Tuesday, June 14—Morning Session.

9:00 Call to Order.

Worship—Mrs. Tucker Humphries.

Report of Credentials Committee.

First Reading of Recommendations—Mrs. W. E. Wiseman, Chairman.

Report of Interdenominational Cooperation Chairman—Mrs. R. A. Whitten.

Echoes from United Council of Church Women—Mrs. M. T. Garren.

Presentation of New Mission Study—Pattie Lee Coghill.

Report of Literature Chairman—Mrs. W. T. Scott.

Afternoon Session.

2:00 Call to Order.

Hymn.

Prayer.

Departmental Reports:

Cradle Roll—Mrs. Orva Brown.

Children—Mrs. W. E. Wiseman.

Young People—Mrs. J. D. Strader.

Report of Family Life Chairman—Mrs. E. H. Stephenson.

Address & Discussion—Mrs. E. R. Ould.

Solo—"Lord, I Want to Be a Christian in My Home."

Evening Session.

7:00 Vespers on the Campus—Mrs. R. L. House.

8:00 Evening Service.

Hymn.

Prayer—Dr. J. H. Dollar.

Scripture.

Special Music.

Sermon and Communion Service—Dr. Thelen. Topic: "The Goodness of God."

Benediction.

Dr. and Mrs. Wm. T. Scott will hold Open House at the Superintendent's new home immediately following the service.

* * * * *

Wednesday, June 15—Morning Session.

9:00 Call to Order.

Worship—Mrs. Mark Andes.

Reports:

Historian—Mrs. L. W. Stagg.

Editor—Mrs. W. J. Andes.

Treasurer—Mrs. W. V. Leathers.

Visual Aids—

Friendly Service—Mrs. W. B. Williams.

Life Memberships and Memorials—Mrs. W. T. Harrell.

Committee Reports:

Finance.

Courtesy.

Recommendations.

Nominations.

Installation of Officers—Dr. F. C. Lester.

Adjournment.

FOR THE CHILDREN

Mrs. R. L. HOUSE, *Editor*

Last week I was writing about June brides and weddings. This will be published on the day of our wedding anniversary and perhaps I should have saved my June bride ideas until then. But I didn't, so here are some more ideas.

I feel very strongly that the Protestant church needs to save a lot of marriages and the way to do it is to start with youngsters like you.

If you want to be successful in marriage learn to grow up! It is an awful job and I am not sure that any of the grown-ups I know are altogether grown up. I'm not myself. Ever so often I wish I was four and could dump all my cares into my mother's lap but—not for long! I like my age better than four. Sometimes you little folk want to be "big" as you say so much that you skip over a lot of the learning.

When I say *grow up* I mean stop depending on tears, tantrums or pleading to get your way. I mean to stop being the one and only person who knows anything. Stop thinking you are misunderstood. All of these things happen to children and young adolescents but they shouldn't to adults. You can think of "big" people who cry and make everyone feel so miserable that they give in. What about fathers that act hurt and stay that way for such a long time if you are not doing as they like?

Jesus knew this part of growing up. And Paul said, "When I was a child I spoke as a child, but when I became a man I put aside childish things." *Maturity* is the grown-up's word for it. Becoming mature is a Christian duty.

Sometimes we see people working in the church who haven't grown up. They want to have their way, don't like the minister, the choir, the Sunday school superintendent . . . nothing, unless they are in charge and planned it all! Poor people, they really have few friends!

Sometimes you will find a boy or girl in your class getting ready to be a boy or a girl forever. They want all the toys, all the books and interrupt all the stories, don't they?

I mentioned the Protestant Church. We are a part of that. The Jewish and Roman Catholic faiths train their children to prepare for marriage, a lasting marriage. So must we! It is

exciting to read about Hollywood marriages, but their chances of surviving are very slim and they usually are very unhappy. Grow up and prepare for a long, happy married life! I like to recall my wedding which took place thirteen years ago today. It has made us happy because we have worked to make it that way. Let me tell you a family secret . . . we decided that the word *divorce* would not be in our vocabulary. And it hasn't—as far as we are concerned—it simply doesn't exist!

HIS FATHER'S HOUSE.

By JANET T. VAN OSDEL.

Issued by the National Kindergarten Association.

For days the sparkle in Susan's brown eyes had been dimmed by a look of puzzlement. She was wondering why Uncle Robert did not come to Sunday dinner as he used to do and why he no longer drove out after school house especially to see her. She also wondered why, when she heard his name mentioned by grown-ups and drew near to listen, they at once stopped talking. When she asked her mother about him, she was put off with, "Not now, darling; some other time we'll talk about it."

Uncle Robert was really Susan's mother's uncle, but he was a very special person in Susan's life. He was a short, plump man, with a rosy face, the kindest blue eyes, and a smile that won the heart of every child upon whom it was bestowed.

He and his sister Natalie lived in a beautiful home on the most attractive street in town. Susan lived in a small house on the edge of town. Her street did not have even a sidewalk and had none of the giant elm trees such as Uncle Robert's street had. Susan loved her home, as almost every little girl does, but she thought Uncle Robert's and Aunt Natalie's the most wonderful place in the world. Her greatest treat was to visit their home.

At last Aunt Natalie came to dinner. She looked lovely in a sheer, black dress, but she was very thin and her blue eyes seemed misted with sadness. Susan was always glad to see Aunt Natalie, but particularly so now because surely she could tell her about Uncle Robert!

As soon as grace was said, Susan asked, "Why doesn't Uncle Robert

come to see us, Aunt Natalie? Is he sick? He hasn't been here for ever and ever so long, and no one will tell me why."

After a swift glance at Susan's pleading face, Aunt Natalie turned surprised eyes to Susan's mother.

"Haven't you told her yet?" she asked.

"I—I couldn't!" Susan's mother faltered. "I tried but I didn't know how to tell her! I will, right now, though! Uncle Robert is dead, Susan!"

Aunt Natalie raised her hand as though to ward off a blow. Susan drew a long breath and sat staring at her mother, her eyes wide with shock and incredulity.

"No!" she cried at last when she could speak. "No! No! Uncle Robert couldn't be dead—like Pudge?"

Pudge, their fat, wooly, black dog, had died of old age three months earlier. Uncle Robert had officiated when they had buried him under the mulberry tree.

"He is though, Susan," replied her mother sadly.

"No! No! No! cried Susan again, bursting into wild sobs.

"It's nothing at all like Pudge!" declared Aunt Natalie firmly, drawing Susan into her arms. "Your Uncle Robert has just gone to another home, Susan—to his Father's house."

"Is he coming back soon?" Susan asked, looking up eagerly.

"No, darling, he's not coming back. He's gone there to stay, but some day we'll go where he is."

"Soon?"

"Perhaps not very soon, but certainly some day."

"Is it a nice house where he lives now, Aunt Natalie—as nice as his house here?"

"It is quite different, but I should think much lovelier. And he will be very happy there, Susan."

"Who built his Father's house?"

"I can tell you only what the Bible says, Susan. The Bible is our Guide Book, you know. Get yours and we'll read John 14:1-3."

"We learned about that in Sunday school," said Susan, as Aunt Natalie finished reading.

Her eyes had all their old sparkle—even more—as she exclaimed, "It's a lovely place, isn't it, Aunt Natalie! From what Mother said, I thought something awful had happened to Uncle Robert, but he has just moved to another mansion, hasn't he?"

"Yes, Susan," answered Aunt Natalie, and as she spoke the sadness in her eyes gave place to a look of peaceful trust.

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Associates*.

CHILDREN'S DAY AT CHAPEL HILL.

We observed Children's Day a bit differently this year. The Primary and Beginner children of our church school let us share in their regular church school program. This was possible because we transformed the rostrum of our sanctuary into a church school room, complete with piano, tiny chairs, pictures, and, of course, children. We sat in our pews and watched the children enter and call us to worship by singing: "I was glad they said unto me, Let us go unto the House of the Lord." Our minister called us to praise, and congregation and children responded to that exhortation with the familiar hymn, "Praise Him, Praise Him, All Ye Little Children." One of the Primary girls recited Mark's familiar version of the story of Jesus blessing the children. We all responded to this with the singing of "Jesus Loves Me." The Superintendent of our Children's Department then took over the service. After giving the story and thought-pattern behind each song, she led the children in singing familiar children's hymns. This was followed by a picture-interpretation story of "Jesus and the Nobleman's Son." The Primary Department then led us in prayer concerning these things, and ourselves as part of God's people, the Church. Then, while the children conducted their Offertory Service in the manner in which it is conducted each Sunday, we in the pews worshipped God through giving. The children concluded the Offertory Service with the song, "Can a Little Child Like Me Thank the Father Fittingly?" Then, as the congregation stood to sing the oldest of Christian hymns, "Shepherd of Tender Youth," the children took their chairs and returned to their regular meeting place to engage in their customary hand work and guided activity period. The congregation remained to listen to the sermon, "These Things We Teach Our Children." The general response to this "experimental Children's Day" service was good. We are happy to be able to share it with others through the columns of THE SUN.

PLEASANT RIDGE CHURCH. (Continued from page 6.)

this church and urge us to support our College at Elon. He believed in education and Elon College. He also was very mission-minded and for anything that was for the kingdom of God. He was always ready to lend a helping hand. I remember how he stopped me in the road one day and begged me to consider going to college. My memories are filled with the highest regard for him. This I am sure all will say who knew his good life. Men like him make beautiful history for their God, their Church and their community.

The record shows that many changes have taken place since the organization of Pleasant Ridge Church. At one time a person's conduct had to tow the line as they would say in those days or they would be churched. Here is an incident from the church record of a certain man who was churched for playing a violin. After his trial his name was retained as a member in good standing. It was also a custom to appoint delegates to attend revivals at neighboring churches.

We read between the lines of history and we believe our church has kept up to the times very well. Now the present generation sees the need of having a minister on the field to be a good Shepherd for God's children. Hence, we are making this possible by the erection of a new parsonage, just across the road from the church. This is a dream of a pastor of ten years ago, Rev. J. Frank Apple, and cherished by our former pastor, Rev. W. T. Madren. Whatever part we have in this venture will be history for the future generations. Let us hasten and complete this chapter of history.

In closing, let me tell this little story. A little boy was flying his kite on the sea shore; it was so high that it was lost to sight. A stranger came up and inquired what the little fellow was doing. "How do you know you are flying a kite when you can't see it up there out of sight," the stranger wanted to know. The little boy said, "I can feel the tug of the kite on the line." This is an illustration of the leaders of our church who set out with faith to build a church for the kingdom because they could

feel the tug of God in their hearts. We would do well to have the reply of the little boy on our lips as we continue to keep faith with those who have given us this great heritage. The church waits for you and me to continue writing chapters of history. Let us make the chapters good for the kingdom of God as we work for the Pleasant Ridge Church.

MASSACHUSETTS AND THE MERGER.

At the 150th Annual Meeting of the Massachusetts Congregational Conference and Missionary Society held in Boston on May 16, 17 and 18 the following resolutions were adopted:

WHEREAS, Our Congregational Christian Churches for more than six years have been considering union with the Evangelical and Reformed Church under the name of the United Church of Christ; and

WHEREAS, The following votes have resulted from this consideration:

1. The Congregational Christian Churches of the country in a nationwide plebiscite have voted 3114 to 1165 (a percentage of 72.77) in favor of the Union.

2. In this plebiscite the Massachusetts Churches have voted 380 to 89 (81.4 per cent) in favor of the Union.

3. The General Council of the Congregational Christian Churches at its meeting in Cleveland, Ohio, February 5, 1949, voted 757 to 172 (81.5 per cent), to proceed with the Union.

WHEREAS, In the judgment of this Conference the Basis of Union and the Interpretations accompanying it safeguard the freedom and autonomy of the local church, and every Congregational Church in Massachusetts can be assured that its rights as to doctrine, worship, calling and dismissal of ministers and in other essential ways will be preserved; therefore be it

RESOLVED, That the Massachusetts Congregational Conference and Missionary Society at this 150th anniversary meeting, taking into account the historic Congregational attitude toward church union, believes it to be particularly appropriate to urge the Congregational Christian Church of Massachusetts to enter wholeheartedly into this Union and to do everything possible to bring about its success; and we further urge that no church of the Conference take precipitate action toward severing itself from our fellowship.

It is the surmounting of difficulties that makes heroes.—Kossuth.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JESUS RISES FROM THE DEAD.

LESSON XII—JUNE 19, 1949.

MEMORY SELECTION: *Thanks be unto God, who gives us the victory through our Lord Jesus Christ.*—I Corinthians 15:57.

LESSON: Mark 16:1-8; John 21:1-17; I Corinthians 15:12-19.

DEVOTIONAL READING: Luke 24:21-32.

A Dead Man.

Jesus was dead. There was no doubt of that. The soldiers made sure of that before they allowed Him to be taken down from the Cross. And they later certified that fact to Pilate. Emphasis is placed upon this fact because there are those who say that Jesus merely swooned on the Cross, lapsed into unconsciousness, and later revived when placed in the tomb. Some folks will go a long way to argue around a stubborn fact. And the folks who hold this view still have to explain what eventually became of Jesus if He did regain consciousness and come forth from the tomb. It is all a lot of baloney. This fact is sure—Jesus was dead.

Broken Hopes and Utter Despair.

The fact that the disciples of Jesus knew He was dead blasted all their hopes and brought utter despair into their hearts. The two disciples on the Emmaus Road voiced this despair when they said, "But we trusted that it had been He which should have redeemed Israel." They had hoped . . . but their hopes had been blasted. No wonder they were sad and sorrowful. Here was the One Whom they thought was the Messiah, the One Who had frankly said He was the Son of God, the promised Christ, dying an ignominious death on the Cross, and dead and buried. The world had come tumbling down on their heads, the sun had been blotted out, all their hopes had been blasted, and despair filled their hearts and defeat paralyzed them.

A Missing Chapter.

Of the resurrection of Jesus itself, the Bible does not give an account. To be sure Matthew does speak of the event, but he does so vaguely, not stating that any one saw it. "And behold there was a great earthquake; for an angel (a messenger) of the

Lord descended from heaven and came and rolled away the stone, and sat upon it . . . and for fear of him the watchers did quake, and become as dead men." That is all that we have of the event itself. For the other gospel writers simply start with the fact that the stone was rolled away. The fact is that we do not know just what happened, but we do know that something happened. And the fact that it happened is far more important than how it happened.

An Empty Tomb.

Every one of the gospel writers record the fact that when the various groups or individuals went to the tomb, they found it empty, at least so far as Jesus Himself was concerned. They saw the place where He had been lying, but He was not there. There was a young man arrayed in a white robe, a messenger from heaven, sitting on the right side, who asserted and insisted that their Master was not there, but that He had risen. And he pointed out the place in which the dead body of Jesus had lain. The fact of the empty tomb is crucial in Christianity. And it cannot be explained on any other grounds except that Jesus rose alive from the dead. If the enemies of Jesus had made some disposition of the body they would have produced it with fiendish delight when the disciples began to tell abroad the news that their Lord had risen from the dead. And that would have been the end of the story. On the other hand if the disciples had come at night and stolen away the body, as the enemies of Jesus intimated, these same disciples could never have gone out and proclaimed to the world that their Lord was alive again. Nor would the marvelous change have taken place in them that did take place if they knew in their hearts that it was all a lie, a ghastly lie. The simplest and safest thing for a man to do concerning the empty tomb is to accept it as a fact, even though he cannot explain it. There is evidence enough for the fact even though as has been said there is an incomplete explanation of the fact.

The Changed Disciples.

The disciples gradually became changed men. Not all at once. But gradually and eventually, they were changed. Hope again surged high in

their hearts. Defeat was turned into victory. The sun shone again. Despair was banished. Courage was quickened. All doubt was dispelled. Certainty dominated their lives. And it was all because they became convinced that that Man who had been put in that tomb as a dead man was alive again. They became convinced against their own unbelief. At first they would not and could not believe it. But after a period in which again and again they saw their Lord alive again, and had fellowship with Him, as a group as well as individuals, they did become convinced and they became certain that Jesus was alive again. And they went out to tell all the world about it. This was the central theme of their preaching and of their witnessing. You cannot account for the change in the disciples apart from the fact that Jesus Christ rose again alive from the dead. They knew it was true, not because they could explain it, but because they had experienced it.

The Meaning of the Story.

It all has meaning for us—this fact that Jesus rose again alive from the dead. So much meaning that when Paul sat down to write to his Corinthian friends about it, and began to think about what a difference it would make if it were not true, his heart almost stopped beating, and there is a catch in his breath. "If Christ be not risen!!!!—there is no resurrection, for surely if this sinless Man, this Son of God did not rise from the dead, there is no such thing as a resurrection of the dead; then all preaching is vain for that is the heart of Christian preaching; our faith is vain, for that is the groundwork of our Christian faith; the apostles and the Scriptures are false witnesses, for they assert that God raised up Jesus from the dead; we are yet in our sins; and those who have fallen asleep in Christ are perished; indeed we are of all men most miserable if in this life only we have hope in Christ!!!! If Easter be not true—let your imagination run on that theme for a while and see what you have left if Easter be not true.

But Easter is true. Christ did rise from the dead. He is alive forevermore. That means that He kept His word and can keep His word. It means that God has vindicated His character. It means that God and Christ can be trusted. It means that the universe does conserve personality and personal values. It means that if a man dies in Christ he shall live again. It

(Continued on page 13.)

CHRISTIAN EDUCATION

CONVENTION PERSONNEL: JESSE H. DOLLAR, *Chairman*; JOHN L. GWIN, ROBERT LEE HOUSE, BERNARD V. MUNGER, KENNETH D. REGISTER, H. SHELTON SMITH, LEON EDGAR SMITH; MESDAMES W. J. ANDES, J. D. STRADER, W. E. WISSEMAN.

CHANGES IN SUMMER CONFERENCE PROGRAM.

Since the program of our Young People's Summer Conference, to be held at Elon College, June 19-25, went to press, there have been some changes in the program which we think will be to advantage.

Dr. W. E. Wisseman's course will be "The Life of Jesus." We have made this change in view of the fact that most of our churches will be using the series on The Life of Christ this year in their Daily Vacation Bible Schools.

Rev. Tucker G. Humphries will be the speaker on Wednesday evening. This service was omitted by mistake on the original program.

In the afternoon study groups in Pilgrim Fellowship, Dr. Hardecastle will lead the group studying "Social Action," Fleta Moffitt will lead the group on "Personal Action," Melva Foster will lead the group on "Missionary Action," and Mrs. Mark Andes will lead the group on "Interdenominational Action." Each leader will meet a different group each afternoon and cover the same material at each session.

Reservations are coming in rapidly, and we look forward to one of our best schools, with a large enrollment.

JESSE H. DOLLAR,
Dean.

DAILY VACATION BIBLE SCHOOLS.

We have a nice corps of workers going into the churches for Daily Vacation Bible School work during the summer. We have some open dates in July, and can furnish an S. S. S. worker for churches desiring schools during the latter part of the month and up to August 15. We are trying to send these workers into churches that could not otherwise have schools. Churches which can put on their own schools are requested to do so in order that our summer staff can go into small rural churches and make possible a school for them.

If any church in the Convention desires leadership during the period indicated above, for Daily Vacation Bible School work, please send your request to me immediately. We shall

do our best to make possible a school for you.

In every case, we have planned that the worker will be in the church on Sunday morning, and spend the day meeting the people she is to work with, lining up local help and meeting with them in a planning session. This will mean that the schools can really start in full swing on Monday morning. The cooperation of all pastors is absolutely necessary, and we hope, where possible, the pastor will be present and give his leadership to the schools.

Remember that each church is to order the material it needs for the Daily Vacation Bible School from The Pilgrim Press, 14 Beacon Street, Boston 8, Massachusetts. Do it now.

JESSE H. DOLLAR, *Chairman,*
Board of Christian Education.

WESTERN N. C. SUNDAY SCHOOL CONVENTION.

The Western North Carolina Sunday School Convention will hold its annual meeting at Pleasant Hill Congregational Christian Church near Liberty, North Carolina, July 7, 1949, beginning at 10:00 a. m.

The theme for the Convention will be "Evangelism," and our goal "Reaching the Unchurched." In a recent article published in THE CHRISTIAN SUN we learn that there are over one hundred million people not affiliated with the Church. J. Edgar Hoover states, "The Bible school, church attendance and Christian influence and environment are the only real cure for all this." Therefore a great task is before our Sunday schools. But together we will be able to lessen this great number of people who know nothing about the joy of Christian living. I urge you to attend the Sunday School Convention that we may put our shoulders to the wheel together that our efforts may be strengthened.

This year an attendance banner will be given to the Sunday school that has the largest per cent of its enrollment present. Also a banner to the school for the most missionary giving per person for the year.

We desire a report from all Sunday schools in the Western North Carolina Conference, for it has been said that Sunday school records are the most accurate records the church has. I urge you to report in order to have a complete picture for our conference.

Looking forward to seeing you at Pleasant Hill on July 7, 1949.

S. H. PELL,
President.

A PROFITABLE SUMMER.

By MISS LELIA ANDERSON.

Summertime is just around the corner. It will be vacation from school for the children, but it should not be a vacation from religion for any of us. Freedom from the demands of school offers a real opportunity for added time and more effective work in religious training. What can we do? Here are some suggestions.

Plan for sharing of religious ideas and experiences in homes. Use the time when working together to share your beliefs and ideas. Take some time for play together—baseball, croquet, picnics, fishing, etc.!

Have a vacation Bible School in your church. You may wish to use one of the themes suggested by the Children's Committee: "Life of Christ," "Puerto Rico," or "China."

Instead of allowing a "vacation from church school" put extra effort into your church school session. The summer theme in Pilgrim Series is: "Early Founders of the Church." Through these courses you will learn how our church began and grew. You will live with great people like Paul, Wycliff, and our Puritan Fathers. Our heritage from the past will inspire and challenge us to carry on our work through the church in the spirit of these great leaders whom God has used in the past.

May all of you enjoy both a happy summer and a summer profitable because of the growth in Christian faith and living that you will make possible during these days ahead.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

means that we shall all have one another again. It means that the Kingdom of God will come. Wherefore let us be steadfast, unmovable, always abounding in the work of the Lord forasmuch as we know that our labor is not in vain in the Lord.

(Based on lesson copyrighted by International Council of Religious Education.)

The Orphanage

DEAR FRIENDS:

Our family has been very upset this past week. We have a very ill little boy. It was first thought that he had Polio, but his illness has been diagnosed as meningitis. He is in Sternberger Hospital, Greensboro—not able yet to have company.

All precautions have been taken. The children have had shots and all known preventative measures. We are asking your prayers—for this sick child and that our other children remain well.

The Chairman of the Board, on his daily visit to the Orphanage, went through the kitchen one day this past week and found a most tempting looking dinner ready. The dessert made his mouth water—hot ginger bread with whipped cream! Our children are well fed!

You mothers with one, maybe two, children that often find yourselves swamped with duties and responsibilities—the many little problems that come up daily—how would you like them multiplied by 100? The Chairman of the Board who can be there for only part time is realizing more and more the responsibilities of a family of nearly a 100 children. Each daily visit presents weighty problems that he must help solve. He is learning daily to be more sympathetic with the conscientious parents of today.

Graduating exercises took place Friday night, June 3, at High School. In this graduating class were three of our girls of whom we are very proud. They will leave this week-end to make their own way in life.

We also had one girl to graduate from the Business Department of Elon College. This young lady made quite a reputation for herself, and after a tonsilectomy this Monday she will go to Greensboro on June 13 to do secretarial work. Dr. Wisseman promised to find her a home, for which we are most grateful.

IRIS L. HOLT McEWEN,
Member, Board of Trustees.

REPORT FOR JUNE 9, 1949.

Sunday School Monthly Offerings.

Amount brought forward	\$ 4,409.67
Eastern N. C. Conference:	
Antioch	\$17.00
Bethel	5.00
Wake Chapel	43.54
	65.54
N. C. & Va. Conference:	
Burlington S. S.	\$48.45
Reidsville S. S.	20.00
	68.45

Eastern Va. Conference:	
Liberty Spring S. S.	\$ 7.00
Norfolk (Little Creek) .	10.00
Waverly S. S.	54.00
	71.00
Total this week from churches \$	204.99
Total this year from churches \$	4,614.66

Special Offerings.

Amount brought forward	\$ 7,285.17
Mrs. Sullo, children	\$26.20
Suffolk Welfare Dept.	30.00
Mrs. C. B. Sumner	20.00
Junior Philathea Class,	
Suffolk	2.50
Dorcas Class, So. Norfolk Church, for payment of Cook children's Easter clothing	31.07
Little Creek Cradle Roll for use on "Baby Home" building	12.00
Cash	8.85
Cash	14.00
J. B. Taylor, rent	50.00
Sale of pigs	50.00
Raymond Love	20.00
Chester H. Roth, Co., Int.	7.50
	272.12

Total this year from
Special Offerings \$ 7,557.29 |

Grand total for the week .. \$ 477.11 |

Grand total for the year .. \$12,171.95 |

NEWS FROM ELON COLLEGE.

(Continued from page 7.)

and was elected to this high office November 2, 1948. He has been greatly interested in organizations within the State, such as: The Grange, Cattle Club, Dairy Association, State Farmers Convention, Cotton Growers Co-operative Association, American Legion, and in many helpful religious movements. He is an influential member and is an Elder in Hawfields Presbyterian Church. Mr. Scott is the chief executive of all of the people of North Carolina and not simply of the favored few. He is neither hesitant nor afraid but moves into the line of duty with confidence and expectancy.

Mr. President, I have the pleasure of presenting Governor William Kerr Scott for the award of the Honorary Degree of Doctor of Laws.

* * *

Rev. Clyde Clayton Foushee.

Rev. Clyde Clayton Foushee was born in Sanford, North Carolina and was educated in the public schools of his state. He is an alumnus of Elon College and of the Presbyterian Seminary at Louisville, Kentucky. He is an active and productive minister in the Southern Presbyterian Church. He has a distinctively evangelistic message and is very successful in

building up the membership of the church which he serves. He is an author and lecturer as well as a minister.

Mr. President, it is my pleasure to present the Reverend Clyde Clayton Foushee for the award of the Honorary degree of Doctor of Divinity.

APPORTIONMENT GIVING.

There are always added expenses about the college campus during the summer months. Buildings are to be repaired and cleaned. The campus must be kept mowed and the shrubbery kept in order. The erection of the gymnasium requires additional help which, of course, means additional pay. It is urgent that our Sunday schools and churches take these facts into consideration and make their contributions accordingly.

Elon College is grateful for every dollar of assistance and will thank those who are interested for any contributions forwarded.

Previously reported	\$2,675.23
Eastern N. C. Conference:	
Wake Chapel S. S.	26.47
Eastern Va. Conference:	
Bethlehem (Nans.)	96.38
Liberty Spring S. S.	20.00
Norfolk (First)	40.65
Little Creek	5.00
Richmond, First	50.00
Waverly S. S.	29.11
N. C. & Va. Conference:	
Burlington S. S.	63.14
Durham S. S.	27.68
Ingram S. S.	11.66
Liberty S. S.	12.10
Va. Valley Conference:	
Antioch S. S.	26.04
Total	\$ 408.23
Grand total	\$3,083.46

There are two kinds of discontent in this world: The discontent that works, and the discontent that wrings its hands. The first gets what it wants, and the second loses what it has. There's no cure for the first but success; and there's no cure at all for the second.

—Gordon Graham.

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RICHMOND, VIRGINIA

In Memoriam

WARD.

The J. O. Atkinson Missionary Society of Liberty (Vance) sustained a great loss in the passing of Mrs. Lillie Grissom Ward. She was a woman of fine Christian character and was loved by all who knew her.

Therefore, be it resolved:

1. That in her passing we have lost a faithful and loyal member.
2. That we are grateful for what she has meant to our church and missionary society.
3. That we will endeavor to practice the Christian principles she lived, realizing our loss was her gain.
4. That we extend our heart-felt sympathy to her bereaved family.

Mrs. R. J. NEWTON.

TURNER.

Whereas, God has in His infinite love, seen fit to call to his reward our beloved sister, Miss Lula Turner, and we, as a church and individuals, desire to record our appreciation and sorrow in our loss.

Therefore, be it resolved:

1. That the Isle of Wight Christian Church of which she was a member, has lost one for whom they mourn.
2. That we extend to the bereaved family our heart-felt sympathy and earnest prayer that God's blessing may fall upon their sad hearts and give them comfort.
3. That a copy of these resolutions be sent the bereaved family, a copy spread upon the church records and a copy sent to The Christian Sun for publication.

Mrs. W. J. DARDEN,
Mrs. H. M. WILSON.
Mrs. R. F. WHITLEY.

ALBRIGHT.

It is with deep sorrow that we, the members of the Albemarle Congregational Christian Church, record the passing of our much loved brother, J. W. Albright, on the tenth day of April, 1949.

He was a faithful and loyal member, and Deacon of this church for the past twenty-four years and was noted for his outstanding Christian character.

Be it therefore resolved:

1. That we let our will be lost in God's will in dealing with his children.
2. That we embody the goodness of his life in our lives, that his works may live after him.
3. That we extend our heart-felt sympathy to the bereaved family.
4. That a copy of these resolutions be sent to the family, a copy to The Christian Sun and a copy be recorded on our church record.

W. WALTER HALL, Pastor.
ALFRED G. PLYLER, Clerk.

If you work for a man, in heaven's name, work for him! If he pays you wages that supply you with bread and butter, work for him, speak well of him, stand by him, and stand by the institution that he represents.—*Ex.*

THE MYSTICAL SIGNIFICANCE OF NUMBERS.

From a very early period, certain numbers have been believed to have a mystic significance and were regarded by magicians as important when casting spells.

The number 7, so frequently mentioned in the Old Testament in connection with Jewish ceremonial, is still regarded as a divine and lucky number. The Pythagoreans called it the vehicle of human life, and it was venerated in religion and as a number of blessedness and rest.

The peculiar powers attributed to certain numbers are thus recorded in manuscript of the sixteenth century.

One, was regarded as the father of numbers and signified harmony. It was a fortunate and prosperous number.

Two, was the number of intellect and the mother of numbers. It was generally held to be an evil number bringing trouble and unhappiness.

Three, was a holy number and has even been looked upon as lucky. It was the number of the Trinity and signified plenty and fruitfulness. Thus we say, three times running is lucky, and the third day was venerated in ancient times.

Four, was regarded by Pythagoras as the root and foundation of all other numbers, and over it his followers swore their most solemn oaths. It was a square number, and the number of endurance, firmness of purpose and will.

Five, was a peculiar and magical number of importance to the magicians, and the pentacle, with its five points, was regarded as a powerful talisman against the approach of evil spirits.

Six, was regarded as the perfection of numbers. It was sacred to Venus and regarded as the ideal number of love.

Seven, was the most highly esteemed among sacred numbers, and was believed to be particularly lucky. The Pythagoreans called it the vehicle of human life, for there were seven days, seven planets, seven metals and the seven ages of man. It is called the number of an oath by the Hebrews and was so used by Abraham.

It has been termed the number of Royalty and a royal salute is thrice seven or twenty-one guns.

"Are there not some who cure by observing number?" says an old writer on witchcraft. "Balaan used magian geometriciam. There are some witches who enjoin the sick to dip their shirts seven times in south run-

ning water. Elisha sent Naaman to wash in the Jordan seven times. Elijah on the top of Carmel sends his servant seven times to look for rain. When Jericho was taken, they compassed the city seven times."

Eight, was regarded as the number of justice and fullness, but was also the number of attraction.

Nine, was a number of power, wisdom, mystery and protection, and was used by the early priest-physicians to cure sickness. It was the product of three connected with intellectual and spiritual knowledge.

Ten, was a holy and divine number, but eleven, was of evil reputation and signified violence and destruction.

Twelve, was a divine number, wherein heavenly things were measured. So there are twelve signs of the Zodiac, twelve months in the year, twelve tribes of Israel, twelve prophets, twelve apostles, and twelve stones in Aaron's breastplate.—*From the Hand of Destiny by C. J. S. Thompson.*

ELON COMMUNITY CHURCH.

(Continued from page 3.)

furnace which can be switched to a cooling system in the summer. The shrubbery surrounding the building is being furnished by the Garden Club of Elon College.

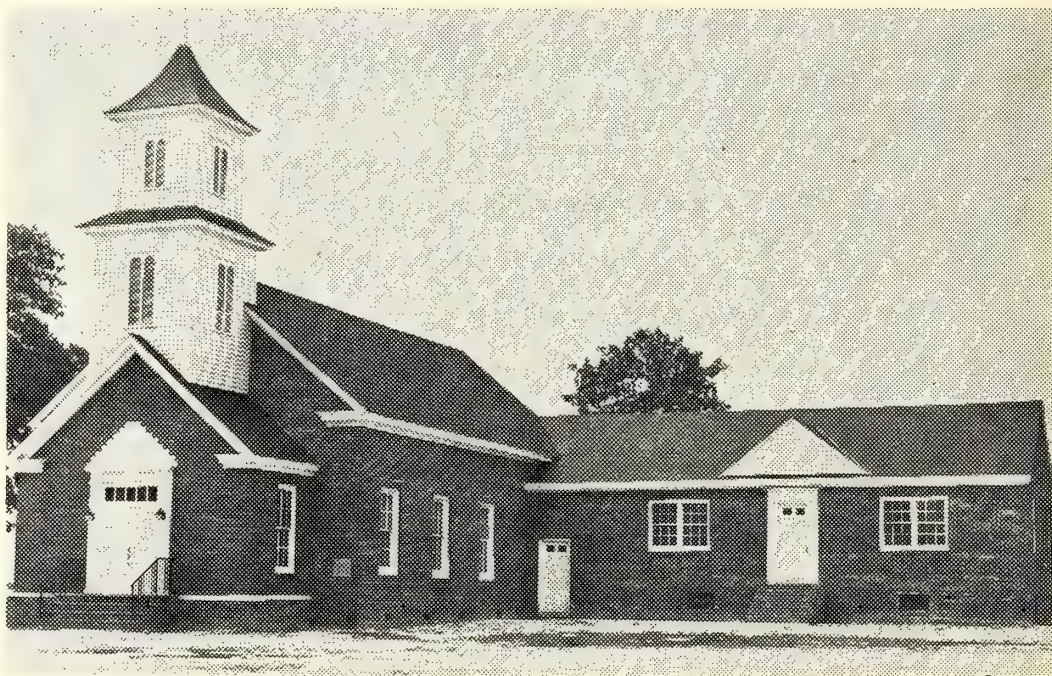
The purchase price of the building was \$1,000.00. The cost of dismantling, trucking, reconstruction and finishing will be at a total cost of approximately \$14,000.00. When the building was enclosed the payroll was stopped and with few exceptions the building was completed by the men of the church and community, and Dr. Dollar, the minister of the church, was "construction engineer" (Dr. Dollar put in endless hours of manual labor in the construction). The estimated value of free labor is \$2,500. Dr. E. M. Conover of the Interdenominational Bureau of Church Architecture, New York, commented when he inspected the building near its completion, that on the present market the construction of the building would cost \$35,000.00. The church will have a net debt of about \$3,500.00 when all pledges are paid.

The Parish House was formally opened on Easter Sunday and it was consecrated on Sunday, June 5.

Dr. Dollar and the Elon College Community Church are to be commended on the splendid building which they have constructed. It will mean much to the community and will add strength to the work of the church.

WM. T. SCOTT.

Rural Church Makes Improvements



SHALLOW WELL CHRISTIAN CHURCH

Members of Shallow Well Christian Church, located on the Jonesboro-Lillington Highway, are justly proud of the attractive church building which has recently been enlarged and completely renovated.

To take care of the growing Sunday school it became necessary to enlarge the building facilities and so a movement was started in 1948 to raise funds for an additional five class rooms with full basement under them to be used as a recreational center and kitchen. There are also two rest rooms. The entire structure has been brick veneered and a vestibule made from the porch on the front of the old building.

Renovations on the inside of the church building consists of a new choir loft and painting of the whole interior. New pews have been purchased and will be installed during the summer, at which time the floors of the church will also be refinished.

The amount of money that has been spent on the addition and renovations is estimated at around \$25,000. This consists of actual cash, donated labor and materials.

When the church was first organized in 1831 services were held under a brush arbor until a building could be erected. The present building was constructed in 1877 and in 1930 three Sunday school rooms were added.

The membership of the Sunday school is 298, the church 250. The Sunday school consists of nine classes, several of them being organized classes giving their support to the church project.

Another active organization of the church is the Missionary Society consisting of approximately 40 members.

Rev. R. T. Grissom is the pastor of this progressive church.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Churches

1844 - Over a Century of Service to the Denomination - 1949

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CI.

RICHMOND, VA., THURSDAY JUNE 16, 1949.

NUMBER 24.

World War II Memorial Window



ST. JOHN'S METHODIST CHURCH
GLASGOW, SCOTLAND

(See Page Two)

News Flashes

Rev. B. J. Earp continues seriously ill in the Hospital at High Point.

Dr. John G. Truitt reports twelve new members for the Suffolk Church during May. There were also three infants christened.

The Suffolk Church is holding a ten-day Daily Vacation Bible School under the direction of Mrs. William J. Baines. She has under her an efficient staff of teachers and helpers. What other church will report next?

The parsonage at Beleys Creek for this church and Salem Chapel is being built and it is hoped to be ready for occupancy by the middle of July. Rev. Allan Hurdle is anxious to get moved to the field where he can give his full time to the work.

Do not forget the Young People's Conference which will be held at Elon College June 19 to 25. Be sure that your Sunday School is well represented. A special fund to help with expenses might make it possible for some to go who otherwise could not. It will be money well spent by the Sunday School or Young People's organization.

"The Cloth of Sendony" was presented to the Winston-Salem Church by the young people of the Asheboro Church Sunday, June 5. Preceding the dramatic presentation, the Asheboro young people were given a weiner roast at a nearby park. It was good to have these two groups together and everyone enjoyed this fine religious drama.

Church membership in the United States has passed the 80 million mark and now constitutes 54.9 per cent of the total population according to a new census of religious bodies published in the 1949 edition of the Southern Baptist Handbook, Porter Routh, editor. The census showed a gain in membership of 3.1 per cent during 1948, compared to 2.3 per cent during 1947. Forty-eight Protestant groups, with memberships of 50,000 or more, report a total membership of 46,665,747. The Roman Catholic Church reported 26,075,697. Jewish congregations and smaller groups run the total figures to 80,246,124. There are 265,845 congregations reported.

DENDRON BOY SIGNALLY HONORED.

(See Front Page.)

Joe S. Bage of Dendron, Virginia, has been signally honored by St. John's Methodist Church in Glasgow, Scotland. The Church erected a large stained-glass window in the edifice to commemorate the World War II services of the many young men and women from the congregation. American soldiers played such an important part in the war and in the life of the British Isles during the war years that the church included the figure of an American soldier in the window. It was to commemorate the spiritual fellowship of men and women of all the services, during the war, showing a group of Servicemen and Servicewomen, including an American soldier, gathered around the figure of Christ. It proved conclusively the cherished memory of war-time comradeships and appreciation for the servicemen.

When the time came for the selection of a representative U. S. Soldier to be included in the group of nine figures around the central figure of Christ, church officials turned to Joe Bage of Dendron, Surry County, Va.

Joe was, for all practical purposes, an adopted son of St. John's. He was stationed there for 16 months with the 5th Major Port. While in Glasgow he attended church regularly and became a member of the Homefires Club. He became well acquainted with the Rev. J. Brazier Green, the minister, and made many friends in the church. Rev. J. Brazier Green, the minister, is an unusual character, who has done much and is continuing to do much to cement the friendships between his country and ours. Mr. Green always extended a wonderful welcome and fellowship to the Americans and really fulfilled his personal vow which he made at the beginning of World War II—that no Serviceman would ever feel lonely in his midst as he having served in World War I had known all the desolation of estrangement from home, all the trials and loneliness that were the almost inevitable lot of those torn so suddenly from their normal daily life. This strong sense of fellowship ran like a thread of gold through the dark fabric of these war years.

He has corresponded with the minister since returning home. About a year ago Rev. Mr. Green requested a picture of Joe, explaining the purpose for which it would be used.

The window was dedicated at a reunion week-end service the Sunday

after Armistice Day last November. Although Joe was not able to attend services, the minister sent him a photograph of the window and a complete program of the event. The window is a masterpiece of art. Central is the figure of Christ, surrounded by uniformed representatives of the armed services of the British Isles and the U. S. A. Most significant of all, perhaps, is the fact that the faces thereon are not the impersonal creation of an artist's hand, but the very true likeness of the real people represented. Rev. J. Brazier Green spoke on "Sir, we would see Jesus," a sermon on the symbolic significance of the Memorial Window. Vice-Admiral Troup unveiled the Memorial Window and expressed in his address memories that should never be forgotten in the cost of the preservation of our liberty.

Joe is the son of Mrs. J. W. Bage of Dendron. He is a member of the Dendron Congregational Christian Church. He was in the army for three years. After leaving Glasgow he was in France for three months and at Antwerp for a year.

GROWTH OF ECUMENISM BACKED BY AUSTRALIAN CHURCHES.

The Australian churches have pledged themselves "to maintain close relations with the World Council of Churches . . . (and) . . . to assist the growth of ecumenical consciousness in the members of all churches. . . ."

The churches amended the constitution of the Australian Council of the World Council of Churches, originally adopted in 1946, in February of this year. The Council is "to promote cooperation and the study of existing differences in such a spirit that the underlying unity may become clearer. . . ."

Members of the Australian Council are the Church of England, the Presbyterian Church, the Methodist Church, the Baptist Union of Australia, the Congregational Union of Australia, the Australian Churches of Christ, the Salvation Army and the Society of Friends.

IMPORTANT NOTICE CONCERNING VALLEY CONFERENCE.

The annual meeting of the Valley Central Congregational Christian Conference will be held August 9, 1949, at the Palmyra Church and not at Bethlehem as reported in THE CHRISTIAN SUN of an earlier date.

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

MISSIONARY OFFERINGS.

REPORT FOR JUNE 2-9, 1949.

Home Missions.

Eastern Va. Conference:	
Bethlehem (Nans.) S. S.	\$ 3.14
Franklin	185.00
Portsmouth (Elm Ave.) S. S. ...	50.00
Western N. C. Conference:	
Spoon's Chapel	1.50
Total for Home Missions ..	\$ 239.64

Foreign Missions.

Eastern Va. Conference:	
Bethlehem (Nans.) S. S.	\$ 3.14
Franklin	201.00
Isle of Wight	42.00
Portsmouth (Elm Ave.) S. S. ...	50.00
Portsmouth (Shelton Mem.) ...	41.00
N. C. & Va. Conference:	
Lynchburg	60.88
Western N. C. Conference:	
Spoon's Chapel	1.53
Total for Foreign Missions .	\$ 399.55

Summary.

Total Period June 2-9, 1949 ...	\$ 639.19
Previously Reported	29,769.04

Total since September 1, 1948 .. \$30,408.23
(Total one year ago \$27,922.91)

Respectfully submitted,

WM. T. SCOTT,
Superintendent.

MACKAY TO VISIT FAR EASTERN CHURCHES.

Dr. John A. Mackay, president of Princeton Theological Seminary, will make a two-month tour of Christian churches in the Orient on behalf of the International Missionary Council in the fall of this year.

According to an announcement by the IMC, Dr. Mackay will leave the United States in mid-October for Tokyo and proceed to Seoul, Korea, Shanghai, China, Manila the Philippines, and Bangkok, Siam, where he will attend a joint meeting of the World Council of Churches and the International Missionary Council in December.

It is expected that the councils of churches in the countries Dr. Mackay will visit will be arranging lectures and preaching missions at universities and addresses before ministers' conferences and mass audiences.

Dr. Mackay, a former Presbyterian missionary in South America, is president of the Foreign Missions Board, Presbyterian, USA, a member of the Central Committee of the World

Council of Churches, and chairman of the International Missionary Council. He is internationally known as a theologian and evangelist.

CAREER MISSIONARY NURSE APPOINTED TO TURKISH HOSPITAL.

Miss Mary Elizabeth Rowden, R.N., daughter of Mr. and Mrs. Richard Elmer Rowden of Woodsville, New Hampshire, has been appointed as a career missionary nurse in Turkey by the American Board.

Born in Woodsville, New Hampshire, 27 years ago, Miss Rowden graduated from Woodsville High School; studied at the University of New Hampshire and then took her nurse's training at Hackensack Hospital School of Nursing, New Jersey. In 1949 she secured her B. S. from Marlboro College, Marlboro, Vermont.

For a year Miss Rowden was Assistant Supervisor of the Surgical Ward and Surgical Nursing Instructor at the Hackensack Hospital, but in 1948 she went to Marlboro College to become the College nurse.

Miss Rowden will be assigned to Gaziantep, Turkey, and will work at the Azariah Smith Hospital, founded in 1880 in memory of an American Board pioneer missionary.

The hospital where Miss Rowden will serve is in an interior state where there are only about 200 beds available for the medical and surgical care of its more than 280,000 population. Sick folk come from hundreds of miles around to this center of health.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr. A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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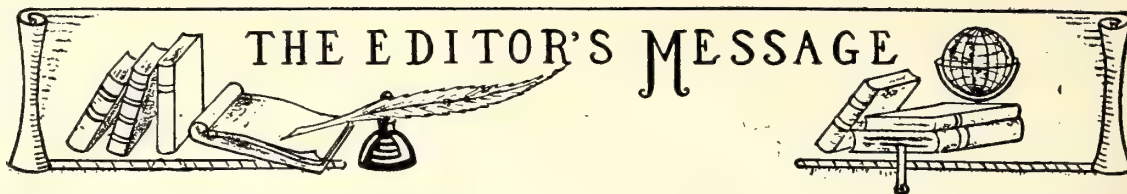
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[] New [] Renewal



CHILDREN TODAY AND TOMORROW

The observance of Children's Day in countless churches and a vast series of camps, conferences and vacation schools over the land are important events for the Kingdom. Superficial, trivial, inconsequential, some may say. To be sure, the lessons taught and learned may not be profound, but they are a part of the basic structure of religious experience. These shared experiences are formative, they become an indestructible part of religious heritage, the seed-bed of life's controlling philosophy.

We look with great hope to these embryonic churchmen. Perchance we may succeed with this particular group where we have failed with others. How tragically we of the Church have failed in many instances! We shall remember that religion is caught as well as taught. All holy influences may be used of God in developing a generation of Christians. No time must be lost, no opportunity for Christian nurture must be overlooked if our youngsters are expected to achieve religious maturity.

Let us thank God for the tools at our disposal: educational buildings with their facilities and equipment, a great variety of excellent literature, accoutrements for worship, camps and conferences, eager young minds and adventurous spirits. In view of these tremendous resources, how vivid and convincing are the words of the Master "Of such is the Kingdom of God!"

SOUTHERN REGIONAL MEETING

This is the new name for the Southern Provincial Council which met last week in Greensboro. The Council had not met for a number of years, since before the war. Dr. James H. Lightbourne and others assisted in its formation. Delegates or representatives from Conferences and institutions of the Southeast comprise its membership.

The Greensboro meeting was greatly stimulated by the brutally realistic presentation of Professor Howard E. Jensen of Duke University. The Reverend Professor (for he is just that!) expostulated on the backwardness of the south, and to our consternation and edification held before us the revealing mirror of statistics so that it was impossible for us to go away and forget what manner of people we were. He pointed to our incontrovertible lag in professional leadership, to our unenviable record of malnutrition, army rejectees, etc. We were reminded of our traditional alibis—"It is not true," "It is not important," "I do not care"—and urged to study our region with uninhibited, objective minds. The speaker called upon the churches to utilize sociological information, competent interpreters, to formulate universal validations, and demonstrate empirically the validity of its tremendous message.

Dr. Samuel C. Kinceloe of Chicago Seminary took cognizance of the amazing resources of the South: manpower, educational institutions, rapid urbanization and mechanization, professional and vocational resources, religious devotion and faith. The Congregational Christian Church and, please God, The United Church, is set in the midst of this dynamic region. Who knows but that we have come to the Kingdom for such an hour?

The purpose of the Regional Meeting is to get a comprehensive view of our era and determine the part we are to play in it. All of our churches do not conform to one specific pattern, but we may point to any number of instances in which a high degree of competency is evident, and witness examples of creative minorities. New patterns of service should be discovered.

Dr. Thomas Anderson of Atlanta is the new president. Under his able leadership a determined effort will be made to formulate an overall Protestant strategy in the Southeast. Commissions on Education and the Ministry, Church Extension and Evangelism, the Merger and Interdenominational Activities will engage in the study and formulation of regional goals. We await their findings and recommendations with deep concern and eagerness.

Dr. C. Rexford Raymond of Charleston presided during the Greensboro meeting with his usual grace and urbanity. Rev. Melvin Dollar served as the scribe. Representatives of the Home Boards—Messrs. Douglass, Tripp, North and Widenhouse—were present to add their experience and insight to the discussion. The superintendents of the Southeast—Messrs. Scott, Shepard, Stanley and Tuttle—assisted in the preparation of the program and enabled us to visualize our total regional responsibility. Dr. W. E. Wiseman, pastor, and the ladies of the entertaining church, had no small part in the success of this first session of the Southern Regional Meeting.

To find one's work in the world and do it honorably, to keep one's record clean so that nothing clandestine, furtive, surreptitious can ever leap out upon one from ambush and spoil one's life, to be able, therefore, unafraid to look the world in the face, to live honorably also with one's own soul because one keeps there no secret place like the bloody closet in Bluebeard's palace where the dead things hang, to walk life's journey unhaunted by the ghosts of people from whose ruin one has stolen pleasure, and so at last to be a gentleman, one, that is, who puts a little more into life than one takes out—gather up the significance of such character, forty years old, sixty years old, eighty years old—one may well celebrate the solid satisfactions of such a life.

—Harry Emerson Fosdick, D. D.

Frontiers for Forty-Niners

By CLARENCE W. HALL, Litt.D., *Managing Editor of The Christian Herald*
Baccalaureate Address, University of Tampa

In the Psalms, that strangely haunting book of poetic and prophetic insight, we come upon this statement: "Thou hast set my feet in a large place!" Just what soaring emotion prompted this praiseful outburst is not known, but it must have been a spiritual revelation and not a geographic survey.

Physically and intellectually, the Psalmist's world was both small and obscure. Today's college graduate, measuring the Psalmist's constricted world of 3,000 years ago with ours today, might be excused for exhibiting a small sneer. Certainly, by contrast, ours is an infinitely bigger world. Man has conquered the poles, thrust back the heavens until he is at home among the constellations, annihilated distance, and flung open the door of nuclear fission.

Standing amid the industrial and scientific progress of your times, you of the Class of '49 may well appropriate the Psalmist's phrase. For never in history was the world so large—large in challenge as well as achievement.

But while that realization will be inspiring to some, it will be dispiriting to others. It is common these days to hear youth wail that there are no more frontiers to conquer, no more worlds to discover.

If that were the case, there would be reason for pessimism. For we all love the glamor of a frontier, and youth immemorially yearns for the unknown, the unexplored.

Our eyes run to and fro throughout the earth, seeking the glow of some new horizon. And when we feel fresh out of frontiers, we turn our eyes backward and try to find satisfaction in contemplating the bravado of those who did tackle the glamorous unknown.

In California this year, they are celebrating the days and doings of the Forty-Niners—trying to recreate the flavor and spirit of those tough and rough-hewn adventurers who took over the state when it was raw and wild. But, we hear, they are having a little trouble. It seems it's a little difficult to conjure up an atmosphere of authentic frontier life and spirit amid the gilded glamor and soft living of the Golden West. (It takes more than buckskin pants and a week-old beard and a dime-store cake sieve to re-create an authentic looking Forty-Niner.)

But mock ceremonials to recreate a day long dead and gone are playthings of those with a past more inviting than their future. They are not the pastimes of youth with its future ahead—and with a daring and an imagination capable of finding new frontiers where old ones have been pre-empted.

"Thou hast set my feet in a large place!" cried the Psalmist.

The same thing was said to me, in revised version and with a GI accent, one memorable night four years ago. The man who said it made no claim to sainthood. But I canonized him in my soul, for he was—and is—a youth after my own heart.

He was a motor-pool driver assigned to the corps of war correspondents on Okinawa. A reporter for a metropolitan newspaper and I had gathered up him and his jeep one evening when there was some rather gaudy fireworks going on. A Japanese suicide pilot had just plummeted out of the sky into one of the huge ammunition dumps our forces had set up on the shore. For 48 hours we were treated to the terrifying sight and sound of some 300,000 tons of ammunition going up in flame and explosion. As soon as the blasts began to shake that already badly shaken island, the newsman and I decided to sit out the affair on a small hill overlooking the harbor, and so requisitioned the jeep and driver.

The three of us stayed on that hill all night. And during the course of that frightening vigil, we began talking, of all things, about the post-war world, and what we'd be doing in it—if we should live so long.

The reporter was bitter and cynical. "For my money," he said, "I want no part of your post-war world. Things are a mess now, and the world will be in more of a mess afterward. You know what I'm going to do? I'm going to head out West, find me a little ranch in some lost valley, and let the world go on to hell—it's going anyway!"

I looked over at the young GI. In the light of the flames his eyes were bright—and deadly serious. "Unhuh," he said slowly. "Not for me. When I got into this man's Army I sold myself on the idea that I was fighting to make a better world. Well, maybe the war will give it to us, and maybe not. But, whatever, for guys like me, there's going to be a whole

world to wallop when this thing's over!"

It struck me then, and it strikes me now, that here in these two—the GI with the future in his eyes and the jaded newsman with hopelessness in his soul—were the two perennial types of man: the one who sees his world as a mess to mourn and the one who sees it as a world to wallop.

A world to wallop! That is the challenge confronting you and your colleagues of the Class of '49—clear across the world. The urgency of this era in time, not merely the accidental juxtaposition of this date with heroic events of a hundred years ago, lead me to think of you as "The New Forty-Niners." How you respond, or fail to respond, to the challenge of this grave but great hour in time will heavily weigh the decision as to whether civilization, as we now know it, will move onward and upward to new conquests or whether it will disappear one day in a cloud of atomic dust.

Is that putting it too melodramatically? Am I merely trading on the journalist's license to "flame up" the problem just to make a point?

Then let me refer you to men beyond suspicion of melodramatics, men who shun overstatement of any kind—the atomic scientists themselves. The outstanding physicists of the day—among them Urey, and Compton, and Einstein—have spoken recently in a vein that would do justice to the old-fashioned hellfire evangelists. A group of them called a meeting not long ago with some of the country's leading clergymen. In essence, here is what they said:

"Gentlemen, we're frankly frightened. In finally achieving nuclear fission, we've either discovered something that will greatly bless our culture, or thoroughly blast it. The threat is not in the explosive powers of the atom; we can control that. What we cannot control is the equally explosive power of human nature.

"The plain fact is," the scientists continued, "that man's skills have outstripped his morals; his engineering has leapt ahead of his wisdom. We can't cancel or call back scientific advance. But we can—and must, if the world is to survive—help men to close that terrific gap between men's morals and their cleverness. In God's name—if you still believe in God—tell us what you can do to help. Otherwise, we perish!"

I repeat, that warring was no emotional yelp from some crowd of hys-

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

Nearly six hundred times I have been called to some Suffolk home to offer the ministry of the Church in the death of a loved one. In all those times I have not yet learned what to say, or how to say it. I feel very keenly the sorrow, and I prize very much the ministry of loving faith which is the Church's to offer. Varied indeed have been the circumstances. Everyone re-emphasized the mystery. And always there was the simple prayer, sometimes not much more than a sob, but always the faith that God's Spirit was near, and here His promise to be with one was well filled.

Having a natural penchant for poetry—that I mean to say, which is real poetry and written by real poets—I have occasionally felt the impulse to put some thought in rhyme at evening when a day of sharing in the sorrow of some home has passed. Once I wrote:

Our lives are His forever
Is a Christian's simple faith,
For He, our God eternal
Shares that which He hath;
His love abides forever
As a true, eternal Friend—
He's with us at the sunrise
And His day has no end.

He is Alpha and Omega
And is with us everywhere;
And places us forever
In His eternal care;
He shares our waking moments
And watches through the night,
And gives us joy in knowing
All His ways are right!

Since I have been so greatly blessed by the faith and trust of the living as they have borne their sorrow I feel there is much more truth in the above than poetry. Such times are often times of great testing, and again lives have been lived so beautifully and completely they are times of triumph, too. Always they are times when the Christian can feel that the Lord is anxious to be near to give comfort and strength.

While thinking sometime ago of a friend who had gone on these words came to me:

Out of my window I look each day,
At a neighbor's garden across the way;
And there each spring the roses blow
On a bush she planted some years ago.

The neighbor is gone but the roses are there,
In bloom each spring so radiant and fair;
A living witness from the soft, brown sod,
To her noble life and her faith in God.

Oh! may we leave with our friends, so dear,
Some fragrant roses still others to cheer;
Some words of love, some deeds of worth,
To help and heal this sorrowing earth.

JOHN G. TRUITT.

HOME COMING AT CAROLINA.

On Sunday, May 22, members and friends of the Carolina Congregational Christian Church met to observe the 23rd Annual Home Coming and Memorial Day Service. The speaker for the 11:00 o'clock service was Hon. William B. Umstead, ex-Senator, who was introduced by R. Homer Andrews. The service was concluded at the cemetery with a short talk by the pastor.

The afternoon service was given to special music. Those taking part in the special music were: Ladies Quartet of the Hopedale Christian Church, Glenhope Mixed Quartet, Mrs. Cecil Andrews and Miss Jean Abel, soloists. Mrs. Andrews was accompanied by her son while Miss Abel was accompanied by Miss Mabel Long. Also the local church trio and choir.

How Carolina Was Organized— After the Community Church burned in October 1922 the members met in a dwelling until Rev. S. J. Williams of the M. E. Conference and Mr. W. J. Jennings, superintendent of the L. Banks Holt Manufacturing Company, obtained the present church building.

In 1932 under the leadership of Rev. J. Frank Apple the Carolina Congregational Christian Church was organized with twelve charter members of which only one, Mr. William Glenn, "has lifted anchor and sailed to yonder shore."

At the present we are in the midst of building a hut with four rooms and a forty-foot auditorium which we plan to use as the Children's Christian Education Building and for various social activities of the church and community.

The church has just been painted inside and outside by the young men of the church. At this time the parsonage is being remodeled as the pastor is to soon move into the community.

The following pastors have served the church: Revs. Roy D. Coulter, G. C. Crutchfield, J. Everette Neese, O. A. Elmore, Melvin Dollar, Kenneth D. Register, W. Walter Hall, Chase Tappan.

The present pastor is Rev. Bland A. Leebrick, a student at Elon College.

BLAND A. LEEBRICK.

LONG'S CHAPEL.

The Vacation Bible School was held June 6-10 with the closing exercises at the close of Sunday school Sunday morning which was greatly enjoyed by the parents and others. There were 59 pupils enrolled with an average attendance of 44. Twenty-six made a perfect record attendance. The school was conducted by local talent. The teachers were Mesdames J. T. Fonville, E. L. Rudd, S. S. Anderson, G. H. Veazey and the pastor. The school exceeded all expectations.

REPORTER.

ALWAYS A LIABILITY.

A good deal has been said recently about establishing State hospitals for the care of alcoholics, to be financed by an additional tax on alcoholic beverages. The idea is that, since alcohol made the alcoholics, those who make money out of alcohol should be made to pay for the treatment of their victims. Still they would not begin to pay for the damage their product does nor would they be relieving the public of any appreciable amount of the expense these liquor stores cost the people. What about the families of the drunks that are looked after by the social agencies? What about the increased load all the courts have to carry? What about the automobile wrecks that send men and women to hospitals? What about absenteeism? What about the lost days from productive work? All these things, and more, must be provided for. And no State begins to collect enough in taxes to pay for the extra expense that is caused by the liquor stores and the beer joints.

That the alcoholics need hospitalization is not questioned here. And that the industry that makes the alcoholics should pay for the hospitals is not the point of this argument either. This is to point out the fact that, even though the booze industry should be made to pay for these hospitals, the general public would still be carrying much of the expense load made necessary by the places that sell alcohol.

Notwithstanding all this, the industry insults the intelligence of informed men and women by trying to talk to them about the tax it pays as if the tax were a net profit to the community. In fact they do not begin to pay their way.—Norman Lovein in *The National Voice*.

News of Elon College

By PRESIDENT L. E. SMITH

PROGRESS MADE.

When it became necessary to provide a new heating plant for Elon College the Board of Trustees recognized fully its obligation in providing this necessary equipment and authorized by vote, not unanimous, that in the event that it was necessary the administration could borrow sufficient funds to complete this building and add this equipment. The church and friends of the college came along with the administration in such a fine way and contributed so generously that it was not necessary to negotiate a loan.

For years it has been evident that Elon College should provide adequate equipment for our physical education program. A gymnasium was badly needed. The Board of Trustees at its annual meeting in 1948 gave authorization for the Alumni Association, in cooperation with the building committee of the Board of Trustees, to proceed with the erection of the gymnasium provided the college was not obligated for any unpaid balance. In early spring 1949 building operations began. Prior to the annual meeting of the Board of Trustees on May 30, the foundation was laid and the walls were constructed up to the floor level. It was evident that the Alumni Association would need the assistance of the Board Trustees of the college and all who were interested. In view of the urgency of this undertaking, the Board of Trustees authorized the administration to negotiate a loan, if necessary, that the gymnasium might be completed at the earliest possible date and provided that the carrying charges and principal of the loan be paid out of the funds raised for the construction of the gymnasium. This authorization is for the encouragement of the officers and members of the General Alumni Association of Elon College. It was not necessary to borrow money for the construction of the power house. We trust and pray that it will not be necessary to borrow money for the completion of the gymnasium and it won't be, if the church, alumni and friends will make a contribution for this purpose. Don't refuse to contribute because you can't contribute a large amount. No one is expected to give beyond his ability but everyone ought to do his share in a magnificent undertaking

such as this. Don't wait for someone to contact you. Send a check today. You will help in a worthy cause—one that will bear large dividends in body, mind and spirit of the young people who are enrolled as students in Elon College. The college has always depended upon the church, alumni and friends, and it is happy to rest its case now in the affections and generosity of our people.

REPORT TO BOARD OF TRUSTEES.

The following is the first part of President L. E. Smith's report to the Board of Trustees at its annual meeting May 30, 1949. The readers of THE CHRISTIAN SUN may be interested in this statement:

The education of the masses seems to be the slogan and mandate of this age. Ignorance is a hinderance to the development of personality and to the proper conservation of human and material resources. Schools, secondary and higher, are the weapons that we have come to use against strongholds of ignorance. As the ones to be taught increase, schools, to be effective, must likewise increase. To build, equip and man schools is expensive business. It always has been and increasingly always will be more expensive.

It is difficult for those responsible for providing facilities and personnel sufficient for immediate and future demands to realize that more schools and more equipment are required and that these additions cannot be made without added cost.

Those educators responsible for an adequate program of education in our state or tax-supported schools and colleges must go before the proper political bodies with requests for funds. These requests are invariably for larger amounts. That must be since our school populations have increased. The privately endowed and church colleges find themselves in the same position. Enrollment has increased which requires increased facilities, increased personnel, and increased support. The real difference is that the privately endowed and church colleges do not have a political or tax levying unit to which appeals may be made for increased support. Their recourse is with the

church, the alumni and the benevolent public.

Elon College falls in the last category. Elon College has grown and continues to grow. It is difficult to realize just how much it has grown. Elon College was chartered in September 1889. At the turn of the present century, the present campus of twenty-five acres and fifteen additional acres constituted the real estate holdings of the college. Thirty thousand dollars was about the extent of its endowment. There were two buildings on the campus valued at less than \$100,000.00—total evaluations of the college's holdings were considerably less than \$150,000.00 forty-nine years ago. Total annual student registration at the beginning of the present century was from one hundred and fifty to two hundred.

There is a different story today. Total student registration for the regular college year now closing is eight hundred and seventy-two. In addition, we have conducted a program of Adult Education in which there was an enrollment of fifty. This is a new adventure. The results justify the experiment and the continuance of the program.

Each year for the past sixteen years Elon College has conducted a twelve-week summer school. Last summer's enrollment was three hundred and sixty. This makes a total of one thousand, two hundred and eighty-two for the entire year, all sessions. The comparison evidences the college's growth in student personnel.

At the beginning of the present century, Elon College owned about forty acres of land. Today it owns more than three hundred acres. There are twelve college buildings on the campus and eighteen buildings off the campus. These figures do not include the veterans' housing project of twenty-three separate buildings with sixty-six housing units. These housing units rent for \$15, \$20 and \$25 per unit, according to the number of bedrooms. The total income from this property received for the year is approximately \$15,000.00. The income from other rental properties, not including dormitories, amounts to \$8,240.00 annually. These properties have all been acquired in recent years. The total value of the holdings of Elon College, including its endowment of \$375,000.00, is near three million dollars. This is no large amount when you consider this figure in the light of present and future needs but when it is taken in comparison with the college's holdings

(Continued on page 8.)

Christian Missions

At Home and Abroad

COMMENCEMENT IN ANGOLA.

By HARRIETT SUMMERVILLE.

The past two months have been the busiest I've known in ages. Duties seem to press in from every side. But I'm having a glorious week-end rest. I came to the Ralph Collins home on Thursday morning. He and she with the two younger children went to Dailundo for the week so I'm playing "baby sitter" for the others until tomorrow. I confess I spent most of Thursday sleeping. Yesterday, I embroidered and today I went visiting. We are having a picnic this evening.

Last month we had the rare privilege of entertaining Dr. Reuling and Dr. McKeith. We all fell in love with Dr. McKeith who is the new Executive Secretary of the American Board. I had met him in Hartford where he was a pastor but never knew him very well. Dr. Reuling is a great man and is real help in every way to all of us. We are looking forward to his return visit in July when we hope that time will permit us to sit and talk through some of the problems he saw during this survey visit. We are sorry Dr. McKeith won't be coming, too, but we can't have everything. I hear Dr. Reuling has been sending some nice complaints around. I haven't seen the letter but you know he just might be a little bit partial to his new missionary, and maybe even lenient besides.

As many of you know all of our graduating girls spend a certain number of weeks in a small house which we call "practice cottage." Here the girls learn to take care of a home. I was in one of these houses recently for supper. The day before they sent me a written invitation. Then that evening two of them came for me with a corsage. We had a delicious supper of potatoes and cabbage soup (Caldo verde), mush and beans, cake and coffee. Then after supper we all played games. I don't know when I have been a guest when an evening was more carefully planned and carried out. We surely can be proud of some of our girls. At least of what they can do if not always what they do do.

The World Day of Prayer service for this area was held at our school this year. Some of our girls led in prayer and one of the teachers con-

ducted the service. It was most inspiring and well done.

Right after World Day of Prayer I began working out a closing service for our students' Sunday School. We had been taking lessons from *Pilgrims Progress*. So the teachers selected some from each class. Then I met with this group and the girls worked out a play. We had no printed copies but each worked out her own part from the book. We really only had a week for rehearsals. These people have a special knack for acting so in a week's time they had a presentable play ready. The boys came over to worship with us that afternoon. The play was given on our outdoor stage which has a beautiful rock background and nothing could have made a better setting. There were 35 characters. We did only the simplest of costumes, but it was most effective. I was quite pleased with it. Then the fourth-year girls gave the 24th Psalm in choral speaking.

This week has been a nightmare. To think back on last Sunday it seems like a month ago. Sunday we had the Gilchrist family in to supper along with Harold Steed, Nancy Copithorne and Allen Knight whose birthday we celebrated. But the Gilchrist's baby was ill, so Frankie had to stay home with it. Then at two o'clock that morning we had to take one of our students to the train. That was one of the less pleasant events of the year. As we left with her and she looked back to the school my heart ached to help her. She had been caught with other people's property and when called before the staff was found in the course of the year to have taken a number of things including comb, basin, bag, hankies, beans, sweet potatoes—so we felt it necessary to send her home at once. We feel sure she must have been a kleptomaniac. Having had her in Bible for two years I do not believe she did it deliberately but rather that something was wrong so that she could not help herself. Believe me it hurt to vote for her to go home. And it hurt more to see her look back as we left. Now our hearts ached for her. But who knows how to cure such a thing. Not I! And we had the 160 other girls to consider as well.

Monday afternoon the Theological

School had their commencement service. After the diplomas were given one of the teachers arose and said, "All of our students have come here for the same reason—to advance in the knowledge of God. Each one did what he could so there is no one who is better, none who is less and hence no awards, but we don't want them to leave us without some remembrance to take with them. Knowing the Ovimbundu are very fond of music and many have been brought into the faith by music we have decided to present each of you with a tune book." Now that tune book is in very limited numbers and few are the people who have it. The first man, Pastor Andre, to receive the book, placed it on his shoulder and returned thus to his place where he stood while the others received theirs. Men carry all heavy loads on their shoulders. His placing the book there meant it was so valuable and precious that was too heavy to carry any other way. It sent a thrill up and down your spine to see him.

Thanks to someone who is so kind as to send me THE CHRISTIAN SUN. I do enjoy it so much.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

forty-nine years ago, it is considerable.

As Elon College grows, and it must grow, its needs increase. Elon College is a greater institution today than it has ever been in its history. Consequently, its needs are greater. We need a gymnasium, a dining room, four dormitories, and at least three-quarters of a million dollars additional endowment.

APPORTIONMENT GIVING.

As a rule summer months are lean months for the college. Last week, we had a very pleasant surprise. Several contributions, not large ones, came in and when added they totaled \$408.23 for the college. We could hardly expect every week to be as good. This week's report, however, is encouraging with a total of \$118.57 for which the college is grateful.

Previously reported	\$3,083.46
Eastern Va. Conference:	
Bethlehem (Nans.)	18.85
Franklin	45.00
Mt. Carmel S. S.	19.60
Newport News S. S.	23.40
N. C. & Va. Conference:	
Hines Chapel S. S.	9.08
Western N. C. Conference:	
Spoon's Chapel	2.64
Total	\$ 118.57
Grand Total	\$3,202.03

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

NOTICE!

A report of the Woman's Convention and School of Missions will appear in next week's CHRISTIAN SUN. If you could not be there, be sure to read about what happened and all the good things you missed.

SUNBURY, NORTH CAROLINA.

The Woman's Society of the Congregational Christian Church of Sunbury has been quite active throughout the year, with good meetings and interesting programs.

In October, we had a very impressive installation service for the following: Mrs. E. E. Parker, president; Mrs. Emory Rountree, vice-president; Mrs. E. A. Johnson, secretary; Miss Annie Lassiter, treasurer; Mrs. Isaac Pierce, Spiritual Life leader.

Our Annual Thank Offering service was observed November 14. This was our special public service. A nice collection was received.

World Community Day was observed with other churches of the community. We packed five towels for the pack-a-towel project, and used visual aids.

We have sent to Elon Orphanage three large boxes of clothing and have also continued the support of Raymond Harvelle.

Our study book, *On Our Own Doorstep*, was interestingly taught by Mrs. Roy Parker. We were invited to Eure Christian Church to hear the review of *China—Twilight or Dawn*, done by chapters by members of their group. This occasion was much enjoyed.

Our Bible Study has been taught at our monthly meetings by our Spiritual Life leader.

We enjoyed observing the World Day of Prayer on March 4, with church people of different denominations. This service was held in our church.

The penny-a-meal boxes were opened during the Lenten season with a good collection.

The spring rally at Berea (Nansemond) was attended by a nice delegation.

Our home project this year has been to furnish the electrical equipment for our new parsonage.

REPORTER.

NEWS FROM DIFFERENT PLACES.

The Woman's Association at Winston-Salem recently voted to send a small offering to assist in the building of a parsonage for the Belews Creek-Salem pastorate.

—O—

At the May meeting of the Woman's Auxiliary of Burlington First Church, Mrs. M. Z. Rhodes, the president, presented the new picture to be hung in the Ladies' Parlor. The picture, called "The Presence," and painted by A. E. Borthwick, is being given by the Auxiliary in loving memory of the women of the Auxiliary who have served and passed on. The two evening circles at Burlington, under the leadership of Miss Julia Woodson and Mrs. A. D. Cobb, Jr., served a delightful Sunday night supper to the Elon Singers who presented a beautiful program to a large audience in the church auditorium on Sunday evening, April 24.

FRONTIERS FOR 49'ERS.

(Continued from page 5.)

terical alarmists. These were—and are—the foremost scientists in the world today. Some of them admittedly had had little preoccupation with either morals or religion. And some of them, in their lotus years, had ridiculed the religious ethic as soft, escapist, impractical.

But now that they had uncorked their genii, and had realized how disastrous it was in the control of the morally undisciplined, they turned to organized religion for help. And rightly! For the church, if it has no exclusive patents on the technique of getting men's thought and action straight, should at least be able to shed some light on the subject.

But preachers and priests and rabbis alone, however great in soul and persuasive in action, will not be able to save our world. The job depends upon all of us, where we are. The question is: are we realistic enough to face the fact of the situation, and are we virile enough to tackle the job?

I frankly have my doubts about my own generation. By schooling and by predisposition we have developed an artistry for going in circles. We're too like the dime-store clerk who, when asked by a customer for com-

passes, explained: "Maybe we can help you, maybe not. You see, we have compasses for drawing circles, but not for going places!"

Going in circles will never get you to a frontier!

When Henry Thoreau, you remember, was asked about frontiers, he replied: "The frontiers are wherever a man fronts a fact!" The scientists have forced up to front this fact of the vast and dangerous discrepancy between modern man's genius and his ethics.

And fronting that fact leads us swiftly to the most challenging frontier of this age—the almost totally unexplored and undeveloped frontier of *man himself*.

Beyond that horizon are the enormous areas of racial understanding, of world brotherhood, of international cooperation. In our opening attempts to reach those areas and apply ourselves intelligently to them, we have been most unintelligent so far. We have tried to reach them by by-passing Man—and now we know it cannot be done.

It is the "inner man"—and by that I don't refer to his stomach, his glands, his digestive tract—that must be our Target for Today, and Tomorrow.

Do you remember in the passage by Browning where, in pointing the way to a happy and useful life, he speaks of the necessity of "finding a way for the imprisoned splendor in us to escape"?

The imprisoned splendor! That's a thought-stopping phrase, is it not? One of the tragedies of life is that there is so much of good in us that never gets out. Unexplored, untapped resources!

Too many men and women fit Oliver Wendell Holmes' description of people "who die with all their music in them."

Have you never had moments when you knew that within you there's a finer, nobler—even smarter—self than has ever come to the surface? Have you never felt the banked stores of love, sympathy and compassion that never get full play?

The question is: how can we get the best out of a man—instead of the least or the worst? How can we release that "imprisoned splendor"—in ourselves and in others?

* * *

One way is: we can attach that life of ours to a great cause—and let the cause pull our best out of us! Have you ever noticed how that always happens? It is true, of course, that

(Continued on page 15.)

FOR THE CHILDREN

Mrs. R. L. HOUSE, *Editor*

LITTLE FRIENDS:

One night a few weeks ago a young couple came to visit in our home. They were very happy because the next morning they were to receive a little baby from an adoption service bureau. We rejoiced with them. New babies are always exciting and when a couple want babies so much that they go through all the questions, investigations and waiting connected with adoption services, they *really love* little babies. Sometimes I see a picture in the newspaper of a cat who in mothering squirrels, or a dog with kittens, and once a crow with a dog. Taking care of young without any mother seems instinctive in all of God's creatures.

* * *

As I write to you I am on the eve of departure for Elon. I am going to the Woman's Convention and School of Missions. It is wonderful to share with other women in the work of the church. I do hope that many of you girls are preparing yourselves for work in the Conference and Convention.

* * *

A verse of Scripture for early summer: "Awake, O north wind, and come, thou south, Blow upon my garden, that the spices of the garden may flow out."

I wish I could see you all in your Children's Day programs and in your Bible Schools. Have a happy time as you learn of God's works and love.

A PRESENT FOR GRANDFATHER.

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

"Are you sure you can find something your grandfather would like?" inquired my friend, Ellen Bates, of her two small daughters as they were turning away from my desk in the children's library to go downtown on a shopping expedition. "If I did not need to stay here to attend a committee meeting with Miss Mallory I'd go along and help you."

"Oh yes, Mother," declared little Shirley, hopping from one foot to the other in her eagerness to depart. "We want to pick out Grandfather's birthday present ourselves!"

"Grandfather always likes what we send him!" added ten-year-old Nancy.

The mother's face was still clouded with anxiety. "Don't buy anything shoddy or useless," she cautioned. "Remember, Grandfather likes practical things. Get him something that will last a while. Two dollars is a large sum of money to spend."

Eight-year-old Shirley took a firmer grip on her pocketbook. "We'll find something nice, Mother, truly we will," she promised.

With a reluctant sigh, Ellen watched her daughters depart. "I really should have gone with the girls," she insisted. "Children are so irresponsible about money!"

"Children develop responsibility when they are given opportunities to make their own purchases," I told my friend. "You are giving Shirley and Nancy just the chance they need. Besides, it is their own money they are spending, isn't it?"

"Yes. They have earned part of their birthday fund and saved the rest from their allowances," Ellen replied. "They've learned that pennies mount up slowly into dollars."

"I'm sure they'll try to spend their money carefully," I continued. "Don't you remember, when you were a child, how much it meant to have money of your own to spend?"

Ellen smiled. "Yes, Lucia. I remember buying my mother a present with the first money I ever earned. I had picked strawberries for a friend who raised them in commercial quantities. Our family had extra expenses that summer and Mother could not afford a new hat, and she really needed one. Instead of asking her to go downtown with me to help find a hat that was suitable, I carried home what I thought was the prettiest hat in the store. Mother wore it proudly, knowing it was the selection of love, but even a child could see that the big straw sailor, weighted down with roses, looked top-heavy above the delicate face of my mother. That first independent purchase taught me a necessary lesson—to take much more thought and care before spending my money."

After the committee meeting was over, Shirley and Nancy came back to the library to meet their mother. I walked along with them as we all started for home.

"Guess what we found for Grandfather," said Shirley, holding up a

tiny package for her mother's inspection.

"It looks like a pen or a pencil," Ellen answered.

Shirley could wait no longer. "It's a ther-mom-e-ter!" she declared, carefully pronouncing the big word. "It goes outside the window. You can see it from inside."

"Do you think Grandfather will like it?" asked Nancy. "You remember how he used to go out every morning to see how cold it was, when we were visiting him last winter."

"Yes, indeed," her mother answered. "Now Grandfather can put the new thermometer in his living-room window and read it without having to go outdoors. You have found a very desirable gift."

Across the children's heads we exchanged glances, and I knew from Ellen's smiling eyes she was quite satisfied she had made no mistake in allowing her little daughters to do their shopping independently.

YOUR GIFTS PROMOTE INTERNATIONAL RECONCILIATION.

Howard Schomer recently participated for two weeks in an ecumenical conference of thirteen French and thirteen German pastors in Chambon-sur-Lignon, France, where he and his wife Elsie are engaged in educational and church liaison work. Such conferences have always been rare, and none had been held for sixteen years. Howard wrote:

"Most of the group had never before known people from the other nation except as representatives of a deadly enemy power. For many, these twelve days led to the deep discovery that convinced Christians have far more unity among themselves across even most difficult barriers than they do with the mixed mass of their compatriots."

International reconciliation among children, young people, lay leaders—as well as among the clergy—is an important part of our Mission of Fellowship to Europe.

"In the kindergarten the child acquires the basic fundamentals of good citizenship which are essential for successful school life and general living. He learns how to associate with others and to assume responsibility for his own conduct. By the gradual adjustments from play to school work he gains confidence in his ability and a liking for school which might not be possible if he were precipitated into formal school work."—W. F. Johnson, *Supt. of Schools, Spencer, Iowa.*

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Associates*.

RETURN TO NAGASAKI—FOUR YEARS AFTER.

By WILLIAM KEYS, *Secretary, Youth Department, World Council of Churches*.

This summer American youth will be working side by side with Japanese, Korean and Chinese Christian young people clearing away the rubble that still remains—four years later—at Nagasaki, Japan.

Prior to the war, Chinzei Gakuin was one of the most modern schools in Nagasaki, but it was almost completely flattened out by the atomic bomb. Nearby there are today huge piles of rubble, crazily leaning twisted frames of factories, single staircases and walls jutting up from chunks of concrete.

In the midst of this destruction, Christian youth, American and Japanese, are planning to build. To provide recreation for Japanese children, they will be constructing an athletic field on the site of Chinzei Gakuin. They will also help build an animal husbandry building to house the livestock that is desperately needed for food and milk.

Other parts of Japan see another part of the war's cost. Thousands of Japanese, settled in Manchuria and other parts of the Far East, are being sent back to the home islands. At Hakodate, on the island of Hokkaido, a center for repatriates has been set up. The housing area is about a quarter of a mile square, with 250 families living one family to a room, no matter how many children. Each family must cook in the hall outside of the room, using bits of kindling that smoke everything up badly.

Here at Hakodate, other workcampers will construct a playground for the repatriate children and build them play equipment. With the help of the town authorities, they will also do some road improvement and shrub-planting.

At Itsu-ka-ichi, near Tokyo, still another group of workcampers will be building an ecumenical youth center for the United Church of Japan to use as a training ground for those young people who must carry the Christian Gospel forward. Those who were planning the project this spring were welcomed by the mayor and the city council, all dressed up in their

best frock coats. There, as on the other projects, the town leaders promised full cooperation.

In all, some thirty American young people will be participating in the Japanese workcamp projects. They are planned for three weeks—July 17 to August 7. In addition to physical work, worship and prayer will have an important place in the life of these camps. Sponsored by the World Council of Churches, the Foreign Missions Conference of North America and the World Council of Christian Education, the camps will serve as centers of renewal for Christian life in Japan.

Here's what one of our youth leaders in Japan has to say about one of the workcamp projects: "There is no doubt that workcamp will have a terrific effect upon the people of Hakodate, for here is a hot-bed of Communist activity and propaganda—continually criticizing the American occupation and Japanese government for inefficiency in handling the repatriates, and the Christian Church for its complacent attitude. Here the workcampers will be doing much more than the Communist strategy calls for in meeting the great needs of this dislocated community of people who have almost nothing, and also will be assisting the Christian churches of this area to plan and carry out a continuous program of aid and social action among the repatriates.

"As we boarded the train in Aomori on our way to Tokyo, the train boy handed us two copies of the morning paper, with our pictures, and headlines telling of the workcamps and, most important of all, headlining the Christian spirit behind the workcamp program. It seemed to us that here is real evangelism at its best. . . ."

YOUTH RALLY AT PFAFFTOWN.

The young people of our churches in Forsyth County met on Sunday, May 15 at the Pfafftown Church for their regular meeting.

The young people of the Pfafftown Church were in charge of the opening worship, with James Cohn speaking on "The Key of Life."

Rev. Kenneth Register, pastor of Union Church near Burlington, spoke

on I Samuel 3, challenging the young people to greater loyalty to the church and to Christ.

There was a business session with Bobbie Jean Kimball, president, presiding. We had a discussion on Summer Conference and camps. It was voted that we have our next meeting at Salem Chapel on the fourth Sunday in September. Miss Lura Neal of Belews Creek will be in charge.

A picnic supper on the church lawn was enjoyed by all.

Evening Vespers were held outdoors, with the young people of the Belews Creek Church in charge. Rev. Allen Hurdle, pastor of Belews Creek and Salem Chapel, speaking.

We adjourned until the fourth Sunday in September.

ABIGAIL STOUT,
Reporter.

SOCIAL ACTION TOUR.

By REV. ERWIN A. BRITTON.

Wayne, Michigan,
October 25, 1948.

DEAR AUNT MARTHA:

I want to tell you about an exciting announcement our minister made yesterday in our Sunday School and Pilgrim Fellowship. We're going to get a chance to take a trip to the United Nations at Lake Success and to Washington, D. C., so we can see for ourselves how our own government operates and study some of the problems, first hand, of how the UN works. And we'll do the usual sightseeing, too. Our minister said that our church has offices in both New York and Washington which will help us with plans and arrangements. It's something about a Council for Social Action. I don't know what it's all about. I thought that churches just talked about religion and stuff like that and left politics to the politicians. In fact, I never knew before that we had a committee by that name right here in our local church. Anyway, I'm interested and I hope I can get to go.

Mom and Dad both think it's a swell idea, so I'm starting to save my money right now. The minister said it will cost \$60.00 and some of the local businessmen will help us out with jobs so we can earn part of our expenses. He also told us that we would be excused from school, which is O. K. with me.

(Continued on page 13.)

*A series of letters which might have been written by a young person from the Wayne (Michigan) Congregational Church to a relative concerning a Social Action Tour sponsored by the Church.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JESUS' CONTINUED MINISTRY.

LESSON XIII—JUNE 26, 1949.

MEMORY SELECTION: *Lo I am with you always; to the close of the age.*
—Matthew 28:20.

LESSON: Matthew 28:16-20; Mark 16:14-20; Luke 24:45-53; Acts 1:1-14; Hebrews 7:25.

DEVOTIONAL READING: I Cor. 1:1-9.

The Unified Task.

When Luke, the beloved physician, sat down to write The Acts of the Apostles he reminded his friend Theophilus that he had written the first treatise to tell him of "all that Jesus began both to do and to teach until the day that He was taken up. . . ." You will probably recall that this first treatise, Luke's gospel, closes with an account of the Ascension, the story packed with mystery, of how the Risen Christ withdrew from the physical world into the world of the spirit, how after He had been seen in various ways and by various groups He disappeared from their sight. It marked the end of His ministry in the flesh, the close of a chapter of His work. He would appear no more to them to be seen with their eyes, or to be heard with their ears. He had gone from the "Here" into the "There." He had finished His task which the Father had given into His hands.

How seemingly little He had accomplished, judged by human standards. He came proclaiming the Kingdom of God, but He had hardly made a ripple on the surface of the thought and life of His day. To be sure there were times when great crowds followed Him, but in the end they were unorganized and uninterested. He did, of course, gather around Him a small band of twelve men who lived intimately with Him for about two years and a half, to whom He communicated His ideas and imparted His spirit. But one of these twelve sold Him for thirty pieces of silver, and another denied Him, and finally in the hour of crisis, all of them forsook Him and fled. These men were in a way, ordinary, average men, without technical training, social position, political prestige, or wealth. There was no formal organization to carry on the work. And yet He had come proclaiming the Kingdom of God, and giving Himself

sacrificially to establishing it. Here was a whole world without a knowledge of the true and living God, and untouched by the good news which He had come to proclaim. And He had gone from the world in the flesh. Talk about an unfinished task—here was one indeed.

Marching Orders.

He gathered the little band of eleven together again for a last word with them. It was by appointment—they went to a mountain in Galilee where He had arranged to meet with them. During the forty days when He had showed himself alive after His passion by many infallible proofs, He had been speaking to them of the things pertaining to the Kingdom of God. It—the Kingdom of God—had been the central theme of His preaching. He came preaching the Kingdom of God or heaven. His teaching and preaching centered in it. And now, risen again from the dead, it was the major emphasis of what He had to say to them. It must go on. The unfinished task must be finished. Somebody must carry on the work. A mere holding operation would not be enough; there must be an advance all along the line. Somebody must be found to carry on the work. Who would it be? To what group or organization would He look to finish the unfinished task of carrying the good news to the whole world and of making disciples of all nations? Surely not to these eleven men with all their limitations and with their lack. What impression could they make upon a whole world? What could they do against such overwhelming odds?

But it was to this little group of men that our Risen Lord did look to carry on His work and to finish this unfinished task. To them, and to men like them. It was the only way He had. And it was the only way He needed. Accordingly when He met with them on the mountain in Galilee, He gave them their marching orders. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you"—that is the way Matthew records it. Mark puts it in practically the same words, "Go

ye into all the world, and preach the gospel to every creature." Luke says that the disciples are to be "witnesses . . . unto the uttermost part of the earth. There is some difference in the form of the words; there is unanimity in the fact of the commission—they were to evangelize the whole world. No ifs, buts, and ands—there it is in black and white, a world-wide mandate for these men, and their kind.

One of the significant words in what we call the Great Commission, is the comparatively insignificant word "Therefore." The reason why they were to go into all the world was because "all power in heaven and in earth" had been given to our Risen Lord. Because He was the Lord of heaven and earth, therefore they were to go into all the world. Back of the divine commission there is the unlimited power and authority of the Lord Jesus Christ. God had given Him a name that is above every name in heaven and in earth. Missions is not something that men have thought up. Missions is a divinely ordained and empowered movement in history in the fulfilment of the wisdom and love and power of God Himself.

Mobilizing for Action.

As men under marching orders they were commanded to do a seemingly strange thing by way of preparation. They were simply to wait until they were endued with power from on high. This thing was not to be done by organization, although later there had to be reorganization. It was not to be done by money, although it takes money and lots of money to carry on the missionary enterprise. It was not to be done by might or by power, but by the Spirit of the living God. Before they could work they had to wait. That was much harder than working. But the waiting was absolutely necessary if the work was to be done. One suspects that the modern church would do much more effective work, if there were a little less working and more waiting. There is a place of course in church work for mechanics, for ways of working and for organization, but the greatest need is for dynamics, the release of power.

Workers Together With God.

They were not to go out alone. They were not to do the task in their own wisdom or their own strength. "Lo I am with you always," said the Master. If they undertook His work they could be assured of His presence and

(Continued on page 14.)

CHRISTIAN EDUCATION

CONVENTION PERSONNEL: JESSE H. DOLLAR, *Chairman*; JOHN L. GWIN, ROBERT LEE HOUSE, BERNARD V. MUNGER, KENNETH D. REGISTER, H. SHELTON SMITH, LEON EDGAR SMITH; MESDAMES W. J. ANDES, J. D. STRADER, W. E. WISSEMAN.

ATTENTION JUNIOR HIGHS.

Here's some more information on the Junior High Camp at Camp Crabtree, No. 3, July 10-16, 1949:

All campers are asked to bring their picnic supper for Sunday evening, July 10. The drink will be furnished for the meal.

Also, here is a message from your Dean, Rev. W. J. Andes, about *what to bring*:

"The camp furnishes only bed and mattress. Bring sheets, pillow, two or three warm blankets, towels, soap and flashlight. Also bring rainy day necessities, warm coat or sweater, and comfortable shoes for hiking. Sport clothes of modest styles are most comfortable for camp use. Bring your Bible, fountain pen or pencil, and notebook. For the sake of health, campers are asked not to bring candy, and boxes of "eats" from home are not recommended. The dietitian will provide an entirely adequate diet. The camper's health will be carefully guarded."

Registration blanks for the Junior High Camp were sent out last week to pastors and Sunday school superintendents. Send in your registration blanks early—we can take only a certain number of campers and right now our slogan is "first come, first served."

MELVA FOSTER, *Registrar*,
Southern Convention Office,
Elon College, North Carolina.

PILGRIM FELLOWSHIP.

(Continued from page 11.)

We'll be getting together to study and plan for our trip several times this winter. We are supposed to go some time after Easter.

I'll write you more about it later.
SUSAN.

* * * *

Batavia, N. Y.
April 24, 1949.

DEAR AUNT MARTHA:

It's been a long time since I last wrote you about our trip to the United Nations and Washington—and a lot has happened since—but we're on our way. It doesn't seem possible for I thought today would never get here.

We left Wayne, from the church, at exactly 8:55 a. m. today. There were twenty-nine of us; nineteen high school boys and girls and ten adults. We are traveling in five new cars—and three of them were provided by local auto dealers so we could be sure to get there and back in comfort. We travelled from Detroit across the Ambassador Bridge to Canada, through customs and immigration. For some of us it was our first trip outside the United States. We arrived at Niagara Falls around four o'clock, had a look at the Falls, took some pictures and then drove on to Batavia where we had supper and are spending the night in tourist homes. We don't try to keep the cars together on the road but we all arrive about the same time—even the women drivers.

We are all excited about the trip—I'd better sign off now since we have to get up tomorrow to be on the road by six. More later.

SUSAN.

* * * *

New York, N. Y.,
April 26, 1949.

DEAR AUNT MARTHA:

Have we been having a good time! Our drive Monday was beautiful—through the Finger Lakes to Albany—down the Hudson River, across the Bear Mountain Bridge and into the very busy city just at supper time. We went to the Congregational Service Center on East 29th Street where we were met by Miss Droms who assigned us our rooms. All the boys and men were sent to the Sloane House (Y.M.C.A.) on 34th Street. Like all visitors to New York we were impressed by the tall buildings and the taxicabs. After supper most of us went to Radio City Music Hall, where they were still showing their Easter pageant and a Bing Crosby movie.

The next day we went by chartered bus to Lake Success where the UN is meeting. There we got to see one of the Committees in action discussing the problem of freedom of the world press. I was especially interested in how they understood each other. Well, it's this way: every delegate has a pair of ear phones and a microphone. When anyone speaks, it can be heard

in his own language—or by turning a dial in any one of the other four languages of the UN. We were allowed to listen in on this translation system. Then there were a couple of movies on the UN and we heard a couple of members of the secretariat explain the function of the UN. We had luncheon at the cafeteria. Since it was a bright day, we were able to get a lot of pictures. There was a pile of visitors there from all over the U. S.

After we got back to the city, some of us took the Elevated to the Battery and the Staten Island Ferry for a view of the harbor and the sky line. It was thrilling. We rode back in the subway, had dinner in an Automat and went to a radio broadcast. Some of our group took a tour of Rockefeller Center and had dinner in one of the foreign restaurants at the Center.

After the broadcast we just walked around Times Square—and a bunch went for a buggy ride in Central Park. I'm ready for bed right now. We are leaving for Washington tomorrow morning.

SUSAN.

* * * *

Washington, D. C.,
April 29, 1949.

DEAR AUNT MARTHA:

The days are going fast. We are having a marvelous time on our trip—perfect weather—no mishaps or disappointments—every day filled with so many things I can hardly remember them all.

After we left New York, driving through the Holland Tunnel and down New Jersey, we stopped in Philadelphia to visit Independence Square. Some stopped at the Betsy Ross house—others went on to Annapolis.

On Thursday morning we met Mr. Keehn. He explained to us some things about the layout of the streets (we were always getting lost), what was going on up at Capitol Hill, and why our church has a representative in Washington. He turned us over to his associate, Mrs. Maynard Catchings, who took us first to the Senate office building, where we sat in for nearly an hour on the Foreign Relation's Committee hearing on the Atlantic Pact. Warren Austen, U.S. Representative to the UN was testifying. We were thrilled when our Senator Vandenberg asked some questions. We saw a lot of people about whom we had read.

We visited the Supreme Court Building and had lunch in the Cafeteria there. What a crowd! In the
(Continued on page 14.)

The Orphanage

DEAR FRIENDS:

You will rejoice with us in knowing that our little boy in Sternberger Hospital is improving rapidly now. We are very thankful that the other children have remained well. Such dread diseases bring a fear that only time limit can dispell.

Since this is harvesttime you want to know how our crops are turning out. Well, the hay has been mowed and is in the barn. The oats and wheat are now being cut. It seems that they are turning out very well. You know the weather was not too favorable last spring so we are very pleased to see how much we will harvest.

The repair work planned for the present will soon be finished. We hope when it is complete as many of you as can will pay the Orphanage a visit to see what has been done.

You have been posted as time has gone on and know something of the needs and how we are striving to meet them. The time has come when we must ask you to help us all you can; not only with your interest, but your means. Many people have thought that the Orphanage has built up a large fund and that money is not needed. This is not the true picture. If the Institution is modernized and the necessary improvements made, a large sum of money will have to be raised. We have done a great deal, but there is so much improvement needed. Won't you begin now to help?

Dr. Truit writes us that he plans to move in July, and will be ready for work by the first of August. We are deeply grateful for Dr. Truitt. We realize how reluctant his Suffolk people are to see him leave them. Our Orphanage needs him sorely and we hope his family will be happy in their new home.

IRIS L. HOLT McEWEN,
Member, Board of Trustees.

REPORT FOR JUNE 16, 1949.

Sunday School Monthly Offerings.

Amount brought forward \$ 4,614.66

Eastern N. C. Conference:

Lebanon \$ 4.00
New Elam 35.00
Pleasant Union 50.00

89.00

Eastern Va. Conference:

Bethlehem (aNs.) \$ 9.74
Newport News 13.35
Christian Temple 10.00

33.09

Western N. C. Conference:

Pleasant Union \$ 10.02
Ramseur S. S. 27.49

37.51

Total this year from churches \$ 159.60

Total this year from churches \$ 4,774.26

Special Offerings.

Amount brought forward \$ 7,557.29
Mr. Dunn, children \$ 50.00
Mr. Cook, children 10.00
Mrs. Leigh, children 38.99
Mrs. Black, children 20.00
Mr. W. K. Holt, Jr. 50.00
Refund from Insurance .. 4.50

173.49

Total this year from

Special Offerings \$ 7,730.78

Grand total for the week ... \$ 333.09

Grand total for the year ... \$12,505.04

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

His power. It is always thus. When God calls a man for any task, great or small, or asks a man to do anything for Him, He gives the man divine resources which enable him to do the task. Mark has some very significant words in his gospel concerning this fact. He says that in obedience to the Lord's command, the disciples or apostles "went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." God is not slack concerning His promises. We can believe His word and trust Him everywhere and always.

The Unfinished Task.

There is still an unfinished task. And there is still the "Great Commission" of our Lord. And as in the days of old, it comes directly to us, to every one of us who names the name of Christ. You and I can do something, in fact we can do much. Some can go in person, some in prayer, some in purse. But every one of us can bear our witness right where we are, we can speak to the one next to us. We can do such simple things as invite others to Sunday school and church and thus fulfil the "Great Commission."

Were I to pray for a taste which should stand me in good stead under every variety of circumstances and be a source of happiness and a cheerfulness to me during life and a shield against its ills, however things might go amiss and the world frown upon me, it would be a taste for reading.

—Sir John Herschel.

PILGRIM FELLOWSHIP.

(Continued from page 13.)

afternoon we visited both the Senate and the House in session and then took a jaunt to Mt. Vernon, Arlington Cemetery and Lee's Home. That evening we had dinner at the First Congregational Church and a session with Mr. Wendell Hayes, a Congregational layman, who is in the U.S. State Department. We discussed Foreign Affairs.

Friday we spent in sightseeing around Washington—the Washington Monument, Lincoln Memorial, Library of Congress, Smithsonian Institute, etc. We were supposed to have an interview with our Congregational representative, Mr. Lensinski, but because of the debate on the Taft-Hartley repeal he had to be in the House.

That night we met with a group of young people from New Jersey. Our leader was Mr. Frank McCullough, formerly of our Council for Social Action, now administrative assistant to Senator Douglas of Illinois. We had a lively discussion on domestic issues, especially labor and race.

We are leaving tomorrow morning for Pittsburgh. We'll stop at Gettysburg on the way. Then on Sunday we'll get to Oberlin, Ohio, in time for church, have dinner at the College Inn, and be home by late afternoon. It looks like we'll travel about 1,700 miles before we are home.

It's been one of the most interesting things I've ever done. Our government and the UN won't seem so remote now. And I'm glad to learn that our churches are interested in these political and world affairs.

See you soon and tell you more.

SUSAN.

"Virginia spent for drink last year \$51.15 per capita and got back in 'revenue' to local government only \$4.23 per person. . . . The booze business is a millstone around the neck of industry as well as a stumbling stone to the feet of children."

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SOMETHING DIFFERENT IN CLOTHING DRIVES.

All of us are familiar with appeals which are made for used clothing to be distributed in devastated areas at home and abroad. Such clothing drives say "Do not send evening dresses, silver slippers or sheer silk scarves." Such instructions are quite understandable because most evening dresses would not keep anyone from freezing.

The Interdenominational Religious Work Foundation of Virginia is making an appeal for discarded evening gowns, evening slippers, wraps, etc. These materials are needed in our girls industrial schools. These garments are carefully kept by the schools and are used again and again as each new generation of students come and go. Dresses for parties and dances, costumes for plays and pageants are largely supplied by this means.

Don't throw away discarded evening clothes, send them to the Interdenominational Religious Work Foundation, 1444 East Main Street, Room 209, Richmond 19, Virginia.

GOVERNMENT MUST ACCEPT RESPONSIBILITY.

Once again, liquor in the Armed Forces is messing up the international situation. Complaints from Mexico City. Armed recruit in Germany leaves barracks under the influence of alcohol and kills three Germans. Another, suffering from alcoholic inspiration, knocks down six or eight Russians in a public place. Many Americans will probably think this was a good idea, but after all, our relations with the Bolsheviks are pretty ticklish, and if we are able to edge by without a war, it will certainly be appreciated by the citizens of this country, who have had just about enough war to last them until the next time. The truth is, that the Government will simply have to face up to its responsibility for these embarrassing and dangerous incidents. It has been industriously teaching young Americans to drink for years, and won't, under any circumstance, be caught advising them to let that mischievous stuff alone. There are millions of Drys in this country, believe it or not, but the Federal Government doesn't know there is a single one.

Sunday, June 19, is Father's Day. Have you made any special plans for that day? A good way to celebrate is by the whole family attending church in a group.

FRONTIERS FOR 49'ERS.

(Continued from page 9.)

"great men make great causes." But how often it happens that a great cause makes a man great!

Think of all the heroes of history—and of the cause each stood for, fought for, died for. Detach them in your mind from that cause, and see how small they look.

If you still read the ancients in college these days, perhaps you may remember this statement by William James: "The great use of a life is to spend it for something that will outlast it." Write that down on your heart! We have but one life to live. When that is gone, our last chance to count is gone.

Our lives are like flagstuffs, which get their glory from the banners they fly—not from anything inherently worthwhile in the flagstuffs themselves. Without a banner, a flagstaff is just another pole. But with a flag flying bravely at its top, it becomes a glorious thing. A staff is known by the flag it flies—and so is a man. "The great use of a life is to make it stand for something that will outlast it!"

* * *

Another technique for making your life count is this: Let it be moved and motivated by a *great faith*.

With a world to wallop, we surely must know by now that faith—faith in ourselves, in our country, in our God—is not only the strongest weapon in our arsenal. It's virtually the only one that will win.

The generation in which I grew up was distinguished largely for its faithlessness. In my college days, some years after World War I, it was smart to be misanthropic. It was smart to identify ourselves with F. Scott Fitzgerald's *Lost Generation*. Like the Whiffenpoofs, we were "lambs that had lost our way, ba-a, ba-a, ba-a."

We were especially scornful of Patriotism . . . Love of country . . . Democracy. The inner meaning of our national heritage was lost to us. We began to suspect our history books. We got great amusement out of authors who de-bunked our national heroes. And faith in America we regarded as a silly fixation of silly people. Cynicism was our God, and Henry Mencken his prophet.

It was fun to paraphrase the "land of the free, home of the brave" into "land of the *spre*, home of the *knave*." We even manhandled our hymns and made one stanza to say: "They climbed the steep ascent of heaven through peril and toil and

pain. O God, to us may means be given to follow—*by the train!*"

We *have* a world to wallop. Providence has indeed set our feet in a large place. If we are to release the "imprisoned splendor" of America upon the world, it will not be with the force of guns and bombs (God forbid) . . . not with the trickeries of diplomatic maneuverings . . . not with the crushing might of superior economic resources.

It will be only by vigorous implementation of our faith in the inner character and genius of the American way of life!

* * *

But whether we wallop our world will depend not alone upon our faith, but on *how* and *where* we implement it.

In June 1945 we correspondents in Manila were given the official word that Borneo was to be invaded. We were flown down to join the U. S. Fleet at Morotai. And on the evening before the landings, while steaming in to the attack, we were briefed by General MacArthur and Admiral Royal.

Great maps were unrolled, and the whole strategy of the operation was carefully explained. On the big maps we saw clearly why Borneo had to be taken—its relation to the Pacific war, and to the entire Allied effort.

The operation looked vast and complicated—yet deceptively easy.

But when we hit the beaches at dawn, war was not the expansive thing it had seemed on the big maps. It was very personal, very concentrated. War became for each of us just a few feet of jungle growth, a tiny piece of beach, a 6-foot foxhole.

Yet every man of us knew that this—for us, and for the whole effort—*was the war*. And that the outcome of the operation actually did depend upon how well every man carried out his assignment, no matter how small.

Your place and mine in the great life-operation facing us may not be as strategists of world strategy. But where we are, from now on out, is the very essence of the battle. And on whatever constricted or expanded beach we find ourselves, we must wage the battle according to the faith that is in us. Global idealism only becomes globaloney when we limit it to the stratosphere.

Whatever or wherever your future, Forty-Niners, Destiny has set your feet in a large place.

With the help of God—and moved by abiding faith in yourselves, your country, your world, and your God—I believe you will be equal to it!

Barbershop Quartets

The eleventh annual conclave of the SPEBSQSA, holding forth this week in Buffalo, prompts some doleful observation on the sad state of singing in this land of us. That noble organization, the Society for the Preservation and Encouragement of Barber Shop Quartet Singing in America, is one of the last tottering strongholds of a once mighty art. Outside of opera and some of those now inside opera ought to be on the outside the country hasn't produced half a dozen singers in the past ten years who can belistened to without an itching urge to give them a blood transfusion or a box of vitamin pills. Practically all of our radio singers, as John Croby observed of one of them recently, sing as if they hurt all over. Take away their amplifying equipment and you couldn't hear 'em in a shower.

Time was, before anyone with a guitar and a bandana could make a thousand dollars before breakfast, that America could boast some mighty sweet singing. A soprano in those days could be heard six blocks on a clear afternoon; the lady soloists at political rallies would fall upon that high F in the Star Spangled Banner with a full-bodied brrr that made a man's scalp tingle. The male quartets, innocent of bebop and rebop, would work over new arrangements of the old harmonies until they could take "I Want a Girl" through 28 variations, all as smooth as so many butterscotch drops without doing it in the same way twice.

Then everything fell apart at once. Rudy Vallee made a million dollars through his nose, and a host of youngsters whinnied a few times and headed for Nooyawk to do likewise. In the radio studios, sound engineers tinkered around with their little black boxes until they had every high school girl as loud as Helen Traubel. The business of quartet singing broke down when a lot of convention drunks, made sentimental by the pickle juice of prohibition days, insisted on horning in with a low, growling bass. With the ascendancy of the Hillbillies, the art was done for. In a jukebox near The News Leader today is a record which for inhuman punishment ranks with the thumbscrews and rack.

We wish the SPEBSQSA every good fortune. That 3,200 persons turned out for the organization's convention is an encouraging sign. There must have been hundreds among them who yearned desperately for a revival of the day when a sweet-voiced quartet would strike up a tune on an August evening, and across the backyards would drift the lilt of a tenor reaching above the background harmony—"When you were suh-weet sixteen. . . ." Today a man is stuck with Frank Sinatra and Vaughan Monroe. Civilization, as we have had occasion to observe before, is not an unmixed blessing.—Editorial in Richmond News Leader.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

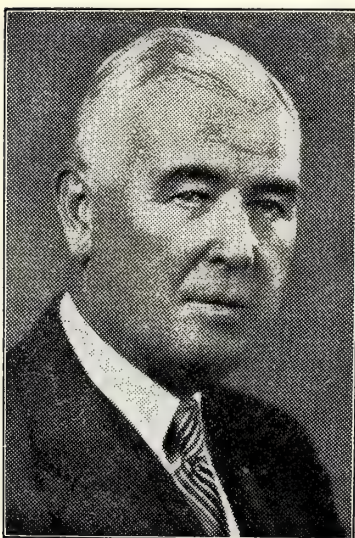
VOLUME CI.

RICHMOND, VA., THURSDAY JUNE 23, 1949.

NUMBER 25.

Missionary Executive Retires

During nineteen turbulent years Dr. Fred Field Goodsell has served as the Executive Secretary of the American Board. In this exalted capacity he has directed the policies of one of the greatest mission boards in Christendom. Prior to taking this post in 1930, he served 23 years in the Near East under the same Board.



DR. GOODSSELL

This internationally known missionary leader was honored Tuesday evening of last week at a Testimonial Dinner in Old South Church, Boston, Massachusetts.

A list of distinguished representatives from abroad and America were present, including the Right Rev. Sabapathy Kulandran of Ceylon, a Bishop of the Church of South India; Rev. W. Cecil Northcott of London, England, representing the 154-year-old London Missionary Society; Rev. and Mrs. T. K. Chiu of Kunming, representing the Church of Christ in China; Dr. Norman Goodall of London, Secretary of the International Missionary Council; Dr. Michio Kozaki of Tokyo, Moderator of the United Church of Christ, Japan; Rev. Synesio Lyra of Brazil; Dr. Alberto Rembao of Mexico, and over 200 others.

During his years of service in the Near East, Dr. Goodsell lived in Turkey under three regimes—that of Sultan Abdul Hamid, The Young Turk movement and the present Republic. He also worked in Bulgaria, Greece, Syria and, during World War I, in Russia and Siberia.

Closely connected with the ecumenical movement of the world Christian Church, Dr. Goodsell is a member of the Ad Interim Committee of the International Missionary Council and of the Foreign Missions Conference of North America.

He has made two comprehensive world tours, a special visit to South America, and numerous briefer trips to Europe, Great Britain and the Near and Middle East. A leading member of Boston Rotary, when he went to South America he was the fraternal representative from Boston Rotary to some 30 Rotary Clubs in South America.

Born in Minnesota 67 years ago, Dr. Goodsell was educated at the University of California, Hartford Theological Seminary (William Thompson Fellow), the Universities of Marburg and Berlin, in Germany and holds a D.D. from the Pacific School of Religion.

Dr. Goodsell will be succeeded by Dr. David McKeith, Jr.

News Flashes

Convention Office material will be found on page 15 this week.

The next issue of THE SUN will be that of July 7. There is no paper published the last weeks of June and December.

We learn with regret that Mrs. Leon Edgar Smith has recently been ill. We hope that ere this she is convalescing.

Rev. R. A. Whitten, our Valley Conference reporter, writes: "We rejoice with the members and friends of the Antioch-Linville, New Hope and Beulah Churches in at last securing a pastor. The Rev. Emerson J. Rohart, pastor of our Second Welsh Church, Wilkes-Barre, Pennsylvania, for the past eight years, has accepted the pastorate and will move into the parsonage at Linville and take up the work toward the last of June. Mr. Rohart served for some time as the pastor of the Brethren Church at Winchester and the present Brethren Church was erected under his leadership. He later became pastor of our Wilkes-Barre Church and a minister in full standing in our denomination where he is still serving. We believe that under the leadership of Rev. and Mrs. Rohart these fine churches in Rockingham County will take on new life and be a strong force in Kingdom building in the Valley Conference. Our earnest prayer is that God will bless both pastor and people in their labors together and give them many precious souls for Christ."

A REVIVAL SCHEDULE.

The schedule of revival meetings in the Virgilina Pastorate of Congregational Christian Churches is as follows:

Liberty (Nathalie, Virginia) — July 3-8. Rev. W. J. Andes, guest minister. Bible School each morning.

Union (Virgilina, Virginia) — July 10-15. Dr. H. S. Hardecastle, guest minister.

Hebron (Nelson, Virginia) — July 17-22. Rev. W. M. Stevens, guest minister.

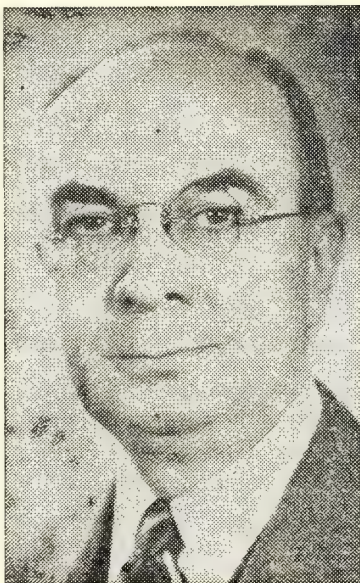
Rev. W. M. Stevens was the guest minister for the services at Lebanon, Semora, North Carolina, from April 17-22.

DEAN WEIGLE RETIRES.

The Rev. Luther A. Weigle, noted minister and educator, will retire on June 30 as Dean of the Yale Divinity School, a position he has held for twenty-one years.

Dean Weigle, one of the foremost religious educators in the country, has been prominent in many national and international Protestant organizations. From 1940 to 1942 he was president of the Federal Council of Churches of Christ in America, and since 1928 he has been chairman of the executive committee of the World Council of Christian Education.

Following his retirement, he will concentrate on his work as chairman of the Revision Committee for the Standard Version of the Bible. This



DR. WEIGLE.

committee, which consists of eminent Bible scholars from America and Great Britain, has been working since 1930 with headquarters at Yale.

Dean Weigle has been head of the Yale Divinity School since 1928 when he succeeded the Rev. Charles R. Brown. He had joined the Yale faculty in 1916 as Horace Bushnell Professor of Christian Nurture and in 1924 he was appointed Sterling Professor of Religious Education, a teaching position that he still holds.

In addition to his work at Yale, Dean Weigle has been active in many organizations that have worked toward improvement in religious education and toward unity of action among Protestants.

His leadership in the Federal Council of Churches had been evident many years before he became its president in 1940. From 1928 to 1932 he had been chairman of the admin-

istrative committee of the Federal Council. When the World Council of Churches met at Utrecht, Holland, in 1938, he was one of the American delegates who attended to devise a constitution for the Council.

His term as president of the Federal Council covered the years of the outbreak of World War II, a crucial period for all churches that threatened the very existence of any unity movement such as the Federal Council. Dean Weigle at that time expressed his views that "the function of the church is to prevent men from taking anything less than God as their ultimate concern."

His interest in religious education has not been confined to the classroom. One of his favorite interests has been in the Christian education of young people. In 1909 he wrote a text book for training Sunday school teachers, entitled "The Pupil and the Teacher." The book became a "best seller" and close to one million copies have been sold.

As chairman of the executive committee of the World Council of Christian Education, he has presided at meetings in Rio de Janeiro, Oslo, and Mexico City. The next meeting of the Council, which was formerly known as the World Sunday School Association, will be in 1950 at Toronto. Dean Weigle has already indicated he will retire as chairman at that time.

In conjunction with his work on Sunday school teaching, Dean Weigle has for many years criticized the lack

(Continued on page 7.)

HAPPY HOME.

Children's Day and Cradle Roll Day were observed in Happy Home Church on Sunday, June 5. The theme for the service was "We Would See Jesus." Scripture readings, songs, poems and recitations portrayed beautifully the life of Jesus. Frankie Ann Cross sang a verse of "We Would See Jesus" intermittently throughout the program. Some of the poems were recited by members of the Cradle Roll.

The Sunday school superintendent, Mr. R. J. Hudson brought greetings to the Cradle Roll department. The pastor, Rev. Thurman F. Bowers, presented certificates to the thirty-six Cradle Roll members.

Plans for the entire service were conceived by Miss Ruth Helen Gunn, children's worker and Cradle Roll superintendent.

MRS. J. H. POWELL.

Careful! You'll Blow Up!

By REV. SAMUEL LAWRENCE JOHNSON, *Chicago, Illinois*

It is quite possible that no words have had a greater effect upon man's thinking than those found in the fifth, sixth and seventh chapters of Matthew, known to us as the Sermon on the Mount. Christians as well as non-Christians have recognized this sermon. For example Mahatma Ghandi, the great Indian mystic, although non-Christian, saw embodied in this Sermon on the Mount some of the greatest truths ever revealed to man. It has often been said that, were all the rest of the Bible to be lost the name of Jesus, the author of these few words, would be remembered through all time.

According to best authority, three and one half per cent of the total population of the United States suffers from high blood pressure and hardening of the arteries. According to the statistics of the Metropolitan Life Insurance Company, every other individual in this country past the age of fifty years, dies of heart disease.

High blood pressure, it is recognized, is the greatest problem of middle adult life, not even excepting cancer, in the United States. Seven million five hundred thousand people are disabled by heart disease in any given year, and another 500,000 by diseases of the circulatory system. About 7,000,000 are disabled by rheumatism and arthritis. These illnesses account for loss of more than 250,000,000 days annually out of a total of 800,000,000,000 days lost through illness. It is estimated that 23,000,000 people in the United States have some kind of chronic disease.

Now, what's all this got to do with the Sermon on the Mount? Just this: It has been very definitely established that an almost unbelievable number of these illnesses may be traced to fear, worry, guilty feeling, anxiety, lack of adjustment to home or society. In other words, the failure of many people to live the word of Jesus Christ.

Physicians who have studied large numbers of patients with high blood pressure particularly and various heart diseases, have made some rather unusual discoveries. They have found the majority of their patients are interested primarily in world things, in materialistic endeavors, in material accomplishments. They have found that many of their patients are people who have lost all interest in religious values. Many of them are addicted to

the use of large quantities of coffee, cigarettes, and various kinds of narcotics, particularly alcohol. They have tried through these material things to relieve their anxiety. You are familiar with the customary explanation for smoking: "I do it just so that I can have something to do, something to do, something to play with in my hands, something to put in my mouth that helps me to be at ease." People who offer such an excuse would be hard to convince that they are exposing their neurotic tendencies, but the truth is that they are.

Food, for many represents the last defense against depression. Consequently, a large percentage of patients with heart disease are fat.

Often, the outset of heart disease is preceded by some mentally or spiritually wounding experience, such as the death of a loved one, great financial stress and strain, or a sudden change in vocation. The disease may have been developing for some time, but is not noticed until aggravated by some specific experience.

A considerable percentage of people suffering from heart diseases, unconsciously want to disown any responsibility for their condition or for their cure, and having that attitude, often think that it is their doctor's responsibility to bring them back to health.

One of the problems pertaining to this whole matter, is the difficulty we have in articulating our anxieties.

It is absolutely no use going up to a person and saying: "Are you worried about something?" for nine times out of ten such a person will answer, and quite honestly and sincerely—

(Continued on page 11.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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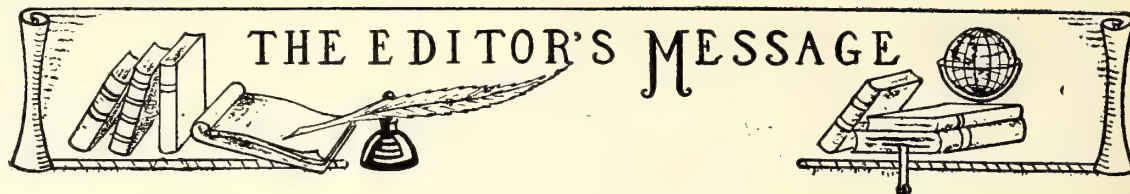
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MISSIONS CALLING

As we come to the last Sunday in our Convention Mission Period, the words of the late George W. Truett come to mind: "By ten thousand voices louder than the mighty thunderings of breaking seas, God is calling now to humanity to face world tasks, not with tiny dribblets of love and life and service, but to face them with all we can lay on the altar for the redemption of mankind."

Some people think our asking for missions is too high. Perhaps we need to ponder the slogans of Southern Baptists: "Every Baptist is a tither." "Fifty-fifty by 1950," and "That the World May Know." Dr. Theron Rankin says that "churches in Southern Baptist territory are getting apologetic about splurging on themselves; they feel guilty if they spend more than half of their regular receipts in their own church community."

It is easy to be sentimental about missions. But realism presses the question: What have you given to missions this year? How does missionary giving compare with current expenses in your church? Sunday should be the day of atonement for all who failed to make a worthy offering at Easter.

Missions is one of the very great enterprises of our day. Creative minds, dynamic personalities and sacrificial spirits comprise the stock in trade. All of us can share in this redemptive ministry. Missionary giving is stewardship at its best.

No one can feel that missionary giving is unimportant now. Our giving should receive fresh impetus in the realization new recruits are preparing for and reaching the missionary fields. Here is the announcement that Rev. and Mrs. Harold Delbert Bodle of East Bridgewater, Massachusetts, will serve under the American Board in the Philippines. His post in the Philippine Islands will be as a minister and teacher and he will be working in a new Christian High School established by the Christians of the whole island of Mindanao and located at Midsayap, in the province of Cotabato.

What kind of a man is this new missionary? During World War II Mr. Bodle served in the U. S. Navy Intelligence and was stationed in Washington, D. C. At that time he was able to do some rehabilitation work in a Washington Rescue Mission. Before going to Bridgewater he was Assistant Minister in the Roxbury (Massachusetts) Presbyterian Church. Born in Columbus, Ohio, twenty-seven years ago Mr. Bodle comes of Scotch, Irish and German ancestry. He was educated at Wheaton College, Illinois (AB 1944); Princeton Theological Seminary; Gordon College; Boston University and Bridgewater State Teachers College (Accredited AATC, Ed. M.). In college he was active in varsity athletics, The Public Affairs Forum and literary societies.

Miss Cynthia Mixsell Smith, Mt. Holyoke College, Class of 1949, and daughter of Dr. and Mrs. Dwight C. Smith, has also been appointed by the American Board

for a three-year term as a teacher of English and Bible in the Baika Junior College, Osaka, Japan. Dr. Smith is pastor of historic Mt. Vernon Congregational Church, Boston, Massachusetts.

Although born in Seattle, Washington, twenty-one years ago Miss Smith's ancestry includes such distinguished Americans as Jonathan Edwards, Timothy Dwight and Elbridge Garry. She spent her early life on the Pacific Coast where her father was a Congregational pastor in Olympia and Bellingham, Washington.

"Although I believe that a Christian can find a need for service anywhere, I am particularly interested in Japan because possibly there I may be a part of constructive Christian work, counteracting the negative, destructive forces," says Miss Smith.

Active in the Pilgrim Fellowship, Miss Smith served as an officer in the Washington State Fellowship. In 1945 she was given the National United Christian Youth Movement Parshar Award, an annual presentation to young people active in church and international affairs. "Parshar" is an Indian word meaning "Gift of God."

Yes, it is a great privilege to share in the work of such missionaries. We are able to reach redemptive fingers into many lands. Just think what some individuals and churches are doing! The Easter offering for missions in our Winchester Church was \$4,600. Park Street Congregational Church in Boston has raised \$116,047 for missions this year. So the thrilling story goes. Are you participating—fully, joyfully, sacrificially?

A TRIP TO THE MOON

Again we see in our daily paper an argument about the practicability of a trip to the moon. We are told that liquid hydrogen could send a ship to the moon at the rate of 30,000 miles per hour. If the moon is only 240,000 miles away, as some one has told us, a man could take an early breakfast and get there in time for dinner. At 30,000 miles an hour the ship would soon get beyond the gravitational pull of the earth, and the ship would soon be there. An Ohio professor says all we need is a ship to put liquid hydrogen in, "and that's coming." We believe we've seen a statement to the effect that green patches have been seen on the moon, a proof that vegetation is there. At the proper season we might find ripe apples on a tree in the garden, and have plenty to eat. Why doesn't somebody who sees how easy it would be to get there tell us how we could get back? We would be subject to the gravitation of the moon while here. If we had used up our liquid hydrogen getting there, how would we get back? If we had not taken our wife and children along, we would soon be lonesome. After mature consideration, we have decided not to take this trip to the moon. We have friends and relatives in Oregon who expect a visit from us if we go anywhere at all.—The Good Citizen.

Christian Education in India

By LOU MACKIBBIN

The challenge to Christian missions in India today is so pressing and, withal, so promising, that a doubled and redoubled acceptance of responsibility for expanding the work is now imperative. This is the impetus of lay leaders and clergy alike who are planning for a more effective use of the resources of 108 members of the Foreign Missions Conference of North America since the upward spiral of inflation has reached such fantastic heights overseas, causing serious problems at home.

India Christians today, the third largest religious group in the nation, are unquestionably a powerful cultural and educational forces. Though their seven to eight millions are small, numerically, in comparison with 100 million Moslems and twice and a half that many Hindus, the general educational status of the Christian group is so superior that they have already had a significance for surpassing their numbers in India's first step towards its national future. With realization of independence came a feeling of responsibility among the small literate group such as had not been possible, apparently, among these same people so long as they felt themselves under a foreign yoke. A spontaneous movement arose in many parts of the country to teach the people to read and write, and in hundreds of villages individual literates, under their own stimulus, set about doing this. The results were soon impressive. And, since literacy is so much higher in the Christian group than elsewhere, the Christians were an outstanding force in this movement.

Figures on such things for India are largely estimations. It is estimated that literacy among Christians is 25 per cent, while for India as a whole it is certainly less than 10 per cent. Among women only two per cent are literate, and of these two per cent many are in the Christian group, and a great many more are the product of the Christian primary schools, high schools and colleges. These few figures alone indicate how much responsibility rests upon a very few people until a generation is educated sufficiently to enable compulsory education laws to become more than a gesture.

One of the fortunate aspects of a century's missionary effort in India is that, as a group, the Christians are representative of the people as a whole. They demonstrate that Chris-

tianity, and education as it has been fostered under Protestant auspices, can accomplish with all types of India's people in two to three generations.

So one of the questions which faces many hundreds of local church groups this fall is not whether to continue missionary enterprise in India, but whether we are to meet the increased opportunities which are before us today in the 39 Christian colleges of India and Pakistan as Government takes more and more responsibility for lower schools. For it is inconceivable that Americans who have long been back of this type of educational effort and who know something of the situation there today should not be stimulated by the challenge which the ideological conflict sweeping over Asia now creates for Christianity. The Communist-Capitalist, totalitarian-democratic issues which grapple with each other elsewhere in Asia are to be found in India, too. True, Christians differ among themselves on these and other issues. But Indian Christians know this well—Christianity thrives on opposition; nor can it be encompassed within any one political or economic form.

An unfortunate aspect of missionary effort as India faces the problems peculiar to India is that that, especially in the colleges, there has been a great degree of freedom as to whether students accepted Christianity or clung to their own religion. This does not mean that Christianity has not been presented challengingly—it has, but extreme compulsion in any form has not existed. Yet because of this Protestants are not feared as proselyters and are welcomed today in all kinds of newly organized efforts.

Especially in education problems where Christians have had a type of practical experience lacking to those whose work has been with groups composed largely of higher-caste students, the Christian group is a stabilizing force. Add to this that so many of the non-Christians have received their education in Christian colleges, and it will be realized that the extent of the influence of these colleges is much wider than the numerical strength of their student bodies may indicate.

In numbers they are not great: the figures show a total student strength in the 39 colleges of slightly more than 60,000, but the calibre of

their work has been constructive—surely it is not exaggeration to say that at times it has been magnificent. Take, for example, the Vellore Christian Medical College. Founded in 1918 by Dr. Ida Scudder (but now with a Hindu Christian Principal: Dr. Hilda Lazarus) this college with its hospitals and School of Nursing, has been supported by the united effort of scores of Protestant groups in the United States, Great Britain, Canada, Sweden, Denmark and Australia. It gives a degree equal to our own American M. D., and is affiliated with the University of Madras.

Founded originally to train women, it has become co-educational in an attempt to fit better into India's present educational program. This does not mean that it has reached the place where it begins to fill the need for women doctors. It was never big. Even yet its graduates number only a few hundred. Ten times as many women apply at Vellore as can be accepted. Four hundred tried for the ten openings available last year when the college was first opened to men. Here is a Christian college without which India would be infinitely poorer. In this college, incidentally, the student body is preponderantly Christian.

The work of the Nurses' Training School at Vellore is no whit less important to India today than is the Medical School. It is difficult for Americans to visualize the practice of medicine without nurses as a co-operating group far outnumbering doctors. Yet in India there is still but one nurse to every six doctors or Licensed Medical Practitioners. With only two per cent literacy among Indian women, and with the inhibitions under which they have lived, the reason for the dearth of nurses is not hard to find.

Despite the many fortunate aspects of a country's missionary effort in India, there is a very sad aspect, too. No matter what prodigious effort is made to advance the work this year, it will be all too little for the needs. This fact must be faced. In full acceptance of the truth it will be possible for hundreds of American church groups, then, to set about their fund-raising campaigns knowing that contributions in the past have been woefully inadequate, too, yet they are bearing unmistakable results in creating indissoluble brotherly ties between people of the East and West in building for world peace, if the world is ever to have peace.

Maybe there are special virtues in
(Continued on page 10.)

CONTRIBUTIONS

SUFFOLK LETTER.

These sixteen Suffolk years have become sacred to many of us. In them Ann has grown to nineteen, John to seventeen; and their father and mother have put in a slice of their best years. The Suffolk Church has grown, too. It has held firmly to its harmonious spirit, and studiously avoided divisions and splits. It feels the fifty years of the late beloved Dr. W. W. Staley still. And it grows in the strength of the ten strong years given it by Dr. H. S. Hardeastle. It stands now at the threshold of unusual strength and growth. With the coming of a new administration which will organize the church on the basis of a more systematic ministry to all the homes of the church, and larger service to the children and youth of the Sunday school by someone trained to give full time and thought to that work, there will be greater progress. The church is willing to provide such help and is to be commended for the same.

It needs a pastor, a full time assistant, a parish visitor and a full time secretary in addition to the part time financial secretary which it now has. It is well able to have same. It has a full time minister of music, and four choirs and a paid soloist. It has a large number of most loyal volunteer helpers. If the church were staffed as above suggested it has the possibility of surprisingly great growth and progress.

It has loyalty. It has devotion to the whole church. It has its rootage in one of the finest small cities of the South, surrounded by large and prosperous rural churches of the same denomination, rural churches made up of people of real leadership in church and state. It has a very large number of children and young people. Today, the third Sunday in June, with many families away for the week-end, out of the city at their parents' old home, and elsewhere there, there were sixty-one cradle and nursery babies actually present; seventy-eight beginners and primary pupils—one hundred thirty-nine little folks actually present on this hot Sunday, with a total present of four hundred sixty-one.

During these years we saw more than two hundred of our young men in the service during World War II, shared deeply the anxiety of their

families, visited them in hours of sorrow, and wrote these young people hundreds of letters. But with all this, as we look back across these sixteen Suffolk years, it is what these dear people have done for us that stands out in our hearts. They have stood by us in days and months of sickness in our own family. They have never let us down. They have kept laughter and song in our souls, and have multiplied our joys beyond measure. They have given our children love and have caused them to feel that there is nothing odd about being a preacher's children. They have given us a place to serve and have been patient with the sort of service we could render. All told they have made these sixteen great years, and we can now say with simplicity of words and singleness of heart we love them everyone.

JOHN G. TRUITT.

REV BEN JOE EARP IMPROVING.

Those who know Ben Joe Earp will be delighted to hear that his condition is improving. He is still in the hospital, room 208, Boulevard Unit, High Point, North Carolina, and can not yet sit up, nor feed himself, but he has been taken out from under the oxygen tent.

Friends who slipped into the hospital during those days in late May and early June know the seriousness of this illness. The doctor seemed to realize that only a miracle could keep the weak, greatly enlarged heart beating.

Back last October, the doctor had warned Ben Joe to take things steady and above all not to worry about anything. Conscientious preachers, however, all plan to die in their pulpits, and so Ben Joe kept going right on, in spite of physical warnings; in spite of the doctor's anxiety.

The heart attack was accompanied by congestion in both lungs. Injections of digitalis to give the heart needed strength and anesthetics to ease pain kept Ben Joe in a semi-conscious sleep most of the time. The doctor did not spare him the truth about the seriousness of his condition and Ben Joe spoke quietly to close relatives about necessary funeral arrangements.

But, you know, many people were praying fervently for Ben Joe. Neighboring churches in High Point had

special prayer during worship services; members of his own congregation prayed for their minister; sorrowing, tearful pleas accompanied petitions which trembled near God's throne; churches formerly ministered unto asked that their former pastor be restored to his health.

Then suddenly the miracle did happen! People marvelled at the change.

Many people have shared in making Ben Joe's stay in the hospital a little easier. Get-well wishes have poured in from many states; the hospital room has stayed bright with flowers; visitors have clasped the hand of the sick man and whispered quick words of love.

During the time that Ben Joe has been away from his church in High Point, many instances have come to light which show the fruitfulness of his ministry. His pastor life included much of the work-a-day world in its work-a-day week: a garbage collector knocked at the back door of the parsonage to ask about the preacher. "I don't go to his church," he explained, "but I miss seeing him around. He's a good man." The church janitor explained, "I used to have to replace those back church windows on the average of once a week where the boys knocked them out. But since Preacher Earp came, the windows don't get broke no more." Two little girls came to the door. "Here's a flower we grew ourselves. We want the preacher to have it." One lady remarked, "If he'd just get well and live among us—that would mean so much. He makes us feel steady." Nurses in the hospital are hurt to have to go into his room because he has visited others there so much. A young bride—pianist at Albemarle—whose marriage Ben Joe was prevented from performing interrupted her wedding trip to visit the hospital and sent a white floral arrangement from the church decorations.

Various leaders of our conference have showed their appreciation of Ben Joe's work by sticking close to the family during these days of anguish. Ben Joe's pulpit has been occupied each Sunday, and the people of the church in High Point have done a wonderful job of carrying on

MARGARET FRIEND.

Congratulations to Rev. D. C. Golladay of Swift Run, Virginia, who celebrated his 77th birthday recently. Brother Golladay has led the Valley Conference in Bible reading for many years.

News of Elon College

By PRESIDENT L. E. SMITH

THE STALEY-ATKINSON-NEWMAN MEMORIAL FUND.

Perhaps you thought that you had heard the last of the Staley-Atkinson-Newman Memorial Foundation for Christian Education at Elon College. Not so. In fact, you will never hear the last of this memorial. It is a permanent fund established by the church in recognition of three of our great souls. True, you may hear the last of efforts to build the fund to \$100,000. We hope that you will, and that this appeal will be silenced at an early date. More than \$100,000 has been pledged for the establishment of this memorial but only \$85,512.88 have been paid in cash. The college has advanced the remaining \$14,487.12 to complete the fund so that it might begin to work for the students enrolled in our Christian Education Department in the name of the college. The \$14,487.12 in unpaid pledges have been pledged by individuals and churches. Money may be a little scarce and harder to get hold of than usual. Should this be true with the individuals and churches that have made their pledges, don't think for a minute that it is not true with Elon College. The college is dependent upon student fees paid by individuals and contributions from churches that are likewise paid by individuals, and when individuals fail to give as generously as usual, it is inevitable that the college suffers.

Our expansion program is in full force and it does cost money, a lot of money, to keep it going. At present, we face the necessity of repairing and redecorating Whitley Auditorium. This will be an expensive job. Miss Ruth Jahnsen of Raleigh, North Carolina, has sent a voluntary contribution for this purpose. It was certainly thoughtful of her and expressed an interest in an improvement that is need badly. I wonder if there are not many others throughout the church who would like to follow Miss Johnson's example. These repairs must be made during the summer months. The plan is to begin Monday, June 27. It will be necessary to start this early if the work is to be completed by September 1.

In addition to these repairs practically every dormitory, on and off the campus, will of necessity be reno-

vated before the opening of school. If we had new dormitories the expense of upkeep would not be so great.

Work on the gymnasium is progressing satisfactorily. Indications are that it will be completed by early fall. It will be necessary to raise a minimum of \$100,000 in cash by the time this building is completed. We hope to complete the gymnasium and dedicate it, to the physical training and health of the students of Elon College, without debt. This is a high stake and will be a difficult job but it can be done and we are the folks who can do it. It will be done if every individual will do his share, no more or no less. Elon College has a great constituency. As the operations, the efficiency, and the progress of the institution are known to its constituency, the constituency will respond to the needs of the college generously.

APPORTIONMENT GIVING.

The Southern Convention has undertaken to give definite support to the college through the Sunday schools and churches of the Convention. Each church is asked for a definite amount. The amount may be paid monthly, quarterly, semi-annually, or annually. Of course, whenever contributions are received by the college the college is grateful but if the support could be given monthly, it would mean much more to the college. Its bills are made during the month but are expected to be paid at the end of the month. If our sources of support could be realized monthly the program would go much more smoothly. I know that our Sunday schools and churches are anxious to give their support to the college when it means more provided it is convenient for them to give such support regularly and in advance of the close of the conference year. Elon College appreciates greatly the support of the Sunday schools and churches of the Southern Convention.

Previously reported	\$3,202.03
N. C. & Va. Conference:	
Greensboro, First	35.93
Va. Valley Conference:	
Bethel S. S.	25.01
Wood's Chapel S. S.	5.75
Total	\$ 66.69
Grand Total	\$3,268.72

DEAN WEIGLE RETIRES.

(Continued from page 2.)

of religious education in the public schools.

"We must keep sectarianism out of our schools, but that does not necessitate the stripping them of religion," he has frequently commented. "When the public schools ignore religion, it conveys to our children the suggestions that religion is without truth or value."

Lack of proper Christian education for adults has similarly drawn his criticism. He once told a meeting of the New Jersey Synod of Presbyterians: "Our problems today are problems of adult education. . . . The Christian adult education we need is such a radical transformation that it warrants the name of conversion."

The son of a Lutheran minister, he received his earliest theological training in his father's church in Pennsylvania. At the age of eleven he was a special newspaper correspondent to write reports on his father's sermons for the local paper.

He graduated from Gettysburg College in 1900 and for the next two years attended the Lutheran Theological Seminary at Gettysburg. In 1903 he was ordained a Lutheran minister with his father participating in the ceremony.

His first pastorate was the First Lutheran Church of Bridgeport, Connecticut, and he divided his working week between Bridgeport and New Haven where he was doing graduate work at Yale. In 1904 he resigned this pastorate to permit the church to obtain a full-time minister, and in the following year he received his Ph.D. degree from Yale.

He had an ambition at this time to be both minister and educator. The problem was resolved quite simply by combining the two professions, and he has been in the field of religious education ever since.

From 1905 to 1916 he was professor of philosophy at Carleton College in Minnesota, and for the last five years of this period he was dean of the college. He started a department of education at Carleton and in 1913 he was president of the Minnesota Educational Association.

When he came to Yale in 1916, he transferred his ministerial standing to the Congregational Church, remarking at the time that "I am glad that the freedom of the Congregational fellowship can embrace a Lutheran in theology."

But writing about the different de-
(Continued on page 14.)

Christian Missions

At Home and Abroad

PROTESTANT MISSIONS.

Protestants in mission areas have increased over 200 per cent in the past 23 years, a report issued by the International Missionary Council, with headquarters at 156 Fifth Avenue, has revealed.

The report is the first since 1936 on the status of the churches in missionary areas, as well as in other parts of the world. The survey, covering 120 countries and island groups outside the United States, Canada, New Zealand, Australia and Europe, showed that Protestant numbers jumped from 6,517,697 in 1925 to 25,341,283 in 1948.

At the same time, the report said that Catholics in similar areas now number 130,135,533 as compared to 11,595,803 Orthodox Church members.

Numerically, Protestants showed the greatest gains in South Africa and India-Pakistan, where over the 23-year period they increased from 714,013 to 5,467,281 and from 580,212 to 4,100,224 in the respective countries.

In South America, the largest gains were reported in Brazil, Argentina and Mexico. In these countries the increases were from 69,527 to 1,657,524 in Brazil, from 3,350 to 259,056 in Argentina and from 31,138 to 265,148 in Mexico.

Missionary activity in the southwest Pacific islands was recorded in the Solomon Islands, where Protestants increased from zero to 54,173 in the 23-year period, in Micronesia, from zero to 141,911, and in Indonesia from 300,529 to 1,737,866.

According to the report, the entire Protestant missionary staff now numbers 192,987. This includes 25,989 ordained ministers, 128,713 laymen and 38,285 women. Ordained ministers from foreign countries numbered 8,883 as compared to 17,106 nationals. The report revealed a much higher percentage of national workers as contrasted to foreign employees.

Countries with the largest number of mission agencies and churches were South Africa, with 82 mission groups and denominations, India-Pakistan with 101 plus 37 theological seminaries and 79 Bible schools, and China with 81 mission groups including 50

theological seminaries and 160 Bible schools.

The total number of worship places in the areas surveyed was 141,169.

The only country to show a loss in the Protestant population was Turkey, where Protestants declined from 15,283 in 1925 to 2,900 in 1948. Other countries in the Near East all showed increases, including Syria and Lebanon, where Protestants went from 3,735 in 1925 to 21,527 in 1948. During the same period, Palestine and Transjordan registered an increase from 3,136 to 16,115, Arabia from 7 to 52, Egypt from 41,006 to 163,190, and the Anglo-Egyptian Sudan from 244 to 19,442.

In the Far East Korea showed an increase from 201,063 to 743,773, Manchuria from 245 to 54,938 and China from 594,086 to 1,404,178.

The survey will be available in book form this summer. Prepared by E. J. Bingle, joint secretary for survey of the International Missionary Council, London, it will be known as "The World Christian Handbook." The Survey will be presented in three sections, including 100 pages of text, 100 pages of statistics, and 100 pages of a directory of mission agencies, churches, and international organizations. It will be published by the World Dominion Press, London, and distributed in this country by the Friendship Press, 156 Fifth Avenue, New York City. It will sell for \$7.50.

ANNUAL MISSIONARY CONFERENCE AT NORTHFIELD.

More than a score of outstanding missionary leaders from Europe, Asia, Canada and the United States will take part in the annual Northfield Missionary Conference to be held at East Northfield, Massachusetts, July 5 to 13.

The conference is sponsored by the Foreign Missions Conference, the Home Missions Council, the Missionary Education Movement, and the United Council of Church Women.

The program this year will include seminars, workshops and formal meetings for women and girls between the ages of 16 and 24, as well as program chairmen, missionary leaders, and presidents of church societies.

Topics to be discussed include "Cooperating for a Christian America,"

"Japan," "World-Order," and special workshops devoted to audio-visual aids, along with informal gatherings with missionaries and nations.

Discussion leaders include Miss Edith Lowry, of the Home Missions Council; Dr. Ray Oshimo, Dean of Doshisha University in Japan; Dr. E. Fay Campbell, of the board of Christian Education, Presbyterian Church, U.S.A., and Mr. Roger Arnold of Union Theological Seminary Music Department.

Other scheduled speakers are the Rev. Dr. Gilbert Q. LeSourd, of the Missionary Education Movement; Miss Sue Weddell, of the Foreign Missions Conference, and Miss Mabel Head of the United Council of Church Women.

Special programs for the girls' department will be directed by Miss Marion Van Horne, youth leader of the Reformed Church in America.

Mrs. E. E. McClintock, secretary of the National Fellowship of Congregational Christian Women, is general chairman of the conference.

Registration fee is \$4.00 for girls and \$5.00 for adults. Board and room for the conference ranges from \$23 to \$35 per person. For registration blanks and complete information, write to Miss Edith Lowry, co-executive secretary of the Home Missions Council, 297 Fourth Avenue, New York 10, New York.

EVANGELISTIC PROJECT IN JAPAN.

The Rev. Dr. Luman J. Shafer of New York, secretary for Japan, China and Africa of the Board of Foreign Missions, Reformed Church in America, left New York on June 15 for a six-month stay in Japan.

The announcement was made by the Interboard Committee for Christian Work in Japan, an interdenominational Protestant agency composed of eight major denominations.

The announcement said that Dr. Shafer will assist the Church of Christ in Japan to develop a program aimed to take full advantage of the present opportunity for evangelism, adding that "while every indication points to Japan as the most promising country for Christian work, the situation demands not only greater missionary zeal, but a vastly increased missionary staff."

Dr. Shafer, who spent 23 years in Japan as a missionary, was a member of a four-man delegation of leading church men to visit Japan shortly after V-J Day. The group which in-

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

NEW OFFICERS FOR WOMAN'S CONVENTION—1949-51.

The following new officers were elected this week at the Woman's Convention at Elon College for the biennium 1949-1951:

President—Mrs. O. H. Paris, Greensboro, N. C.

Vice-President and Chairman Friendly Service—Mrs. W. B. Williams, Newport News, Va.

Recording Secretary—Mrs. H. Shelton Smith, Durham, N. C.

Corresponding Secretary—Mrs. J. S. Rollings, Suffolk, Va.

Treasurer—Mrs. W. V. Leathers, Suffolk, Va.

Historian—Mrs. L. W. Stagg, Norfolk, Va.

Editor—Mrs. W. J. Andes, Winston-Salem, N. C.

Spiritual Life—Mrs. Russell T. Bradford, Suffolk, Va.

Life Memberships and Memorials—Mrs. Wm. T. Harrell, Suffolk, Va.

Literature—Mrs. F. C. Lester, Ashboro, N. C.

Interdenominational Cooperation—Mrs. R. A. Whitten, Winchester, Va.

Family Life—Mrs. Garland Spratley, Dendron, Va.

Visual Aids—Mrs. W. T. Scott, Elon College, N. C.

Departmental Superintendents:

Young People—Mrs. J. D. Strader, Burlington, N. C.

Children—Mrs. W. E. Wisseman, Greensboro, N. C.

Cradle Roll—Mrs. Kenneth Register, Burlington, N. C.

Special: Official Representatives from the Convention to joint Assembly with Evangelical and Reformed Women, November 16-18, 1949, Cleveland, Ohio—Mrs. O. H. Paris, President; Mrs. W. B. Williams, Vice-President; Mrs. R. A. Whitten, Chairman Interdenominational Cooperation.

WOMAN'S CONVENTION AND SCHOOL OF MISSIONS A SUCCESS.

From 2:00 p. m. Monday afternoon until 12:00 noon Wednesday, women from North Carolina and Virginia were spiritually and mentally fed and refreshed, at the biennial session of the Woman's Convention and the an-

nual School of Missions, held at Elon College.

Elon College is certainly the place to have such a meeting. The campus is beautiful at this time of year, and even our Moderator, Miss Helen Kenyon, remarked about the fine appearance of our college and campus.

Enrollment.

Enrollment was 150. This included five guests, 16 from the Valley, 59 from Eastern Virginia, and 70 from North Carolina. From the Valley, nine churches were represented by nine delegates and five holding Life Memberships (this makes him or her an official delegate). In Eastern Virginia, 21 churches were represented by 16 persons holding Life Memberships and 38 regular delegates. In North Carolina, 28 churches were represented by 13 holding Life Memberships and 34 regular delegates. There were 25 officers of Convention or Conference and 105 delegates not holding office. The largest number was from Suffolk (10) and the next largest from Elon College (7).

Helen Kenyon Speaks.

An unforgettable experience came Monday evening when Miss Helen Kenyon, Moderator of the General Council, spoke. Miss Kenyon held her audience at rapt attention as she told about being "A woman in the pew," not knowing much about our Mission Boards when she first became a member and how much she had to learn. She impressed us all with the fact that we can all learn about these things and it is possible for any woman in the pew to be a national officer, even Moderator.

Miss Kenyon spoke of the merger and also of the suit being brought by those in opposition. She stated that the merger will be a stronger one because of those against it. She said that these against the merger have made those for it study even harder and learn more about what we should do to make our merger a good one.

Speaking on "Freedom and Fellowship," Miss Kenyon spoke of the responsibilities of freedom in the church and the joys of fellowship. "There is no must in Fellowship," she said. "We can agree to disagree if only we strive for the Spirit." In

conclusion, she spoke of the Moderator's Cross, which she showed to the audience, and told of her being commissioned as Moderator. When the cross was put around her neck, she was told, "If you will carry the cross, it will carry you." "The cross," she said, "is love, and we should achieve a higher quality of thought and spirit that we may love one another."

Bible and Mission Studies.

Miss Mary Frances Thelen of Randolph-Macon College, Lynchburg, Va., gave some highlights of the Gospel of John, our Bible Study for the coming year, on Monday afternoon. All thought this was both inspiring and enlightening. She did a very fine job of interpreting the Gospel and comparing it to other gospels, pointing out spots for us to look for various things.

Our Mission Study for 1949-50 was explained by Miss Pattie Lee Coghill. Miss Coghill was introduced by Dr. W. T. Scott, who announced that she will soon become the new Educational Secretary for the Southern Convention, assisting with women's work, young people's work, and general promotion of Christian Education in the Convention.

Miss Coghill did a splendid job of presenting the mission studies for the coming year, recommending books best suited to the subjects. Her recent travels in Europe and Asia and her intimate acquaintance with our missionaries made it even more interesting.

She gave as our theme for home study "Cooperation for a Christian Nation," and stated that we need this in America more now than ever before because we need to get together and cooperate more at home in order to be more effective in other countries. Our foreign study will be "Japan." She explained that we are able to have books of such good quality for our study material each year because 34 different denominations cooperate in planning and writing them.

Mrs. Ould Speaks.

Mrs. E. R. Ould, of Roanoke, Va., was probably the most entertaining of the speakers. She had her audience in such gales of laughter that some were still holding their sides when she finished. She was such an artist in presenting her ideas that the women were thoroughly entertained while they were receiving valuable instruction in the art of home-making. Mrs. Ould, mother of three and grandmother "seven times," has

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CHRISTIAN EDUCATION

CONVENTION PERSONNEL: *JESSE H. DOLLAR, Chairman; JOHN L. GWIN, ROBERT LEE HOUSE, BERNARD V. MUNGER, KENNETH D. REGISTER, H. SHELTON SMITH, LEON EDGAR SMITH; MESDAMES W. J. ANDES, J. D. STRADER, W. E. WISEMAN.*

SUMMER STUDIES.

To put into action on a world scale the principles established by the Amsterdam Assembly, over seventy members of the Central Committee of the World Council from the five continents will meet at Chichester, England, July 9 to July 15.

Making the announcement, Dr. W. A. Visser 't Hooft, general secretary of the Council, declared that the delegates would be called upon to state what their member churches expected of the newly-formed Council, particularly in the field of international relations.

"Churches throughout the world have been deeply affected by the east-west cleavage and restrictions of religious liberty," Dr. Visser 't Hooft said. "At Chichester we must strive to discover some common lines of action that will lessen these corroding tensions."

In view of the grave social issues which need to be faced by the churches, the Central Committee plans to inaugurate a study of "Christian Action in a Secular Society. This study will revolve around that key concept—The Responsible Society—a community of persons responsible to God and to each other," Dr. Visser 't Hooft explained. "What are the principles of such a society, and how can it be achieved?"

The Central Committee will also receive reports from study commissions on "Evangelism in Modern Mass Society," an inquiry endorsed by the Conference of USA Member Churches of the Council at Evanston, Illinois, in March, and another on "The Biblical Message to the Modern World." These study commissions will meet at Oxford, England, from June 29 to July 5.

Other meetings held at that time will be the Council's Commission on Faith and Order (Chichester, July 15-20), an executive session of the Commission of the Churches on International Affairs (Oxford, July 4-6), and a joint meeting of executives and delegates of the World Council of Churches and the International Missionary Council (Oxford, July 2-4.)

CONFERENCE FOR ADULTS.

"Leaders of leaders" in adult work and missionary education will meet for a special interdenominational conference at Conference Point Camp, Williams Bay, Wisconsin, July 24-31, according to Rev. Richard E. Lentz, conference director and director of adult work and family education of the International Council of Religious Education.

Dr. Frank Laubach, literacy expert and missionary statesman, and Dr. Paul H. Vieth, Yale Divinity School professor of Christian education, are among the outstanding speakers and leaders.

Also included are Miss Genevive Brown, Disciples of Christ; Miss Mabel Head, United Council of Church Women; Dr. Harry S. Myers, United Stewardship Council; Rev. Donald Pielstick, Home Missions Council; Dr. Karl Quimby, Methodist Church; Dr. Leslie C. Sayre, Missionary Education Movement; Dr. Gilbert Schroer, Evangelical and Reformed Church.

Dr. Walter Spangler, St. Luke's Lutheran Church, Park Ridge, Illinois, is program chairman. Miss Dorothy Stevens, Department of Missionary Education, Northern Baptist Convention, New York City, is dean.

Courses and addresses will be given on "Cooperation for a Christian Nation," "World Order and the Churches," "Stewardship," "The Use of the Bible with Adults," "Japan," "Methods and Materials in the Christian Education of Young Adults," "Community and Christian Education," "Evangelism," "The Dynamics of Religion in the Family," "The Philosophy of Our Mission," "Missionary Education Methods," and "Adult Work Field Program."

Other special features include a Japanese festival, a panel on the topic "Behind the Iron Curtain," literature and visual aids exhibits, creative worship experiences, denominational meetings, interest groups, and fellowship and recreation.

"The conference will offer a preview of methods, courses, conditions, and literature that will be used popularly in the churches tomorrow," Mr. Lentz announced. "State, district,

regional, county, and city leaders of men's work and women's work and missionary secretaries and pastors are especially urged to attend."

Further information may be secured from Mr. Lentz, 206 S. Michigan Avenue, Chicago 4, Illinois.

CHRISTIAN EDUCATION IN INDIA.

(Continued from page 5.)

money which has come from such free and uncompelled acceptance of responsibility—in the Christian democratic way—as has been the way of foreign missionary societies which have supported Christian education in India for several generations. Sophisticated people have laughed, sometimes, at the way pennies were gathered and counted. Yet count as you will, the sums that have poured into Asia by lump sums of tens of thousands—even by the millions—by other groups for other purposes, and they do not exceed, if indeed they approximate, the effect of the cumulative effort and often genuine love which have poured bit by bit into a piece of work in international good will such as exists in India today as a result of foreign missionary work.

The type of luke-warm Protestant who once slyly laughed at this effort, and rationalized his refusal to put his own ten dollar bill on the collection plate by saying we have no right to impose our religious beliefs on others, is now an Old Look mind in a New Look age. Enough of us are acquainted with the facts to know that, although there have been missionary enterprises where the promise of materialistic advantages was implied as a price of conversion, that type of missionary work is now distinctly out of date.

The truth is that in the missionary group of past years there were both progressive and unprogressive elements just as there were in groups at home. The progressive element in India has contributed so well that Indians welcome missionaries still. It may well be that business, as is often charged, has followed the missionary and, in many cases, nullified the Christ the missionary taught, but a progressive educational seed has been planted wherever Protestant missionaries have lived and worked. And, education added to religion is the hope of the world today.

Ever strive to treat everybody, everywhere, as though nothing unpleasant had ever taken place.—*Selected.*

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Associates*.

INTERDENOMINATIONAL CONFERENCES.

More than a thousand Protestant young people will attend seven regional interdenominational conferences this summer to secure further training for cooperative church activities in local communities, according to Rev. Dennis Savage, director of youth council services of the United Christian Youth Movement, which sponsors the conference.

"Now eight years in their present form, the conferences are among the most significant projects in American church life," Mr. Savage stated.

"Thousands of young people have made and strengthened friendships with other young people across denominational lines. They have gone back to their churches and communities with a real vision and understanding of the ecumenical church. These conferences have had a significant influence on many of the promising church leaders of tomorrow."

The conferences are scheduled as follows:

Southern Conference, Kings Mountain, N. C.—June 26-July 2.

Southwestern Conference, Camp Crusis, Tex.—July 10-16.

Pacific Northwest Conference, Seabeck, Wash.—July 25-August 1.

Pacific Southwest Conference, Big Bear Lake, Calif.—August 1-7.

Rocky Mountain Conference, Geneva, Colo.—August 7-14.

Eastern Conference, Lake Winnepesaukee, N. H.—August 8-20.

Central Conference, Lake Geneva, Wis.—August 15-27.

Outstanding church youth leaders have been secured to lead seminars at the conferences. Program highlights include Bible study, worship, recreation, interest groups, and denominational and council meetings.

Seminar subjects include: Christian Vocations, Intergroup Relations, Evangelism, High Points of Protestantism, Christian World Citizenship, Christian Witness in Education and the Ecumenical Church. Each conference will have two or more workshops in organizing, promoting and program-building of local and state youth councils.

Young people between 16 and 25 years who have been active in denominational or interdenominational

youth work are eligible to attend. A few adult leaders of youth will also be accepted. Further information may be secured from Mr. Savage, 206 S. Michigan Ave., Chicago 4, Ill.

CAREFUL! YOU'LL BLOW UP!

(Continued from page 3.)

ly, that insofar as he or she knows, they haven't a worry in the world, except worries as they pertain to their own blood pressure, heart disease and over-burdened kidneys. Generally this is of course simply a projection of worries towards these physical manifestations.

However, such an individual often finds it quite easy to talk about himself in the presence of his minister, not as a medical case, but as an individual. Often this will permit some insight into conflict situations, and lead to real relief of those anxieties which are closely related to his hypertensive cardiovascular condition.

This will be considered in such an interview that an individual would have difficulty in relating to his condition. He is aware nevertheless that after putting certain facts into words, he feels relieved.

Mr. Benson has high blood pressure—he's been doctoring for over a year now. He has been given every common type of treatment for his disease, but he is still a sick man. He goes to the doctor every week and says: "Doctor, can't you do something more for me?" His doctor invariably replies: "There is only one thing you can do, Mr. Benson, and that is—take it easy, don't get yourself upset." Excellent advice, this; it's a shame it cannot be administered as a capsule or a pill, for that is what his physician is particularly trained to do.

Doctor Edward Weiss wrote for the *Medical Doctor* regarding this problem: "We are too much concerned with physical measurements in hypertension—the blood pressure figure, the percentage of renal function, the size of the heart, the electrocardiographic tracing, the amount of retinal sclerosis all of which are essential in the study of the hypertensive person, but give incomplete information from the standpoint of the total evaluation of the patient. They should represent

the beginning, not the end of the study. We are too little concerned with emotional life, which may hold the key to the satisfactory management of the hypertensive patient."

What are some of the anxieties which may have so much to do with certain apparently purely physical ailments?

In referring to sin the "general confession" says: "We have left undone things which we ought to have done, and we have done those things which we ought not to have done, and there is no health in it." The man who first penned those words had a remarkable insight, for guilt feelings or the desire for revenge, or fantasies of revenge or guilt, are often found to be underlying and aggravating many physical disorders.

Social maladjustments or the inability to assume what one may consider to be his rightful place in the community; thwarted ambitions; desires unsatisfied for public approval may be the spark which sets on the fire, or may add fuel to an already fiercely burning fire of disease.

Many times the person who is unable to control his anger and strives to repress strong impulses finds his whole being racked by the conflict. How many times have you heard people say: "I try to control myself," "I just have to take hold of myself and use every ounce of energy to refrain from saying things that I know I should not" or, "I always give in, but afterwards, I am furious."

Reproach or resentment is apt to arouse tremendous emotional conflicts in an individual. The major problem for these people is the working off their rage on the one hand, and on the other the doing of things well enough to keep themselves liked and admired in their own social community.

Fear of failure upsets many individuals. They may be quite adequate in what they are doing, but always there hangs over them an intangible feeling that somehow they are going to fail. Perhaps you have said to such people, when you have become aware of their feelings: "For goodness sake, don't get your blood pressure up . . ." and haven't realized how close you were coming to the actual fact.

A mother was recently admitted to her local hospital with a blood pressure in the vicinity of 290/170. That may not mean anything at all to you, but medically it indicates that she was almost at the point of blowing up. Within a day or two after she had

(Continued on page 14.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE SONGBOOK OF THE BIBLE.

LESSON I—JULY 3, 1949.

MEMORY SELECTION: *Serve the Lord with gladness, Come before his presence with singing.*—Ps. 100:2.

LESSON: Psalm 1, 33:12-15; 67; 100.

DEVOTIONAL READING: Ps. 145:1-10.

The Songbook of the Bible.

The Psalms are just that—the songbook, or the hymnbook of the Bible. Here is a collection of poems—the Psalms are in poetic form in the original—to be set to music and to be used in the worship of God. The Psalms run the whole gamut of human experience, all the highlights and the shadows, all the victories and defeats, all the hopes and the fears, all the joys and the sorrows, all the sin and the saintliness, all the doubts and the faith, all the passions and the purity of human nature, are to be found in this great collection of poems and songs. There are a number of national songs included in the one hundred fifty in the total collection, but for the most part the psalms are personal. Indeed the psalms are essentially personal. If one wants to find Old Testament religion in its most personal and most intense form, let him read the Psalms.

Like the hymns in any hymnbook, some of the authors are known, and the authorship is shown in connection with the psalm. But like many songs and poems in modern books, many of the authors are unknown. It is generally admitted that David wrote or composed some of the psalms, perhaps many of them. But there are many, many psalms that were not written by David. As a matter of fact, like any great piece of literature, it does not make any difference who wrote the psalms. Their value is independent of their authorship. Perhaps the best known of all the psalms is the Shepherd Psalm (23) and it is quite likely that David wrote that. These nameless and unknown and unknowable men have left a priceless heritage not only for the Jewish people, but for Christians and for humanity at large. Those of us who follow this quarter's lessons will find much to enrich our inner lives and to strengthen our spirits.

A Song of the Godly Man.

The first psalm contrasts in a striking way, the difference between the

godly and the ungodly man. It sets forth the characteristics of the godly man, not only in what he does not do, but in what he does do. There is significance in the order of the devolution of the ungodly man. First of all "he walks in the counsel of the ungodly," then he "stands in the way of sinners," and finally he "sits in the seat of the scorner or the scoffer." He first of all gets into the wrong company, then he shares their wrongdoing, then he becomes cynical and scornful of the good life. There are the steps by which many a man and woman, young and old, has finally walked into the way that leadeth to destruction. Evil companions corrupt good manners. People who go with the gang find it difficult not to do as the gang does. And when one gets into the way of evil he creates a defense mechanism, he becomes cynical and scornful of good and the godly. "Walking, standing, sitting"—there you have it.

The life of the good man, like a tree planted by a river, is rooted deeply, and draws nourishment from the unseen. "Like a tree planted by the rivers of water—what a picture. Here is a landscape in which everything is brown and bare because of the summer heat or the drought. Vegetation is dead or dying. And here stands a tree, fresh, green, alive, fruitful. It is planted by a river. Its tap root and its feeder roots go deep and far, and steadily, silently it draws its life from deep and unseen resources. One reason why so many people have so little fruitage is because they have so little rootage. In the case of the godly man, his life is nourished by the word of Jehovah—it is his delight and on it he doth meditate by day and by night. And because there is inner life there is abundant fruitage. He brings forth his fruit in his season.

But the ungodly are not so. They are like the chaff which the wind bloweth away. It was a familiar figure to the people of that day. Here is a man separating the wheat from the chaff. He has a threshing floor, a flat place on top of a hill or a high piece of ground. He takes a forkful of straw and throws it high in the air. The stiff wind does the rest. It catches the chaff and the light waste straw and blows them off to the side, while the good grain falls back to the floor

in a steadily increasing pile. Life is a winnowing process. The ungodly cannot ultimately stand. They will be doomed at the judgment—they will not be able to stand. Nor will they have any part in the congregation of the righteous.

A Song of Thanksgiving and a Missionary Hymn.

Psalm 67 is a combination of a missionary hymn and a song of thanksgiving. The writer in happy mood calls upon all the people of the earth to bless Jehovah and to praise His name. For this great God will make his salvation known unto all the nations, and He will judge them with justice and with equity.

Furthermore there is a call to thanksgiving. The earth has yielded its increase, crops have been abundant, there is enough and to spare for all. Let the people praise God who hath so generously and graciously blessed the peoples of the earth.

A Song of Praise and Thanksgiving.

The notes of praise and thanksgiving are recurring and constant notes in the psalms. Indeed the psalms come out of the overflow of life. Again and again the writer invited his people to join with him in praising God for His goodness and in thanking God for His generosity. It is significant, too, how much of a universal element there is in the psalms. The psalmists had a great God as well as a good God. He was the God of all the earth. He was the Creator of the whole earth. He was the Shepherd of His people.

We need to read the Psalms. Too many of us are sighing Christians. We ought to be singing Christians. And as we read these songs of these men, many of whom wrote out of even tragic experiences, but who in these tragic experiences found that God was a very present help in trouble, perhaps there will be a song in our own hearts, and a song on our lips. It is a good thing to give thanks unto the Lord and to sing praises unto his name.

(Based on lesson copyrighted by International Council of Religious Education.)

The spectacle of a nation praying is more awe-inspiring than the explosion of an atomic bomb. The force of prayer is greater than any possible combination of man-controlled powers, because prayer is man's greatest means of tapping the infinite resources of God. Invoking God's might and mercy is our most efficacious means of guaranteeing peace and security to the harassed and helpless people of the earth.—J. Edgar Hoover.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

proved herself a very popular lecturer in other places, and she certainly upheld her reputation at Elon. She said, "It is not easy to live as a Christian in a family with the same people. Christian home-making is an art." "The greatest artist in the world," she said, "is the one who can live artistically as a Christian in a family." "It is not 'contented' home-makers we need," she said, "but home-makers who are interested in whether their homes are functioning as they should." "We should send boys and girls out from our homes with an inside compulsion which helps them make the right decisions," she said. "Nothing is good simply because it is old, and nothing is bad simply because it is new. Old time religion was good enough in principle, but it will not work today in practice. The best way to make a family Christian is to be a Christian yourself," Mrs. Ould said.

Committees and Personnel.

Committees appointed for the Convention were:

Nominating—Mrs. R. T. Bradford, Miss Verdie Showalter, Mrs. M. T. Garren, Mrs. R. L. House, Mrs. W. J. Andes.

Finance—Mrs. J. G. Truitt, Mrs. Kenneth Register, Mrs. Garland Spratley.

Recommendations—Mrs. R. A. Whitten, Mrs. W. E. Wisseman, Mrs. W. V. Leathers.

Courtesy—Mrs. S. C. Harrell, Mrs. T. Hayes Holland, Mrs. Ray Gordon.

Publicity—Mrs. M. W. Andes, Mrs. W. J. Andes.

Business Manager was Mrs. W. B. Williams; Registrar was Mrs. F. C. Lester; Hostess was Mrs. Wallace Truitt, and Dining Room Hostess was Mrs. R. W. Powell.

Resolutions in regard to the Staley Memorial Scholarship offered by the Woman's Convention to a college student were presented at the Wednesday morning session and adopted.

The report of the Finance Committee stated that our goal for the next biennium is \$35,000, divided as follows: Eastern Virginia, \$16,500; North Carolina, \$16,500; Valley, \$2,000.

Timothy Chang Speaks.

One of the highlights of the Convention came on Monday evening, when Timothy Chang of Duke University spoke to the group. He was greatly appreciated and enjoyed and the women were greatly pleased to see

the results of our Life Memberships and Memorials money. Timothy brought news of our Shaowu mission and told some interesting details of the members of his family. Timothy is attending summer school at Duke.

Social—Business.

On Monday afternoon, the delegates were entertained at a reception given by Dr. and Mrs. L. E. Smith, though they were sorry to learn that Mrs. Smith could not attend because of illness. On Tuesday evening, the group inspected the new superintendent's home and were entertained by Dr. and Mrs. W. T. Scott. Again, the women were glad to see the results of their work.

Of course, the usual round of reports were made by the proper Convention officers and adopted, and some new policies were made. The report of Superintendent of Young People suggested that we consider a new plan of combining Young People's organizations of the Convention and Woman's Board into one organization. The report of the Superintendent of Children suggested that we consider the advisability of combining our Children's Department with the Children's Division of the Board of Christian Education of the Convention.

Music was furnished by Fletcher Moore, Mrs. J. L. Foster, Mary Lee Foster, Mrs. W. T. Scott and Mrs. W. N. Huff. Especially inspiring was the playing of Mrs. Foster, president of the Elon women. When Dr. F. C. Lester led the very inspiring and consecrating service of installing the new officers, Mrs. Foster gave the finishing touch to the service by playing, "Take the Name of Jesus With You," as all stood with bowed heads.

Morning worship services were led by Mrs. Charles Howell of Catawba College, Mrs. Tucker Humphries, and Mrs. Mark Andes. Evening vespers were led by Mrs. John G. Truitt and Mrs. R. L. House.

Mrs. M. T. Garren spoke of her trip to the National Assembly of the United Council of Church Women and gave an inspiring account of the happenings.

The offering on Monday evening went to buy sustaining memberships for THE CHRISTIAN SUN. The amount was over seventy dollars.

On Tuesday evening, the Communion Service was held, and Miss Thelen gave the Communion Sermon. She was assisted in administering the Communion by Dr. Jesse H. Dollar.

As Dr. F. C. Lester gave the final charge to the new officers, and the

audience stood to pledge their support of the officers for the coming biennium, the Woman's Convention and School of Missions came to a close and the women headed for home.

CHRISTIAN MISSIONS.

(Continued from page 8.)

cluded the Rev. Dr. Walter Van Kirk, noted religious news commentator of the Federal Council of Churches, was sent to establish contact with Japanese Christians long cut off by the war, and to survey the status of the Church.

Dr. Shafer, who has played a leading role in promoting the idea of a Christian University in Japan, is actively associated with the Federal Council of Churches, the Foreign Missions Conference of North America, and the Missionary Education Movement.

The group sponsoring Dr. Shafer's tour includes The Methodist Church, the Reformed Church in America, the Evangelical and Reformed Church, the Evangelical United Brethren, the Disciples of Christ, the Presbyterian Church, U.S.A., the Congregational Christian Church, and the United Church of Canada.

MISSIONARY PASSES.

Mrs. Henry Harrison Riggs for 26 years a missionary of the American Board in Turkey and Syria, died suddenly June 1, at the home of her daughter, Mrs. George Alan Rice of Waltham, Massachusetts.

Mrs. Riggs, who was 63 years old, was born in Hillsboro, New Hampshire, and educated at the Hartford School of Religion. She went to Istanbul, Turkey, as a religious education worker under the American Board in 1920 and there met and married the late Rev. Henry Harrison Riggs on May 7, 1920. Mrs. Riggs was the former Annie M. Denison of Hillsboro, New Hampshire.

Mr. Riggs died in Jerusalem in 1943 as he was en route to his post under the American Board in Syria. Since this was during the war Mrs. Riggs remained in the U. S. A. and since 1945 has been serving as hostess of Barton House, one of the units in Auburndale, Massachusetts, of the Walker Missionary Homes.

A memorial service was held on Sunday afternoon, June 5, at 3:00 o'clock in the afternoon at the Walker Missionary Home, 144 Hancock St., with Rev. Chauncey Blossom, minister of the First Congregational Church in Auburndale, officiating.

The Orphanage

DEAR FRIENDS:

For nearly four months we have been coming to the Orphanage practically every day and spending Wednesday afternoons endeavoring to fill the shoes of the late Charles D. Johnston. At times it has been a sacrifice trying to keep this Institution moving along and my own business going, too. But by these visits we have learned to love the Orphanage and its work more dearly.

The people of our church have gotten into their minds that our treasury is over-flowing and no money is needed. It is true when we have made reports to the Convention we showed nice balances. But when we take time to investigate we find that the money is mostly ear-marked and we can only use the income derived therefrom. To be exact, money has been given for certain specific things; thus we cannot use it except for that for which it was given.

From time to time we have acquired additional lands, but in each case the money was given by some interested party or parties for the purchase of such tracts of land. When Mr. Johnston came to the Orphanage we only had approximately 100 acres of land; today we have about 275 acres, and could use more if we had it. To raise enough food and have adequate grazing pastures for our dairy cattle, it just takes land.

The repair program is going nicely. We have spent approximately \$5,000, the larger part of this on one building. If we are to modernize this plant and give to our incoming Superintendent, Dr. John G. Truitt, what he needs to bring this Institution up on a par with like Institutions in our area, it is going to take money, and a lot of it. We have enough faith and friends and constituency in our Church people that when we are able to tell you of more of our needs, that the money will be forth-coming.

We wish to extend to each of you a personal invitation to visit this Home and see what we are trying to do.

V. R. HOLT, *Chairman,*
Board of Trustees.

REPORT FOR JUNE 23, 1949.

Sunday School Monthly Offerings.

Amount brought forward	\$ 4,774.26
Eastern N. C. Conference:	
Catawba Springs	\$ 27.00
Morrisville	1.63
Oak Level	2.00
	30.63

N. C. & Va. Conference.	
Burlington	\$500.00
Greensboro, First	34.40
Mt. Zion S. S.	16.71
	551.11

Va. Valley Conference:	
Wood's Chapel S. S.	14.00
Ala. Conference:	
Roanoke S. S.	4.80

Total this week from churches \$ 600.54

Total this year from churches \$ 5,374.80

Special Offerings.

Amount brought forward	\$ 7,730.78
Mr. Hughes, children ...	\$ 45.00
White Oak Church, Ob- long, Illinois	20.00
Mr. & Mrs. Chas. Apel, in memory of Miss Rose Wendelkem	5.00
	70.00

County:	
Alamance (D. Ward) ...	\$ 20.00
Vance (Proctor girls) ..	30.00
	50.00

Total this week from
Special Offerings \$ 120.00

Total this year from
Special Offerings \$ 7,850.78

Grand total for the week .. \$ 720.54

Grand total for the year ... \$13,225.58

CAREFUL! YOU'LL BLOW UP!

Continued from page 11.)

entered the hospital, a chance for the better was noted in her condition. After a time, she was dismissed and went home. But she had not been there very long until she was readmitted.

This woman's personal history was one of continual anxiety and emotional stress. She had eloped when she was sixteen, which aroused the concern of her parents. She disapproved of her husband's work, she was constantly fearful of her eldest daughter's behaviour, thinking that she might repeat her own mistake. Her son was part of a gang of boys whom she very much disapproved, and her mother, who had come to live with her, was constantly attempting to exercise parental authority.

Now, much anxiety can be aborted by merely verbalizing, talking things through with someone who has insight and understanding as to how destructive these anxieties can be. Unfortunately, it does not help much to just talk these things over with anyone. In fact, this may only serve to increase one's anxieties.

One of the greatest contributions of the organized church has been to provide trained personnel which can serve as good listeners. This listen-

ing is dignified today by the title of "the listening ministry." Jesus introduced this type of ministry for did He not listen to Zaccheus, did He not listen to the woman at the well? Over and over again, we find Him trying to relieve the pressure of anxieties. He indicated His faith in this method in the words:

"Therefore I say unto you, Take no thought for your life what you shall eat, or what you shall drink; nor yet for your body, what you shall put on. Is not the life more than meat, and the body more than raiment?"

DEAN WEIGLE RETIRES.

Continued from page 7.)

nominations, he said "Our agreements are far more important than our differences. To be a Christian is a great thing and a hard thing."

During his administration as Dean, the Yale Divinity School experienced its greatest expansion. In 1928 there were about 150 students studying for the Bachelor of Divinity degree. By 1948 that number had increased to 250. Even more impressive is the list of men who studied for their Ph.D. degree in religious education under Dean Weigle. More than 100 of these men are leaders of other schools and religious organizations.

Dean Weigle's work in improving theological education has not been limited to Yale. From 1930 to 1948 he was chairman of the executive committee of the American Association of Theological Schools. In 1936 this Association worked out standards of accreditation for theological schools, a policy which has brought on significant improvements in the professional education for ministers.

In 1935 he visited China at the invitation of the National Christian Council of China to study the facilities for theological education in that country. Accompanying him on that trip was his son, Richard D. Weigle, who had at that time been appointed executive secretary of Yale-in-China. Dean Weigle himself has been a member of the Board of trustees of Yale-in-China since 1930 and at present is its vice-president.

The eyes of America are on the future; but what use is that if those eyes are blinded? Unless we build our social structure today upon a more permanent foundation than the past it will not last beyond the lifetime of those who founded it. Charity, the realization of our brotherhood in God, is the only enduring foundation.—Robert E. Weeds, D. D.

THE SOUTHERN CONVENTION OFFICE

WM. T. SCOTT, *Superintendent*

STATEMENT OF APPORTIONMENT FOR CONVENTION ENTERPRISES
VIRGINIA VALLEY CONFERENCE AS OF JUNE 9, 1949

Home Missions				Foreign Mission				Christian Education		Superannuation	
Appmt.		Paid		Appmt.		Paid		Appmt.	Paid	Appmt.	Paid
Antioch	\$ 172.00	\$ 49.94	\$ 100.00	\$ 49.91	Antioch	\$ 29.00		\$ 29.00	\$ 29.00		
Bethel	114.00	22.00	75.00	80.71	Bethel	24.00		24.00	14.00		
Bethlehem	100.00	44.72	76.00	37.79	Bethlehem	24.00	\$ 8.00	24.00	1.00		
Beulah	13.00	13.00	13.00	3.00	Beulah	2.00	1.00	3.00	1.00		
Concord	40.00	8.96	30.00	34.61	Concord	7.00	7.00	7.00	7.00		
Dry Run	44.00	26.16	30.00	39.29	Dry Run	11.00		11.00			
Joppa	16.00		16.00		Joppa	3.00		3.00			
Leaksville	130.00	40.41	80.00	40.43	Leaksville	28.00	28.00	28.00	33.38		
Linville	140.00	78.44	110.00	78.42	Linville	28.00		28.00	22.00		
Mayland	42.00		26.00		Mayland	9.00		10.00			
Mt. Lebanon	47.00	26.55	37.00	18.00	Mt. Lebanon	9.00	5.00	10.00	4.00		
Mt. Olivet (G)	54.00	23.97	50.00	53.27	Mt. Olivet (G)	11.00		11.00	8.00		
Mt. Olivet (R)	40.00	15.00	30.00	15.00	Mt. Olivet (R)	9.00	5.00	9.00	5.00		
New Hope	51.00	11.36	45.00	11.36	New Hope	12.00		12.00	12.00		
Newport	122.00	58.83	35.00	125.62	Newport	27.00		27.00	15.00		
Palmyra	19.00		19.00		Palmyra	4.00		4.00			
Timber Ridge	111.00		91.00		Timber Ridge	22.00		22.00	5.70		
Winchester	160.00	42.50	607.00	642.50	Winchester	61.00		58.00			
Wissler's Chapel	43.00		19.00		Wissler's Chapel	5.00		5.00			
Wood's Chapel	42.00	9.12	20.00	6.13	Wood's Chapel	5.00		5.00			
Total	\$1,500.00	\$ 470.96	\$1,509.00	\$1,236.04	Total	\$ 330.00	\$ 54.00	\$ 330.00	\$ 157.08		
Balance Due		\$1,029.04		\$ 272.96	Balance Due		\$ 276.00		\$ 172.92		

Christian Orphanage				Elon College				Convention Fund		Per Capita Dues	
Appmt.		Paid		Appmt.		Paid		Appmt.	Paid	Appmt.	Paid
Antioch	\$ 85.00	\$ 123.10	\$ 85.00	\$ 84.98	Antioch	\$ 58.00	\$ 21.08	\$ 8.00	\$ 8.00		
Bethel	67.00	64.00	82.00	42.66	Bethel	45.00		15.00			
Bethlehem	67.00	32.45	92.00	41.87	Bethlehem	45.00	17.00	7.00	2.00		
Beulah	6.00	5.00	6.00		Beulah	4.00		2.00	3.50		
Concord	21.00	26.55	21.00	21.00	Concord	14.00	14.00	5.00	5.00		
Dry Run	28.00	23.42	42.00		Dry Run	18.00	12.00	7.00			
Joppa	9.00		9.00		Joppa	7.00		3.00			
Leaksville	79.00	99.66	109.00	14.53	Leaksville	51.00		15.00	15.00		
Linville	70.00	196.29	90.00	55.50	Linville	54.00		15.00			
Mayland	42.00		26.00		Mayland	18.00		7.00			
Mt. Lebanon	23.00	12.00	23.00	15.00	Mt. Lebanon	18.00	5.00	9.00	4.45		
Mt. Olivet (G)	33.00	72.91	33.00	14.09	Mt. Lebanon	22.00		10.00			
Mt. Olivet (R)	24.00	24.00	24.00	15.00	Mt. Olivet (G)	17.00		10.00			
New Hope	33.00	29.36	33.00	14.00	Mt. Olivet (R)	21.00		5.00			
Newport	155.00	208.40	88.00	49.49	New Hope	54.00		14.00			
Palmyra	12.00		12.00		Newport	9.00		8.00			
Timber Ridge	66.00	6.42	66.00		Palmyra	44.00		19.00			
Winchester	100.00	60.00	100.00	25.00	Timber Ridge	126.00		23.00			
Wissler's Chapel	21.00		21.00		Winchester	14.00		4.00			
Wood's Chapel	19.00	5.00	19.00	9.00	Woods Chapel	11.00		7.00			
Total	\$ 960.00	\$ 988.56	\$ 981.00	\$ 402.12	Total	\$ 650.00	\$ 69.08	\$ 193.00	\$ 52.95		
Balance Due				\$ 578.88	Balance Due		\$ 580.92		\$ 140.05		

Ministerial Scholarship Fund

Appmt.		Paid
Antioch	\$ 5.00	\$ 5.00
Bethel	9.00	
Bethlehem	5.00	1.00
Beulah	1.00	
Concord	3.00	3.00
Dry Run	4.00	
Joppa	1.00	
Leaksville	10.00	10.00
Linville	10.00	
Mayland	5.00	
Mt. Lebanon	7.00	5.00
Mt. Olivet (G)	7.00	
Mt. Olivet (R)	8.00	
New Hope	3.00	
Newport	9.00	
Palmyra	5.00	
Timber Ridge	12.00	
Winchester	15.00	
Wisslers Chapel	3.00	
Wood's Chapel	4.00	
Total	\$ 126.00	\$ 24.00
Balance Due		\$ 102.00

A PULPIT PRAYER

Suggested for Use on the Fourth of July

By WILLIAM R. CATTON

Almighty God, thou hast taught us that righteousness exalteth a nation, and sin is a reproach to any people; that except the Lord build the house, they labor in vain that build it. We pray thee this day that we, in all our building, may build righteously. Help us to lay the foundations of our national life on justice and truth. Help us to rear a structure that shall be a safe and happy home for all the people. May there be wise learning, a prosperous and fruitful industry, a free, a contented and joyful people within its walls.

Help us, help all the people of this land to know and love thee, who art the author of our liberty, the God our fathers honored. Through the long history of our nation thou hast been with us, guiding, instructing, inspiring. In difficulty, thou hast been our strength; in times of peril thou hast been our refuge. Through our doubts and confusions thou has lighted for our feet the way of truth. Even in those days we have forgotten thee, and have followed after strange gods, have worshipped Baal and Mammon, still thou hast not forgotten, nor forsaken us.

Can it be we are thy chosen people! Here we have so splendid a land for our inheritance. Here we dwell secure, while elsewhere, all about us, war and poverty and disaster immeasurably afflict our neighbors. Who

are we to merit such good fortune! If, in the midst of all the sordid squalor, the sufferings and struggles of the world we are aloof, complacent and at ease, rebuke us, O our God for our indifference to the woes of needy people. Yea, we are thy chosen people. We are chosen to be thy servants. To whom much is given, of them, indeed, much shall be required!

Thou hast given us this rich land. Thou hast made us free. We have been secure. May we be the leaders of the nations! Not leaders in the old and sorry ways of selfish struggle for our own peculiar gain, but leaders in the ways of righteousness and peace. In all our ways may we be just. In all our ways may we be kind, and generous and good. Let it be our high ambition to outstrip all others in obedience to thy will. More than any other people may we help thee to bring humanity, through all its blindness and its wanderings, to the light of the knowledge of God, and to the security and splendor of God's way of life for men. Let us this day rededicate ourselves to the service of our nation; let us reconsecrate ourselves to its high ideals; above all, let us renew our devotion to thee, our God, our Heavenly Father, in whose service, and in whose service alone, is perfect freedom for the sons of men. *Amen.*

Southern Convention of Congregational Christian Churches
1844 - Over a Century of Service to the Denomination - 1949

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CI

RICHMOND, VA., THURSDAY, JULY 7, 1949

NUMBER 26

190X 220
Elen College Library

An Unusual Daily Vacation Bible School



NEW HOPE CHRISTIAN CHURCH

New Hope Christian Church is located in Franklin County, North Carolina, near Louisburg. This is the first year that there has been a Bible School held at the church. The total enrollment was 110, with an average attendance of 86. One of the projects for the Bible School was an offering for "Morning Star VI" and the sum of \$9.55 was received. A bus has been contributed by a member of the church, and it enabled 40 or 50 children to come who would not have otherwise been able to be present. A picnic was held Saturday, June 18, and also a closing program given by the children. These young people are faithful in their attendance at Sunday school, church and Wednesday night prayer services. Many of them are developing their talents to serve their church and community. Miss Ruth Dunn of Lynchburg, Virginia, S. S. S. worker, was director of the school. She was assisted by twelve teachers and young people of the church and Sunday school. Rev. Thomas D. Sutton is pastor of the church. The picture is the group on one day of the school. The church bus and truck are in the background.

News Flashes

Dr. Stanley C. Harrell, minister of our Durham Church, is conducting a study of the Book of Galatians at the Wednesday evening services of the church.

Thirty-five children were enrolled in Bible School at Winston-Salem and forty-two were enrolled at Pfafftown. Both schools were well attended and much work was done.

Those from North Carolina attending the National Conference on Christian Education at Lakeside, Ohio, this week (June 28-July 1) are: Dr. and Mrs. J. H. Dollar, Miss Dorothy Foltz, Mrs. W. E. Wisseman, Rev. Kenneth Register and Mrs. W. J. Andes.

Those attending Junior High Camp at Crabtree should not arrive before 4:00 p. m. Sunday, July 10. Each should bring their own sandwiches along for the evening meal and the camp will furnish the drink. Camp will close Saturday morning, July 16, following breakfast.

Rev. and Mrs. Ford Coffman of Webster Groves, Missouri were guests in our Winston-Salem Church, June 19. Mr. Coffman is assistant minister of the First Congregational Church there and he spoke at the morning service at Winston-Salem. Mrs. Coffman originally came from Winston-Salem.

Vacation Bible School was held at Shallow Ford June 20-25, with a total enrollment of 37 and an average attendance of 28. William P. Tolley and Rosser Lee Clapp, Student Summer Service workers, were in charge of the school, with the assistance of seven volunteer workers from the Shallow Ford Church.

Rev. Bernard Munger of our Chapel Hill Church served last week as seminar leader in the United Christian Youth Movement Southern Regional Planning Conference at King's Mountain, North Carolina. He conducted a seminar twice daily on the general theme: "The Church and the Changing South."

Apple's Chapel Vacation Bible School and revival meeting were held

the week of June 13-20. There were 134 in the Vacation Bible School, and five new members were received in the church during the special services with Dr. W. E. Wisseman of Greensboro, visiting minister. Rev. H. E. Crutchfield is pastor of this church.

Eighty-five American young people from 27 states and 14 denominations sailed for Europe and Japan between June 14 and June 22 to join 600 young people of other countries in the 14 workcamps sponsored by the World Council of Churches. The young people sailing for Europe will join 11 camps in England, Finland, France, Italy and Germany, including one in Berlin.

Mrs. Hazel T. Williams reports that the Rosemont Church, Norfolk, had a Bible School with an average attendance of 72. Teachers were: Beginners—Mrs. Ada Gladstone, Mrs. Norma Morrison, Mrs. D. Dudley, Mrs. Grace De Long, Mrs. Elsie Hewitt, Mrs. Jean Adama, and Jackie Gallup. Primary—Mrs. John Swink, Mrs. L. L. Milteer and Mrs. Evelyn Morrison. Junior - Intermediates—Mrs. Mary Rowland and Mrs. Hazel T. Williams. Rev. Herbert G. Council served as general superintendent. During the week a movie, Peter's Denial of Christ, was shown. The Bible School closed July 1.

The laymen of the Durham Church had an organizational meeting on Sunday afternoon, June 26. George D. Colelough, chairman of the Convention Laymen's Fellowship, gave an inspiring address and Superintendent W. T. Scott outlined the objectives of the Laymen's organization. Officers were elected as follows: Chairman, O. J. Kimry, 807 West Club Boulevard; vice-chairman, W. H. Penny, 1004 Carolina Avenue; secretary, Edgar Brock, 2114 Englewood Avenue; treasurer, George W. Boone, 1823 Washington Street. The officers, together with three persons to be named, are constituted to be a Policy Committee which will present program suggestions to the Laymen's Fellowship of the Durham Church.

INTRODUCING PIEDMONT'S PRESIDENT.

Dr. James E. Walter, the new president of Piedmont College, Domerest, Georgia, is forty-two years old and has been for the past twelve years a member of the national staff of the

Missions Council, and for several years a Secretary of the Project Department. In this capacity he has visited hundreds of churches to counsel with ministers and lay leaders on adopting their own missionary as a practical means of personalizing and vitalizing missions.

Dr. Walter was Chairman of the *Morning Star* Committee of the American Board of Foreign Missions which sponsored and launched the dramatic little missionary ship being used for travel among the people of the Marshall and Caroline Islands in the South Seas. He was Chairman of the Thanksgiving Offering, a nationwide program for completion of the Post-War Emergency Program of the Congregational Christian Churches.

Dr. Walter has been the Director of Study Tours for the Missions Council traveling the Southeast in particular and the nation in general.

In commenting on his election to the office of President of Piedmont College, Dr. Walter says, "All over the world, including the United States, Communists are offering materialistic promises to people who deserve a better chance in life. At Piedmont College a group of devoted faculty members are actually giving youth a high quality preparation in the skills of their chosen vocation, and a general education in the arts and humanities. I feel that Piedmont College is playing a creative and inspiring role in American and world history by putting the ideals of educational democracy into action. I am thrilled with the opportunity of linking my energy with theirs."

Nearly all of the boys and girls who go to the red clay campus at Domerest come from Christian homes of meager finances, points out Dr. Walter. He believes sincerely there is no better way to answer the false claims of Communism than to live the ideals of American democracy among young men and women who are able to discern true values. The students that will be under his guidance are hard working boys and girls who know that the four years at Piedmont offer them the chance of their lives and they intend to make the most of it.

Dr. Walter was born and grew up in Toledo, Ohio. His first thought was to become a chemist and he spent two years at Toledo University following that line. He was also in business for a year before he decided to enter the ministry. He is a graduate of Otterbein College, Class of 1929, and Yale Divinity School, Class of 1933.

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

MIS: COGHILL ACCEPTS POSITION WITH SOUTHERN CONVENTION.

The Executive Board of The Southern Convention has obtained the services of Miss Pattie Lee Coghill to fill the vacancy in the field staff of the Convention created by the resignation of Miss Elizabeth Chicoine last year. Miss Coghill's official title will be Educational Secretary, with the responsibility for promoting the general work of the churches, conferences and the Convention, but primarily in the field of Christian Education, Young People's Work and Women's work. She will begin her services in September or October.

Miss Coghill served the Convention some years ago through the Board of Christian Education. Following that time she was extension worker in Florida and Georgia, where she was associated with Superintendent Scott. Eight years ago she became Educational Secretary in The Missions Council of the Congregational Christian Churches with offices in New York City, which position she has held with distinction. She has been a popular speaker in the promotion of both Home and Foreign Missions throughout the country. In 1945-46 Miss Coghill was a member of a special deputation under the American Board of Commissioners for Foreign Missions to visit India for a study of the work in that land.

Miss Coghill is popular with young people and will be an effective worker with them, and she has distinguished herself in service with the women of the churches. She has a fine spirit of cooperation, and since she knows well the churches of the Convention, she will make a valuable contribution to their life and work. We are most fortunate in obtaining Miss Coghill's services.

The National Boards have been reluctant to have Miss Coghill leave their service, but her broad and sympathetic understanding of the nation as a whole will bring added strength to the Convention. Miss Coghill is a native of North Carolina and is a member of Fuller's Chapel Church, near Henderson. She graduated from Elon College and from Boston University. We welcome Miss Coghill "back home" and wish for her every success in her new undertaking with the Convention.

BEREA (GREAT BRIDGE) INTRODUCES NEW PLAN FOR USING THE CHRISTIAN SUN.

Mr. Ernest E. Waterfield, superintendent of the Sunday School of Berea (Great Bridge) has introduced a plan for an excellent use of THE CHRISTIAN SUN—a plan which may well be followed by other churches.

The Worker's Council of the Sunday school resolved that the adult department be supplied copies of THE CHRISTIAN SUN for the next six months in lieu of the regular Sunday school quarterlies. Mr. Waterfield writes, "It is thought that the Sunday school lesson notes written by Dr. Harcastle are sufficient for our people, and with the information in THE CHRISTIAN SUN about our Convention, conferences and churches, our people will not only be informed concerning the Sunday school lesson but will become more interested in the program and aims of our church in general. The plan should bring greater loyalty and support to the work of the church."

This new use of THE CHRISTIAN SUN offers excellent possibilities for our church paper, our Sunday schools and our churches. Mr. Waterfield sent us 52 new subscriptions.

SUSTAINING MEMBERSHIPS.

At the April meeting of the Executive Board of the Southern Convention the Board of Publications proposed that an attempt be made to obtain sustaining memberships for THE

(Continued on page 14.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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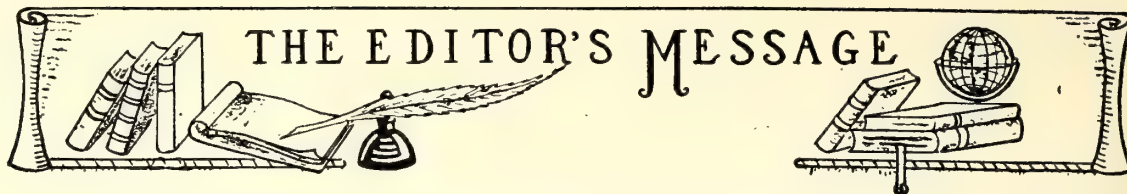
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BIBLE SCHOOL.

It is a privilege to teach in Vacation Bible School. New and closer friendships with children are formed. These friendships may be life-long and fruitful. One learns, even in teaching children. Out of the window must go all abstract teaching. Praying, teaching and Scripture reading must be made concise.

Dear Lord,

Help our lips to praise Thee,
Our hands to serve Thee,
Our hearts to love Thee,
Always. Amen.

There is great joy in helping these very young Christians to use their Bibles. A rich life of Bible study and appreciation lies ahead of them. So it is important that they be properly established in their Bible reading.

And withal, work with children should be conducive to a becoming humility. Ever and again our own haughtiness and superciliousness may be deflated in the presence of childlike qualities. These stanzas come to mind:

Last night my little boy confessed to me
Some childish wrong;
And kneeling at my knee
He prayed with tears—
“Dear God, make me a man
Like Daddy—wise and strong,
I know You can.”

Then while he slept,
I knelt beside his bed,
Confessed my sins,
And prayed with low bowed head,
“O God, make me a child
Like my child here—
Pure, guileless,
Trusting Thee, with faith sincere.”

E-L-O-N

For many youngsters, this Summer Conference was their first visit to Elon College. The majority expressed the conviction that it would not be their last. During this busy week, boys and girls became acquainted not only with their Church College, but with representatives of churches which they had not known previously. Creative friendships were formed. The churches of the Southern Convention are now a more closely knit unit as a result of these mutual acquaintances. Appeals from and for Elon will have more significance hereafter.

Under the leadership of Dean Jesse H. Dollar and the supporting faculty, a fine conference was held, and these young Christians were drilled in the rudiments of Churchmanship. They should be given a reasonable opportunity for leadership in their local churches. Utilize their ideas and enthusiasm in plan-

ning for recreation, stewardship, worship and teaching in your church. Pity, indeed, some of our churches were not represented!

YOUNG PREACHER LICENSED

William T. Scott, Jr., was licensed to preach at the concluding session of the Elon Summer Conference. Rev. Kenneth Register, president of the North Carolina and Virginia Conference, presided. Charges were given by Dr. F. S. Reynolds and Dr. L. E. Smith. Dr. H. S. Hardcastle offered the prayer. The right hand of fellowship was extended by the ministers present.

We congratulate Supt. and Mrs. Scott on giving a son to the Christian ministry and wish for William, Junior, a long and fruitful ministry. Since so few of our young people attend the annual conference, it is reasonable to infer that few have witnessed a service of licensure. This service came as an appropriate climax of the Young People's Conference. Who knows, some of those very young people may seek licensure and ordination within a few years? God grant it!

SUSTAINING MEMBERSHIPS

It is gratifying to realize that we have a plan by which subscribers may share more adequately in the support of our publication. It is obvious that a uniform subscription rate does not meet the financial needs of publication, nor does it provide any flexibility for the more grateful and generous subscribers.

The provision for sustaining memberships enables one to give tangible expression of gratitude for blessings received through the church paper. While we give to benevolent and missionary causes, we have been content to pay for a subscription. Now the door is open for modest contributions in the form of Sustaining Memberships.

This plan should usher in a new day for The Sun. We salute the charter members whose names appear in this issue, and trust that many, many others will become a part of this reasonable, adequate plan of sustaining our church publication.

LAKESIDE

A host of young people and adults met last week at Lakeside, located on the south side of Lake Erie in the State of Ohio, for four great days of fellowship, study, recreation and worship. Since this was a National Conference on Christian Education, attendance was large and representative of our total fellowship. In many ways it was similar to a meeting of the General Council.

This conference was a milestone—and a very successful one—in Christian education and Christian union, since it was a major cooperative venture with the Evan-

gelical and Reformed Church. It was evident that The United Church is a reality already. In it there is great educational leadership.

The E & R people believe in summer camps and conferences. They have "that old conference spirit." Attendance is not an elective; it is a *must*. Here their leaders are trained and brought up to date in educational procedure. Here they receive new ideas and inspiration to rejuvenate

the program of the local church. Herein is a partial but important explanation of their strength. It is worthy of attention and emulation.

You will be reading the reports of the delegates from our Convention: J. H. Dollar, Kenneth Register, John Gwyn, Carey Andes, Dorothy Foltz and Graham Wisseman. The Editor was happy in the privilege of attending and earnestly covets for others the privilege of attending next year.

The Call of Congregationalism

The Sixth International Council of Congregational Churches assembled at Wellesley College in the United States of America wishes you grace, mercy, and peace in the fellowship of our Lord Jesus Christ.

Since God has permitted us to reassemble in World Council following the most disrupting war in history, we invite you to join us in thanksgiving for His merciful goodness to us, and to all men, in repentance for those sins which separate men and nations, and in prayer for wisdom and courage to find and follow a more Christian way which shall lead into a just, creative, and lasting peace in all the earth.

I.—*Christ, the Foundation of the Church Universal—*

We live in a world of broken fellowship, unrealized hopes, and widespread despair, seeking a way of belief and action which offers worthwhile personal living and strength sufficient for the construction of a human society competent to satisfy the basic needs of men everywhere.

We therefore call upon our churches and members to bear witness to the saving act of God in Christ, who offers the world the answer to its needs and to affirm their oneness with those of every nation, race, time, place and creed to whom Jesus is Saviour and Lord. We rejoice in the contributions to our common life made by all branches of the Church of Christ. We rejoice in the growing awareness of unity manifest in the ecumenical movement, in common Christian work by groups of denominations, and in those church unions wherein God's Spirit dwells. Let us ask God's forgiveness for the differences which keep us apart and dedicate ourselves anew to the service of Christ as the one Head of the Church Universal.

II.—*Congregationalism and the Church Universal—*

It is our responsibility as Congregationalists to bring to the service of the Church Universal those principles and practices through which God has blessed us and our forefathers.

We therefore call upon our churches and members to seek, trust, and follow the leading of God's Spirit with fearless disregard for the consequences in personal life, business, in church government, or in relation to the state. We shall have no worthy contribution to make to the Church Universal without a re-birth of concern for *God and His will* in our local church meetings and wider church councils. Let our church meetings on all levels purge themselves from over-absorption with ecclesiastical mechanics and decision by expediency, and let us re-emphasize the sharing of Christian experience until we are aflame by the Spirit of God. We cannot bring our offering to the altar of Christ's Universal Church if we have lost it.

The unity of a fellowship held together by common love and loyalty Christ as the sole Lord is our Congregational contribution to churches of all the world. Let us dare to trust ourselves entirely to the leading of God's Spirit and begin again to practice our own principles with the unreserve of those who feel God's hand upon their shoulders and His presence in their midst. Thus shall we bring to the Church Universal an inspiration and a power far beyond any contribution of organization, creed, or custom.

The winning of the world waits for the re-birth of free and spontaneous spiritual fellowships whose example of Christian community shall be contagious, whose forthright faith shall declare the Christian message to a confused age, and whose joyous Christian desire shall be to join hands and heart with all who

acknowledge the authority of One Lord and Master, Jesus Christ.

III.—*Church Government and Spiritual Re-birth—*

Because the organization of the church visible is the body through which Christ's Spirit speaks and acts in the world, Christian people have become concerned about church government, the authority of church councils, the relation of the church local and the church universal, the use of statements of faith and orders of worship, the nature of the ministry, the meaning of the sacraments and the ways by which God makes His will known to men.

We therefore call upon our churches and members to pray and work for the day when all Christian Churches shall have come close enough to God to find a pattern of church government inclusive enough to leave room

(1) for freedom of conscience in the individual and in the local gathered company of Christian people.

(2) for the kind of authority which depends upon persuasion, contagion, example, and divine inspiration.

(3) for a relationship of mutual trust and esteem between the church local and wider church bodies, each recognizing the Christian character of the other.

(4) for varieties of Christian experience which may use but cannot be confined to creedal affirmations or set forms of worship.

(5) for unfettered study of the Scriptures and Christian history.

(6) for the conception of the ministers as equal with other members, called in conscience, approved in council, and sealed in Christian life and work.

(7) for the conviction that God's Spirit speaks to us in sacrament or holy rite, and makes God's will known wherever men worship, pray, confer or think in receptive sincerity.

IV.—*The Church and the New Order—*

A new order of civilization is emerging in the twentieth century. If that new order is to provide men with a more abundant life and a destiny worth desiring it must find a religion by which to live and die.

We therefore call upon our churches and members to speak out forthrightly concerning God's supreme message to us in the living person of Jesus, in the power of prayer, in the cleansing quality of forgiveness, in the renewing experience of worship, and in the buoyant freedom and utter joy of Christian living.

(Continued on page 6.)

CONTRIBUTIONS

PROFESSOR L. L. VAUGHAN RETIRES.

Dean J. H. Lampe, of the School of Engineering of North Carolina State College, Raleigh, North Carolina, announced on May 16 that Professor L. L. Vaughan, Director of Instruction of the School of Engineering, retired at his own request on July 1, 1949, after forty-one years of service on the institution's faculty. Tribute was paid to Professor Vaughan for his service at a dinner meeting at the S. & W. Cafeteria, Friday night, June 10. The dinner was attended by more than 100 persons—colleagues, former students and friends—who presented a sterling silver service to Professor and Mrs. Vaughan. Former Mayor W. H. Sullivan of Greensboro, chairman of the State Board of Licensing Plumbing, Heating and Air Conditioning Contractors, praised Professor Vaughan for his work in the main address at the dinner. Earlier, Professor Vaughan was honored at the annual banquet of the student branch of the American Society of Heating and Ventilating Engineers, who presented him with a traveling bag, and by Tau Beta Phi, National Honorary Engineering Fraternity at the college, at their spring banquet. Professor Vaughan, who has been treasurer of the fraternity since its organization, was presented with a silver pitcher.

Professor Vaughan was born April 5, 1884, in Southampton County, Virginia. He has been associated with State College since he entered as a freshman in 1902, with the exception of two years, 1909-1911, when he was engaged in study at Columbia University where he earned the degree of Mechanical Engineer. On December 20, 1911, he was married to Miss Lula Olive Brewer of Raleigh, and for a number of years the Vaughans have made their home at 11 Enterprise Street.

During his tenure at State College, he worked his way up from the rank of instructor to Head of the Mechanical Engineering Department. Under his direction the department was brought to a foremost position in the South and nation. From 1942-1945 he served as Acting Dean of the School of Engineering. In July, 1947, he resigned as Head of the Mechanical Engineering Department and

since that time has served in the capacity of Director of Instruction for the School of Engineering.

Most of Professor Vaughan's professional work has been in the field of heat power. He has specialized principally in heating and ventilation and is largely responsible for the present plan and general arrangement of the college power plant and heating system. In 1947 the North Carolina Association of Plumbing and Heating Contractors established the "L. L. Vaughan Professorship in Mechanical Engineering," and Professor Vaughan was the first person to occupy the chair in 1947-1948.

In 1947 he was honored by the North Carolina Society of Engineers who bestowed upon him the society's annual award for "outstanding engineering achievement." The citation accompanying the award said in part:

Professor Vaughan is an outstanding teacher and a man of broad civic and religious interests. He is an ideal combination of the theoretical teacher, research man, and practicing engineer. As a heating and heat power engineer, he can instruct students by pointing to his own handiwork.

Recently, the General Alumni Association of State College presented Professor Vaughan with its "distinguished service" award for his efforts on behalf of the organization during the past year.

Professor Vaughan is a member of the American Society of Mechanical Engineers, American Society of Heating and Ventilating Engineers, Society for the Promotion of Engineering Education, North Carolina Society of Engineers, Raleigh Club, and past chairman of the Raleigh Section of the American Society of Mechanical Engineers. He is listed in *Who's Who in Engineering*, *American Men of Science*, and *Who's Who in American Education*. A registered Engineer in North Carolina, Professor Vaughan also holds membership in Tau Beta Pi, Sigma Xi, and Phi Kappa Phi, scholastic fraternities, and Pi Tau Sigma, professional fraternity. He is an alumni member of Sigma Chi, social fraternity, a charter member of the Pine Burr Society, an ex-member of the Civitan Club, a past high priest of

the Raleigh Chapter No. 10 of the Royal Arch Masons.

Professor Vaughan has been affiliated with the United Church of Raleigh during virtually the entire period of his long residence in the city, joining it when it was the First Christian Church. He is one of the finest examples of a Christian layman this writer has ever known. He has served in nearly every capacity or office in the church and at present is Chairman of the Board of Deacons and a member of the Business Board. He has said facetiously that the only two jobs he has never held are those of organist and choir director. He has worked tirelessly, unobtrusively, and conscientiously for the best interests of the church. He is esteemed by his fellow members as the most valued counselor in the church, not because he has ever claimed the honor, but because of his selfless concern for the church's welfare demonstrated over many years and in a multitude of ways. Not only has he served the local church, but he has been active in the affairs of the Southern Convention of Congregational Christian Churches, serving as its treasurer for a number of years. At present he is a trustee of Elon College, and a member of the Mission Board. Again, in the judgment of the writer, if the former Christian Church had produced only one man like L. L. Vaughan it would have been sufficient to justify the church's long and honorable history.

Professor Vaughan's many friends throughout the Southern Convention will wish him happiness in the leisure of a well-earned retirement, and many more years of active service in behalf of those interests, personal, religious, and civic, to which he is devoted.

FRED B. EUTSLER, Minister,
The United Church,
Raleigh, N. C.

CONGREGATIONALISM.

(Continued from page 5.)

Finally, we call our churches and members to leave their low-vaulted ways for ampler temples of Christian belief and endeavor in the assurance that the God who created us and our universe is able to sustain that which He has made, and that in Him and in Him alone, we can become the person we ought to become and the human society we ought to be. Let us therefore commit ourselves anew to Him and pray that His thoughts may be our thoughts and His way our way.

News of Elon College

By PRESIDENT L. E. SMITH

THE INTERNATIONAL COUNCIL.

The International Council of the Congregational Christian Church met at Wellesley College, Massachusetts, June 17-24. It is not the writer's intention to give an account of this historical occasion but merely to indicate some personal impressions. It was my privilege to attend the International Council held at Bournemouth, England, in 1930. The 1940 session scheduled to be held in America did not materialize on account of the war. The British and other European countries could not participate. The Bournemouth Council was much more largely attended and in some respects more inspirational.

Wellesley College, one of the more influential institutions for the education of women in this country, was a perfect hostess to the Council. It is beautifully located among the hills of Massachusetts and partially surrounded by a lake constituting an ideal situation for a college. The weather was uncomfortably hot during the day but the buildings were certainly comfortable during the evenings and nights. The food was excellent and served in abundance. No group of Christian churchmen could be more satisfactorily entertained than were the members of this Council.

The program as published was carried out from day to day on time and with effectiveness. There were speakers from many foreign countries as well as from the U. S. There were not, at any time, two Americans that followed each other on the program. An American speaker was either followed by a speaker from some other country or he followed a representative of another race or nation. Speakers from war-torn countries sounded a different note and created a different atmosphere. As a rule, the American speakers spoke as advocates. They were philosophical, logical, and meant to be spiritual. Speakers from Britain, Scotland, China, and Japan spoke as those bearing witness arising out of experiences that had driven them to God. They seemed not to be concerned with so-called liberal Christianity but were glad for the opportunity to bear witness to God's love expressed in mercy and divine protec-

tion when they, as His servants, were helpless and utterly dependent upon Him for the preservation of their lives as well as for food, shelter, and clothing. Their experiences had wrought something in their lives that comes only from a feeling of human helplessness, a sense of God's presence, and a realization of His protecting care. As you experience the changing atmosphere in a meeting of this character, you are made to wonder if we in America must add to the price of redemption, want, and suffering before we find God in His fullness and that we must learn by experience our utter and absolute dependence upon God before we can realize fully that He is after all our All in all."

By vote, the Council is to meet in five-year periods rather than ten. An organization for this International body was formed with our own Dr. Horton as Moderator and Richard Fagley as Treasurer.

It was a pleasure to attend this meeting and I shall always be grateful for the experiences that were mine.

YOUNG PEOPLE'S CONFERENCE.

The Young People's Conference of the Southern Convention, under the leadership of the Board of Christian Education, met at Elon College from June 20-24. There was a total enrollment of 134. This included faculty and officials of the school. The young people took their assignments seriously, were faithful in attendance, and from all reports did excellent work. The officials and faculty are to be congratulated. It was a pleasure to welcome this fine group of our church people to our college campus and to offer to them the facilities of the college and the best hospitality that we are capable of giving.

The closing session, last night, was a very impressive service. It consisted of testimonies from individuals giving evidence of their appreciation of the school and the fellowship that they had had in this type of Christian service. Rev. John R. Peeler of the E. & R. Church, presided. Dr. Jesse H. Dollar, pastor of the College Church, gave the sermonette and

issued the appeal. There were two fine young women who on profession of faith gave themselves to Christ and to the church. Mr. William Tate Scott, Jr., was licensed to preach the gospel. Rev. Kenneth Register, president of the North Carolina and Virginia Conference, presided and licensed Mr. Scott. Mr. Scott was presented by Rev. James Hailey, a student at Elon College. Dr. Ferris E. Reynolds of the college faculty spoke words of counsel and admonition to Mr. Scott. Dr. L. E. Scott, president of the college, spoke to the audience urging the ones in the pews to give generously of their time, thought, and all for the church and thereby encourage the one administering unto them. Following the licensing service, Holy Communion was administered with Dr. W. T. Scott, Superintendent of the Southern Convention, in charge. The feeling of all was that we had a good service and that our fellowship during the hour was inspirational and meaningful to everyone.

We were glad to have the young people with us and trust that they will return.

APPORTIONMENT GIVING.

It costs money to run a college, more money than the average institution could possibly charge its students. Colleges, state or church-related, must be liberally subsidized if they are to present a complete and effective curriculum for the training of young people. State schools receive their subsidy from taxes levied by the state and voted by the legislature. Church schools receive their subsidy from the church or generous individuals. The subsidy may be in the form of endowment or by annual contributions or by both. Elon College has only about \$380,000 endowment. It takes more than the income from these permanent funds to supplement student fees and tuition sufficient to meet the financial demands of the school. Our church realizes this fact and has apportioned to each Sunday school and church definite amounts to be raised and forwarded to the college for its support. During the summer months, the college needs increase rather than decrease. Buildings must be repaired and put in condition for the opening of the regular term in September. Grounds must be kept in order and additional salaries must be paid for summer instructors. If our churches and Sunday schools could keep these facts in

(Continued on page 15.)

CHRISTIAN EDUCATION

CONVENTION PERSONNEL: **JESSE H. DOLLAR, Chairman; JOHN L. GWIN, ROBERT LEE HOUSE, BERNARD V. MUNGER, KENNETH D. REGISTER, H. SHELTON SMITH, LEON EDGAR SMITH; MESDAMES W. J. ANDES, J. D. STRADER, W. E. WISSEMAN.**

YOUNG PEOPLE'S SUMMER CONFERENCE AT ELON.

The Young People's Summer Conference held at Elon College, June 19-25, had a most successful session. Dr. Jesse H. Dollar, dean, and a corps of splendid associates worked hard to make this one of the most successful conferences held in recent years. Approximately 135 young people and their leaders spent a grand week together.

The conference was officially opened on Sunday afternoon, June 19, with a rally of young people, followed by a picnic supper. Approximately 300 were in attendance at this rally. The rally was concluded with a message by Dr. Ferris E. Reynolds of the Elon College faculty.

The response of the young people to the various courses was enthusiastic. These courses were: "Personal Religious Living," taught by Rev. Tucker Humphries; "Life and Work of Jesus," taught by Dr. W. E. Wisseman; "Christian Stewardship Living," taught by Rev. John C. Peeter; "The Program of My Church," taught by Rev. R. A. Whitten; "How to Plan and Lead Worship," taught by Rev. R. L. House; "Youth Program of Recreation," taught by Dr. H. S. Hardeste. Other attractions included the daily assemblies when Dr. Andrew Chen of China told of the problems and experiences there; a program of recreation led by Rev. Johnson L. Griffin; the vesper services in charge of the class on worship. The Challenge to Youth services held in the Community Church Building each evening rounded out a full program and yet one of great benefit to all who participated. The afternoon discussion groups on Missionary Action, Social Action, Personal Action, Interdenominational Action and Program Planning, gave the young people an opportunity for self expression and planning for services in their local churches.

The attendance at the classes was exceptional. There were only two absences during the week, and illness was the cause of these.

The closing evening of the conference was indeed a high moment for

the young people. The Challenge to Youth service that evening was begun with an opportunity for the young people to express themselves concerning their experiences during the week, followed by an address by Dr. Jesse H. Dollar, "The Door is Open," a consecration service during which two young women accepted Christ and indicated their desire to unite with their church back home, the licensing of William T. Scott, Jr., for the Christian ministry by the North Carolina and Virginia Conference, and the Communion Service.

Congratulations and thanks to everyone who helped to make the Young People's Summer Conference a great inspiration and help.

EXPRESSIONS OF APPRECIATION.

The unanimous expressions of appreciation from the young people attending the Summer Conference held at Elon College, June 19-25, cause us to print the following testimonials from some of the young people concerning their impressions of the conference:

Julia Agnes Brittle, Wakefield: "After having attended two conferences, I can truly say that this has been the finest ever. I don't remember seeing such spiritual, friendly and cooperative young people before. I plan to return next year."

Christine Griffin, Wakefield: "I have gained a lot to take back to the young people of my church and community."

Sally Winn, Liberty, Vance: "I have gained many things from the conference which have helped me personally and which I hope to take back to my church. We have worked hard, but it has been fun."

Patricia Cotten, Wake Chapel: "I am sure everyone who has been here this week will want to come back next summer."

Frances Clark: "Dr. Dollar has helped very much to make this a happy week and no one could have done a better job."

Jean Powell, Wake Chapel: "Every teacher and counselor I liked very much. I hope to take lots of things

back home to my church that will help everyone there."

Elsie Scott, Union (E. Va.): "The devotions at night and the group singing made us young people realize that we can play a large part in the work of our church. Elon is a wonderful place for a conference."

Emma Ramsey, Mt. Bethel: "I have been taught many things about worship. When I finish school I want to come back to Elon College to study to be a missionary."

Frances Shelton, Mt. Bethel: "The week at Elon will ever stay in my memory as a Christ-like example in doing the work of the church."

Virginia Grace Maifield, Waverly: "I do not think that we stayed in classes too long, but it seemed that the day was just not long enough to do all the things we would like to do. I say 'keep up the good work.'"

Walter O'Berry, Liberty Spring: "The Challenge to Youth services each evening have been grand. I enjoyed every minute of the conference."

Jessie Sheffield, Waverly: "I have thoroughly enjoyed my stay here at Elon College. The campus is beautiful, the food wonderful and the directors grand. The subjects were informative and I know we will all have something worthwhile to take back to our homes."

Fern Hess, Antioch (V.Va.): "Everything has been enjoyable: the food has been wonderful, the recreation was fun. Our counselors have been swell."

Evelyn Tate, Antioch (V.Va.): "I have gained a great deal through the spiritual teaching and friendships."

Sue Pegram, Belew Creek: "The faculty made the conference most interesting. The campus at Elon was very beautiful and the food was delicious. I hope to return to this college sometime."

"Norma Coggins, Sanford: "I've had a wonderful week and hope I can come back next year."

Elsie Somers, Burlington: "Mr. House and Mr. Peeler are good teachers. Thanks for such a wonderful time."

Mary Ellen Copeland, Holy Neck: "I am looking forward to the conference next year."

"George Barron, Franklin: "The word Elon has its own meaning for me now—it means friendship. Knowing hardly anyone before coming here I didn't expect to have an extra good time, but everyone was so friendly
(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

NEWS FROM LOCAL SOCIETIES. UNION (SOUTHAMPTON).

We, the members of the Women's Missionary Society of Union (Southampton) Christian Church feel that we have had a very successful year so far. Our devotional leader has presented the most inspiring program every month of the year. We have had a regular meeting every month. We also observed our Thank Offering service, World Day of Prayer, a Youth Fellowship Supper, and a May Fellowship program.

Besides our mission work, which we feel has been a real accomplishment, we have tried to work through our community and for our church. Community suppers and Ruritan suppers contributed generously to our church needs.

Our mission work is up to date so far, and the cooperation of our members has been outstanding.

We trust that through the prayers of every Christian we may go on to higher standards of Christian living.

MRS. STAFFORD BLYTHE,
Secretary.

* * * *

LYNCHBURG (VA.).

The Woman's Missionary Society of the Lynchburg Church has held all the regular monthly meetings this year, using the materials in THE CHRISTIAN SUN and the packet provided for them.

The Radio Skit, "All-America Broadcasting," was used in November.

The pastor, Rev. James B. Allan, reviewed the book on China, also used the film strip, "China's Tomorrow."

Dr. Mary Frances Thelen reviewed the book, *America—Frontier*. She also gave a series of lectures for the Episcopal group on Prophets of the Old Testament.

The Bible Study of Galatians was led by Mrs. S. R. Gay—most interesting and helpful.

The Thank Offering service was held in the church and a splendid offering received for CWVR.

In November the ladies entertained in their homes and prepared meals at the church for the North Carolina and Virginia Conference.

The Society, a member of the Lynchburg Council of Church Women,

en, cooperated in World Community Day, sending towels overseas, and also in May Fellowship, stressing the importance of Christian homes.

In January, one of our sick members was showered with Sunshine Gifts.

A meal was furnished for an interfaith, interracial meeting held in the church, the speaker being Kirby Page.

The Society contributed to the expenses of four displaced persons of Europe coming to a local hospital for training.

Miss Brinkley's program, "News from the Mission Field," was used.

The highlight of the year was the Family Night program on May 26. We had a picnic supper at the church, fun and fellowship around the table, closing with a splendid talk on "The Christian Home," by Mrs. John H. Davis, a prominent leader in the Methodist fellowship here.

Mrs. Harold Brooks, Cradle Roll Superintendent, also head of the Beginner and Primary groups of the Sunday School, did a fine job with the Cradle Roll this year. She held two appropriate programs for the children and their mothers at Christmas and Easter and sent in her offering.

MRS. J. W. TOLLEY,
Secretary.

FINANCIAL REPORT.

The following is the Financial Report for the third quarter of the Woman's Mission Board of the North Carolina Congregational Christian Conference for Quarter ending June 15, 1949:

Women's Societies.

Albemarle	\$ 12.50
Amelia	2.50
Apple's Chapel	12.50
Asheboro	22.50
Auburn	3.00
Belews Creek	15.00
Berea	10.00
Bethel	14.00
Beulah	6.00
Burlington	184.10
Carolina	3.00
Church of Wide Fellowship	30.00
Concord	6.25
Durham	46.50
Elon College	84.64
Erskine Memorial	87.50
Fuller's Chapel	10.00
Greensboro, First Church	87.00

Greensboro, Palm Street	15.00
Hank's Chapel	60.00
Haw River	16.25
Henderson	31.25
High Point	3.70
Hines Chapel	10.00
Hopedale	24.05
Ingram, Va.	21.00
Liberty, N. C.	5.00
Liberty, Vance	37.50
Monticello	6.50
Mt. Auburn	26.95
New Lebanon	20.00
Pleasant Grove, N. C.	4.00
Pleasant Grove, Va.	6.25
Pleasant Hill	12.00
Pleasant Ridge (G)	11.00
Pleasant Ridge (R)	10.00
Raleigh	60.00
Ramseur	8.00
Reidsville	100.00
Sanford	43.50
Shallow Ford	7.50
Shallow Well	25.00
Smithwood	5.00
Turner's Chapel	15.00
Union, N. C.	15.00
Wake Chapel	50.00
Winston-Salem	30.00

\$1,316.44

Young People.

Durham	\$ 18.03
Greensboro, First	35.31
Reidsville	15.00

68.34

Willing Workers.

Durham	\$ 17.00
Greensboro, First	16.55
Ingram, Va.	1.80

35.35

Cradle Roll.

Aple's Chapel	\$ 3.86
Durham	5.10
Greensboro, First	28.93
Monticello	10.52

48.41

District Rally Offerings.

Asheboro & Sanford	\$ 16.34
Burlington & Greensboro	38.70
Halifax	16.50
Henderson & Raleigh	23.88

95.42

Total Receipts \$1,563.96

Disbursements.

Speaker for Rallies	\$ 25.00
Expenses of Rallies (Transportation, etc.)	50.15
Space in Annual	25.30
N. C. Council of Church Women	20.00
May Fellowship Day (NCCCW)	6.00

\$126.45

Mrs. W. V. Leathers, Treasurer, Woman's Mission Board, Southern Convention for:

Life Memberships	\$ 40.00
Memorials	20.00
Shaowu Mission	145.42
Carl R. Dille Project	60.00
Missions (General Fund)	1,172.09

\$1,437.51

\$1,563.96

Respectfully submitted,

SUSIE D. ALLEN,

Treasurer.

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

DEAR BOYS AND GIRLS:

I'm two weeks behind in my writing. After I returned home from the Women's Meeting at Elon I wrote you an account of my travels and it got lost. Maybe it got mixed up with some of the papers we had at Bible School or something, but the printer never found it. Then we skipped a week publishing and here it is the month of July!

I do want to tell you a little about my trips to Elon. I went first with some friends from Newport News. Mrs. W. B. Williams drove her car and Mrs. James Duling, Mrs. Chandler Hopkins, Mrs. G. G. Givens went, too. We thought the whole session was good and that it was a joy to be there. While there a kind lady from Haw River told me to stop sometime and she would get me the key to enter her church. She remembered that when I wrote about the White Pilgrim that I expressed a desire to see the memorial window in her church. And so, on our way home we stopped. Miss Areta Uoole very kindly let us in and we saw the beautiful window. It is to the right of the congregation and shows the Rev. Mr. Thomas who became known as The White Pilgrim. He had long hair and his clothing was the purest white. I thought of Mrs. Peters in Ohio who so thoughtfully wrote to tell us what she knew about this minister's life.

One of the high spots of our Women's Meeting was the communion sermon and service conducted by Dr. Mary Frances Thelin. She did it so graciously and reverently. We do not have enough ministers to serve our churches now and we shall have to use women or many of them will have to close. Miss Thelin showed us, I think, that women can serve so high an office in a quiet, beautiful way. Our denomination ordains women to full standing and I think we should be very proud of that.

After returning from the women's meeting I spent two days in our Richmond Bible School. Sunday afternoon I left with my husband to go to the Young People's Conference. It was good, too, although a bit more lively than the week before! The dormitory was always quiet at night when the women were there, but when a hundred girls moved in—things

hummed a bit! That doesn't mean that they were bad—just lively. I helped tuck them in a night—counselling we called it, and they sometimes took a long time for their tucking!

The spirit of Elon is contagious and I marveled again and again at how well these young people conducted themselves away from home. I believe it is because of their Christian training.

Dr. Scott is our superintendent and on Friday night his son, Bill, Jr., was licensed to preach. That is the first step toward ordination. Just as I was happy about Miss Thelin, I was happy about Bill. I remember when he was younger and playing with his brother Jim and sister Lois. As I sat there during the service and saw the youthful congregation I prayed that many more—boys and girls—would join him.

One night was talent and stunt night. That was great! Dr. Harcastle presented a bass quartet consisting of 1, 2, 3 basses and a short stop! (They couldn't sing very well.) Some of the young people gave good musical and speaking presentations. The highlight—I think, although I could be prejudiced—was a meller-drammer given by the faculty. Dr. Harcastle directed this, too, and it was indeed a sad tale. I think the cast had as much fun giving the play as the youngsters had watching it.

Timothy Chang who is our Shaowu student at Duke came to the licensure service and added his charm to the evening. He has spent nearly a year with us now and how rapidly he has learned our ways. I trust that soon some of you will be old enough for happy days at Elon!

TOYS FOR JUVENILE GUEST.

By RUTH PECK McLEOD.

Issued by the National Kindergarten Association.

"Mother, I don't want to go over to Mrs. David's House. She keeps saying, 'Don't touch that, dear,' whenever I just look at anything," protested little Johnnie. "I like to call on Mrs. Sams—she has a whole boxful of toys that she *wants* me to play with."

"But I'm obliged to see Mrs. David," was the answer. "However,

suppose you choose a toy of your own to take with you."

It is unfortunate that there are not more women like the motherly Mrs. Sams—women who provide toys for their juvenile guests. If we analyze the situation, we find that Mrs. David has had no experience with children; tiny tots make her nervous. She considers every child destructive. She fears they will break her bric-a-brac. It has never occurred to her that the natural disposition to investigate will necessarily urge any child to handle her priceless antiques unless she provides proper playthings for him. Probably no one has pointed out to her that a few suitable toys would mean peace of mind for her and for the mother. For, as it is, mothers who call with little ones are usually too anxious about their children's behavior to carry on a connected conversation. To expect a child just to look at all the interesting things in a room and not to touch even one of them is unreasonable, and, too, the hostess and the guest mother are pretty likely to develop into "don't" personalities.

In direct contrast to Mrs. David is Mrs. Sams, who has grown children. She realizes that a youngster should not be expected to remain motionless and quiet while the hostess and the visiting mother carry on a conversation uninteresting to the child. She, too, has a few antiques here and there, but the children who come to her house are content with the toys that have been provided for them.

Mrs. Sams explained to a friend that some time after her children had all left home she had given their toys to the Salvation Army at Christmas. Later, when she had a child guest one day, all she could contrive for the toddler to play with was an empty baking-powder can with a clothespin in it for a rattle. Before the next child came to her house, Mrs. Sams had bought some toys.

This thoughtful hostess happens to live in a sooty city, where carpets are none too clean in winter, and so she has provided a large, old, discarded, India-print table cover which is kept clean and which she spreads over the rug where the child is to play. This cloth furnishes an attractive surface on which the child may safely sit, and it is very convenient, too, in case the little one is given a cracker or an apple, and usually a juvenile guest expects a treat of some kind.

After all, we plan teas and other forms of entertainment for our adult guests, why should we not extend our

(Continued on page 13.)

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Assoiates*.

YOUTH PLAYS A MAJOR ROLE IN INTERNATIONAL COUNCIL.

For the first time in history, youth has gained a voice in the international councils of the Congregational church. Seventeen countries answered the first roll call as the youth section of the Sixth International Council was called to order by the Rev. Henry David Gray of South Pasadena, California, in Wellesley College's Sage Hall Sunday afternoon, June 19.

Youthful delegates from five continents, officially appointed by the Congregational unions of their countries, began consideration of the general problems and concerns of their church and means by which Congregational youth may establish and maintain permanently an interchange of ideas and methods.

As the conference convened, Mr. Gray said that youth would ask for representation on all major committees of the International Council and the establishment of a youth department in the world headquarters in London, England.

Mr. Gray said that a major purpose of the youth assembly will be the adoption of a message to its own generation of Congregationalists throughout the world. It will embody the sense of the meeting on subjects of major concern to youthful Christians. Prominent among these, he pointed out, are the maintenance of a stable Christian life in a disturbed world. Mr. Gray specifically mentioned one of the problems facing all youth—how to buttress marriage religiously so that it will stick in an age when so many end in the divorce courts.

The youth section was established by the International Council as a result of an informal youth meeting at Cambridge, England, last July. Youth from a half dozen countries joined in asking the Council to give youth a greater voice in its official deliberations.

The young people not only held their own sessions but also participated in the general sessions of the Council.

A short time before the sessions opened at Sage Hall 27 youthful delegates from Mr. Gray's Oneonta Congregational church in South Pasadena arrived. They made the trans-

continental trip in a special bus, visiting many cities en route, including the national capital. Many of the same group with Mr. Gray as their mentor attended the Cambridge sessions last year, and toured European countries.

Youthful delegates generally agreed that the church nationally as well as globally was responding to pleas for a more responsible role for youth. This encouraging view was shared by three youth leaders—Enid Lewis of Sydney, Australia, Joan Tanner of Swindon, England and the Rev. Russell Chandran, of South India.

Chandran who has been studying in England and will attend Union Theological Seminary in New York, expressed the hope that the message to youth will deal realistically with the relations between the East and the West.

The Indian delegate cited the difference in the attitude of the East and the West towards Communism. He said that the dominant thought of the West is that Communism is "anti-Christian." In the East, he said, communism now is being weighed as a factor in solving the economic problem, and is not necessarily shunned because of its opposition to Christianity.

"We must make sure that the Christian fellowship throughout the world is maintained despite the divergent viewpoints on communism."

Youth is described as those from 15 to 30 years of age.

The assembly definitely approved plans for a permanent international youth section and authorized its standing committee to work out details.

Countries represented include Australia and New Zealand, North China, Ceylon, England, Finland, North India, South India, Ireland, Japan, Mexico, Netherlands, Scotland, Wales, Canada and the United States.

SUNDAY SCHOOL CONVENTION OF WESTERN N. C. CONFERENCE MEETS THIS WEEK.

On Thursday of this week the Annual Sunday School Convention of the Western North Carolina Conference is being held at Pleasant Hill Church, near Liberty, North Caro-

lina. A well-prepared program is being presented, using as the central theme for the convention, "Evangelism." The program includes routine reports and business. There will be work shops on "How to Reach the Unreached," led by Vance Dorsett, Mrs. Hilda Allen and Dr. F. C. Lester, and followed by an address by Superintendent W. T. Scott.

After luncheon, there is a skit to be presented by the Pleasant Ridge Sunday School: "Is This My Sunday School?"; an address by Rev. J. I. Kiser of the Ramseur Baptist Church; miscellaneous business, and installation of new officers by Rev. Clyde Fields.

The convention will adjourn after a Communion Service led by Rev. W. T. Madren.

The present officers are: S. H. Pell, president; Rev. M. A. Pollard, vice-president; Miss Bettie Robbins, secretary, and Mrs. Everett Caudle, assistant secretary.

ATTENTION, JUNIOR HIGHS!

Here's last-minute information regarding Crabtree Camp, July 10-16.

Registration begins at 4:00 p. m. on Sunday afternoon, July 10. Unless it is absolutely necessary, do not arrive at the Camp before that time.

Bring your picnic supper for Sunday evening. The drink will be furnished.

Leave your camp address at home so your parents and friends can write to you. It is:

Crabtree Camp No. 3

Route No. 1

Cary, North Carolina

A Refresher of What to Bring— Bed linen, blanket(s), pillow, towels, toilet articles, play clothing, shoes, bathing suit, pencils, notebook, Bible, flashlight, rain coat, musical instrument, and a great spirit.

If you are coming by bus, let us know so we can arrange to meet you. Give us the time you will be arriving and where to pick you up.

Don't forget the 50c fee to cover insurance.

Camp will close with breakfast on Saturday morning.

We're looking forward to a good week with a good group at Crabtree.

MELVA FOSTER,

Registrar.

W. N. C. YOUNG PEOPLE MEET.

The Youth Fellowship of the Western North Carolina Conference met at the Congregational Christian Church in Albemarle, North Carolina (Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

PILGRIM MARCHING SONGS.

LESSON II—JULY 10, 1949.

MEMORY SELECTION: *I was glad when they said unto me, Let us go unto the house of the Lord.*—Ps. 122:1.

LESSON: Psalms 120-134.

Pilgrim Marching Songs.

The faithful and devout Jew regularly made the journey to Jerusalem for the appointed feasts, especially for the Passover Feast. This was true not only of the faithful who lived in Palestine, but of those who lived at greater distances. And in many instances it involved a long and tiresome journey. Of course the journey was made on foot. And because of the extreme heat in the middle of the day in that part of the world, the pilgrims usually did a lot of marching at night, and then rested during the day. Inasmuch as the Passover was always held when the moon was full there was light for the journey.

It was a colorful picture, great throngs of men and women, and of older children, with their colorful head-dresses and their flowing robes, marching along in an informal procession. There would be stops by the road for food and water and for rest. There would be the buzz of conversation as the people moved along. And the stream of traffic would be swelled all along the way as other pilgrims would join the procession, always moving toward the Holy City, the heart of the Jewish nation and the home of the Temple. It was a time when old friendships were renewed and new friendships were formed.

Then, as now, marching on hot dusty roads was not easy. In spite of the fact that there was good company there were times when feet lagged and hearts were heavy. But in that far off day and in that far off land, these people had discovered the power of music to lift the spirit and to give new strength to the tired body. Thus it was that in their hymnbook, the Psalter or the Psalms, there is a collection of songs or hymns called "Pilgrim Hymns." Inspired writers put in words which could be sung messages of hope and cheer and inspiration. And somewhere along the line, some full-throated, sweet-voiced singer would begin a song, and the crowd would catch up the song all the way

down the line of march. Tired bodies would be renewed and drooping spirits would be revived again. Or again as the people sat around the campfire, or ate their simple meals, they would join in these songs especially adapted to the occasion. Thus it was that these processions were not only colorful, they were tuneful and musical. During the last war, the boys sang songs as they marched along the hot and dusty road on maneuvers, and found inspiration in singing on many occasions.

The lesson for today includes a whole section of these marching or pilgrim songs—fifteen of them. They are, of course, too numerous to consider in detail or even in general outline. But only two of them are printed as the lesson text and they can be considered. They are Psalm 120 and Psalm 134.

Psalm 120.

"I was glad when they said unto me, let us go unto the house of the Lord." This man looked forward eagerly and joyfully to the worship of God. He went with eager step and expectant spirit, gladly and thankfully. How much in contrast he was to those who look upon church-going as a stern duty, and who go laggardly and unwillingly to the house of God. To be sure church going is a duty, but it ought to go beyond a duty to a high privilege. What a difference it would make if we would come into the sanctuary with a joyful spirit and with a smiling face, if we gave some evidence that we were glad we had the privilege of worshipping God.

The sight of the beloved city awakened strong and tender feelings within the man. From the Mount of Olives the city of Jerusalem presented one of the most magnificent scenes to be found anywhere in the world. There lay the fair city, "compact together," the place whither the tribes went up to give thanks unto the Lord. There also was the place of judgment, not only between individuals, but where the judgment of God itself was proclaimed upon all wrong doing, whether by individuals or by nations. The thought of all this created in the heart of these pilgrims the urge to pray for the peace of the fair city, and to offer his prayer both for the city and for his brethren and his

companions in the city. And in the spirit of consecration and dedication he gives himself to seek the good of the city. The eagerness to worship, the thankful spirit, the spirit of intercessory prayer, the dedication of one's self to the welfare of one's nation—these are some of the elements in worship at its best.

Psalm 134.

Beginning with Psalm 120, these "pilgrim songs" run a gamut of various emphases and experiences. There is the ecstasy aroused by the sight of the beloved city, a city set on a hill, in all her grandeur and glory. There is the joy which came when at long last the pilgrims stood within the sacred gates. There is the thanks of a nation which has been rescued from disaster, there is the prescription for the cure of worry and tension—trust in the Lord. There is the thought of the lovingkindness of the Lord toward his people, and finally in the 134th Psalm there is the greeting of the night-watchers in the Temple. It is an appropriate psalm to be read in behalf of those who work and watch while we sleep, firemen, policemen, nurses, doctors, telephone operators, watchmen, milkmen, scrubwomen in large office buildings, and a great host which no man can number who serve through the night to maintain the community's service for our health and welfare.

What part of the Bible in the average home is most used? Which part shows the greatest wear? Perhaps the gospels. But next to the gospels the most used part of the Bible is probably the Psalms. Here are the songs of the heart. Here are all the hopes and fears of the human heart. Here are the heart throbs of humanity. We will do well to read them and to hide them in our hearts that we might not sin against Him, and that we might be strong in the Lord and in the strength of His might.

(Based on lesson copyrighted by International Council of Religious Education.)

At the entrance to the harbor at the Isle of Man there are two lights, which guide the mariner into the harbor. One would think the two signals would confuse the pilot. But the fact is he has to keep them in line, and so long as he keeps the two lights in line his vessel is safe. And it is just as we keep our eyes on the two signals—the love of God and the love of man—that we keep the channel, and are safe from the rocks on either hand.—W. L. Watkinson.

E. AND R. LEADER APPOINTED TO NATIONAL POST.

The Rev. Dr. I. George Nace, general secretary, Board of National Missions of the Evangelical and Reformed Church, St. Louis, Missouri, has been named co-executive secretary of the Home Missions Council of North America. His appointment is effective October 1.

Dr. Nace succeeds the Rev. Dr. Mark A. Dawber, who will retire this fall. Dr. Dawber has been co-executive secretary of the Council—an international Protestant agency composed of twenty-three major denominations—since 1937.

In his present post, Dr. Nance is in charge of the national missions program of his denomination throughout the United States and has administered an annual budget of over one-half million dollars.

For seven years, he was executive secretary of the Council of Churches in Portland, Oregon, where he succeeded in tripling the Council program. Under his direction, the Council sponsored the first servicemen's center, opened Sunday schools in federal housing projects before even the grocery stores were established, and instituted a bureau for returning veterans months ahead of V-E Day.

In Portland, he served on the Board of Directors of the YWCA, the Board of Directors of Goodwill Industries, the Governor's Committee on Juvenile Delinquency for the State of Washington, and the Portland Traffic Safety Committee.

From 1920 to 1933, Dr. Nace was a missionary in Japan. During the war, he assisted the U. S. Government in the Japanese relocation program on the Pacific Coast.

A firm supporter of Protestant unity and inter-creedal fellowship, he has been associated with the Federal Council of Churches, the Home Missions Council of North America, and the National Conference of Christians and Jews.

Ordained in 1918, Dr. Nace has served as a pastor in the Trinity Reformed Church, Connellsville, Penn., and St. John's Evangelical and Reformed Church, Tillamook, Oregon.

In 1940 he was awarded the doctor of divinity degree by his alma mater, Franklin and Marshall College, Lancaster, Pa. He received his theological training at Theological Seminary, Lancaster, Pa., and Union Theological Seminary, N. Y.

Dr. and Mrs. Nace have five children—George, a student at the University of California at Los Ange-

les; Margaret, of Webster Groves, Mo., a child welfare worker; Robert, a recent graduate of Union Theological Seminary; Theodore, a faculty member at the American University, Beirut, Lebanon; and Rebecca, a student at Springfield College, Springfield, Mass.

He was born in Hanover, Pa., in 1892.

EXPRESSIONS OF APPRECIATION.

(Continued from page 8.)

that I have had a wonderful time. Through our leaders I have found a better understanding of the church's work."

Emily Eaves, Liberty, Vance: "I have really had a wonderful time here and I hope that every young person in the world will have a chance to attend a summer conference such as the one I have attended here at Elon."

Patsy Fuller, Liberty, Vance: "For a good time, thanks."

Edna Earl Bunch, Cypress Chapel: "I had heard and read a lot about Elon, but I thought it just a little old college. It is small, but it is as nice as it can be and I hope to come back again."

Stanley Walker, Waverly: "I believe that this Summer Conference has made me a better Christian."

Elizabeth Simpson, Bethlehem: "I have learned a lot about my church and about living the good life. I am going back home to tell my church about it."

Jean Taylor, Liberty Spring: "We didn't stay long enough."

Carolyn Neese, Second, Norfolk: "I have decided to make Elon my college and also to come back for another conference next year."

Meryle Mauldin, Winston-Salem: "I think this conference offers a great opportunity for young people. It offers not only a chance to learn about Jesus Christ, but it also offers a chance to have fellowship with many wonderful people."

Phyllis Barnes, Bethlehem: "I place Elon on top for my ideal of a wonderful college to attend and for a summer conference."

Arthur Olaisen, Newport News: "The food was swell. Well, I think it was extra swell. I hope we can have another conference at Elon next year and I hope I will be here."

Dorothy Steele, Windsor: "An interesting and helpful program was planned for us."

Grace Jackson Darden, Isle of Wight: "What's tops at Elon? Fel-

lowship of students, Rev. Mr. Humphries' address, Dr. Cheng's addresses, Dr. Hardcastle's work. Many thanks for the people who worked so hard to make the Young People's Summer Conference a great success."

Joree Crabtree, Palm St., Greensboro: "The summer conference at Elon helped me to learn more about worship and the work of Jesus. I would like to have the privilege of coming back next year."

Patsy Ann Saunders, Palm Street: "The summer conference has been wonderful. I sincerely hope that I can return next year."

Group of Young People: "We liked the Challenge of Youth services held each night, with messages from Dr. Reynolds, Dr. Fesperman, Mr. Humphries, Mr. Griffin, Mr. Register and Dr. Smith, and the Communion Service conducted by Dr. Smith and Dr. Scott."

A Member of Mr. Whitten's Class: "Mr. Whitten's course, 'The Program of My Church,' gave me a new appreciation for my church."

A Member of Conference Faculty: "The vesper services, the class on worship and the conference choir, all directed by Mr. House, did much in providing for our worship services."

A Counsellor: "There has been so much said about the merits of the conference, the college and the faculty, that I think I would like to add my word of praise for the conference members. You were a swell bunch of people to work with. Your eagerness and enthusiasm inspires us. We hope to work with you again."

Mrs. Henry Huff, College Dietician: "They were certainly a nice group of young people. I enjoyed having them here."

FOR THE CHILDREN.

(Continued from page 10.)

hospitality to our younger visitors? A few toys, purchased for a small sum, will work wonders in giving pleasure to little boys and girls. Playthings that have proved practical for such a purpose are building blocks, a nest of blocks, stuffed animals, an unbreakable doll, picture books of cloth, books for older children, large beads on a string, a wooden train, a set of unbreakable dishes, and one or two puzzles. If it is desired, they can be collected one by one.

Children should be encouraged—though, of course, little guests cannot be required—to return one plaything to the box before taking out another. By this procedure, appreciation and enjoyment are increased.

The Orphanage

DEAR FRIENDS:

Quite a bit of activity seemed to be in progress last week when a visit was paid to the Orphanage.

The big, black Bookmobile from the May Memorial Library was parked out in front, and children could be seen all around making their choices of books to read until the next visit. The Bookmobile comes around regularly once a month and is always welcome.

Mrs. Black had taken another group of little girls berry picking. One little girl the day before had picked two quarts and sold them. She came bouncing home with 50c in her little berry-stained hand.

Vacation time has come, too. All of the children are allowed two weeks for a vacation. Some of them have wonderful places to visit, but others are not so fortunate, and so they cannot participate in this privilege. The exodus, though, has begun.

A group of Boy Scouts, ten in all, left on Sunday for a week at Camp Cherokee.

Four children already have had their tonsils removed, and we have six more to go.

The matrons were expecting visitors from the Young People's Conference at the college, so the three buildings had been freshly swept, scrubbed and dusted. They were really looking good.

Quite a few of the women from the Woman's Conference paid the Orphanage a visit. We hope they were pleased with the development of the institution.

Well!! If it isn't one thing, it's obliged to be two more!! We are having trouble with the well again. This dry weather is drying up the water, and the supply is very low. That causes trouble with the pump. A good, big rain would help, no doubt. Let us hope this is only a temporary problem.

IRIS L. HOLT McEWEN.

REPORT FOR JUNE 30, 1949.

Sunday School Monthly Offerings.

Amount brought forward \$ 5,374.80

Eastern N. C. Conference:

New Elam \$ 35.00

New Elam S. S. 12.35

47.35

N. C. & Va. Conference:

Bethel \$ 3.43

Durham S. S. 26.01

29.44

Western N. C. Conference:

Shiloh S. S. \$ 23.60

Zion S. S. 32.80

56.40

Va. Valley Conference:

Linville \$ 11.93

Winchester S. S. 40.00

40.00

Ala. Conference:

Corinth 3.08

Total this week from churches \$ 188.20

Total this year from churches \$ 5,563.00

Special Offerings.

Amount brought forward \$ 7,850.78

Mrs. Sullo, children \$ 26.00

Mrs. Burgess, children ... 10.00

U. S. Government, Wilson

children 99.60

E. T. Bateman, Interest . 25.00

Mr. W. H. H. Bagwell ... 50.00

210.60

Total this year from

Special Offerings \$ 8,061.38

Grand total for the week .. \$ 389.80

Grand total for the year ... \$13,624.38

SOUTHERN CONVENTION OFFICE.

(Continued from page 3.)

CHRISTIAN SUN of \$10.00 per year. The purpose of these sustaining memberships would be to help to guarantee the continuation of THE SUN and to increase its usefulness. The Board of Publications plans to launch a campaign to obtain these memberships. Several individuals have already expressed their desire to perpetuate THE SUN. The following sustaining memberships have already been received:

Minister—Rev. R. E. Newton.

Layman—Mr. Mills E. Godwin, Oakland.

Burlington Church—Mr. and Mrs. D. R. Fonville, Mrs. D. E. Sellers, Mrs. Harold Ingle, Mr. and Mrs. W. R. Sellers, Mr. and Mrs. W. W. Sellers, Mrs. C. T. Holt, Mrs. John Coble, Dr. and Mrs. R. W. Brannock, Dr. and Mrs. J. B. Newman, Miss Nonie Moore, Mr. and Mrs. C. W. Gordon, Mr. and Mrs. C. R. Faucette, Mrs. C. M. Walters, Miss Edith Walker, Mr. and Mrs. John Barnwell, Mr. and Mrs. Wayne R. Morton, Mr. and Mrs. J. D. Strader.

MISSIONARY OFFERINGS.

REPORT FOR JUNE 10-30, 1949.

Home Missions.

Eastern N. C. Conference:

Morrisville \$ 2.98

Oak Level 12.00

Bethlehem 13.00

New Elam S. S. 5.30

Piney Plain 1.00

Shallow Well 56.00

Wake Chapel S. S. 12.18

Eastern Va. Conference:

Mt. Carmel 2.83

Cypress Chapel S. S. 25.00

Rosemont (Cent-A-Meal) 20.75

Rosemont 28.00

Spring Hill S. S. 3.93

N. C. & Va. Conference:

Burlington S. S. 20.45

Durham S. S. 6.97

Greensboro, First 19.56

New Lebanon S. S. 20.00

Pleasant Grove 3.50

Western N. C. Conference:

Big Oak 25.00

Shady Grove 5.00

Valley Va. Conference:

Wood's Chapel S. S. 3.00

Antioch S. S. 2.66

Antioch 17.15

Bethlehem S. S. 30.28

Concord S. S. 35.65

Leaksville 89.59

Linville 6.41

Palmyra S. S. 7.00

Winchester S. S. 41.00

Total for Home Missions .. \$ 516.19

Foreign Missions.

Eastern N. C. Conference:

Morrisville \$ 2.99

Morrisville (For Shaowu) 5.00

Oak Level 14.00

Bethlehem 13.00

Mt. Auburn 20.00

Mt. Hermon (Morning Star VI) 6.60

New Elam S. S. 5.31

New Hope (Morning Star VI) .. 9.55

Piney Plain 1.00

Shallow Well 56.00

Wake Chapel 12.18

Eastern Va. Conference:

Mt. Carmel S. S. 2.82

Newport News S. S. 6.98

Cypress Chapel S. S. 25.00

Holland 100.00

Rosemont (Cent-A-Meal) 20.75

Rosemont 28.00

Spring Hill S. S. 3.93

N. C. & Va. Conference:

Greensboro, First 19.57

Greensboro, First (For Shaowu) 40.51

Burlington S. S. 20.46

Greensboro, First (For Dr. Andrew Cheng) 63.00

New Lebanon S. S. 20.00

Pleasant Grove 3.50

Western N. C. Conference:

Hank's Chapel S. S. 14.25

Mt. Pleasant 5.00

Valley Va. Conference:

Antioch S. S. 2.65

Wood's Chapel S. S. 3.00

Antioch 17.15

Antioch (For Shaowu) 50.00

Bethlehem S. S. 24.21

Beulah 10.00

Leaksville 25.22

Linville 6.40

Palmyra S. S. 7.00

Winchester S. S. 41.00

Total for Foreign Missions . \$ 726.03

Summary.

Total Period June 10-30, 1949 .. \$ 1,242.12

Previously Reported 30,408.23

Total since September 1, 1948 .. \$31,650.45

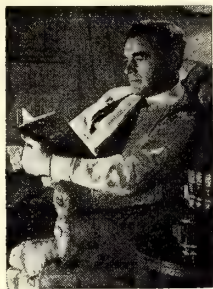
(Total one year ago \$29,451.67)

Respectfully submitted,

WM. T. SCOTT,

Superintendent.

Have You Read ?



ENRICHING WORSHIP. A. J. William Myers, Compiler and Editor. Harper and Brothers. New York. 1949. 293 pp. \$3.50.

The problem of finding the right poem, thought, or saying with which to enrich a service of worship is one which every leader knows.

From his years of experience as pastor, teacher and counselor, Dr. A. J. W. Myers has recognized the need and has given a rich source of material in his latest book, *Enriching Worship*. As he says in the introduction, "The materials here presented are not just another collection brought together for sale." They "have been sifted again and again . . . to retain only what is good literature, in keeping with scientific knowledge, and rich in Christian content."

The result of this careful selection is a wealth of selections from Poetry, the Psalms, Prose, Great Prayers and Aphorisms. The book consists of quotations from ancient and modern writers: there is the depth of the philosopher and the song of the poet: within its pages are messages of comfort for the sorrowing, and the songs of joy and aspiration for youth: food for personal meditation and a wealth of helps for public worship . . . all are found within its pages.

The use of this book cannot help but fulfill the purpose of its title which is *Enriching Worship*.

MABEL E. SWIFT,
Cheshire, Conn.

* * *

THOUGHTS OF GOD. Edith Frances Welker and Aimee Angus Barber, Editors. Harpers. \$2.

This is a well-edited book of devotional materials rich in value for homes where growing children are found. The book will not only be welcomed by Christian parents but also by Christian teachers in the Primary, Junior and Intermediate Departments of the Church School. There has long been a great need for just such a book as this. One can scarcely conceive how a better selec-

tion of materials could be made or how a more effective job of marshaling the materials in book formation could be possible in meeting the needs of those desiring to help childhood and youth worship God understandingly.

ROY C. HELFENSTEIN,
Mason City, Iowa.

YOUTH FELLOWSHIP. (Continued from page 11.)

lina, May 29, 1949. We believe this rally was the most successful one that has been held in several years.

The opening devotion of the rally at 3:00 o'clock was conducted by the Youth Fellowship from Hanks Chapel, Pittsboro, North Carolina. Mr. Harold Boone, president of Hanks Chapel's Youth Fellowship, was in charge of this devotional.

Immediately following the devotional exercise, a debate on the question, "Should Bible Be Taught in High School?" was performed by representatives from four different churches. Pittsboro and Asheboro were on the affirmative side, while Albemarle and High Point were on the negative side. Each speaker gave a very interesting talk emphasizing the merits of his side. Each one was given ten minutes to give his points on the question, with a rebuttal of five minutes. The affirmative side won this debate.

After the debate, everyone joined into a singing period which was enjoyed very much. During the singing, duets, trios, quartets, and an octet participated.

At five o'clock the rally entered into the business meeting. The minutes of the last rally were read by Miss Louise McClough, secretary of the WNNC of the Youth Fellowship. All of the young people were waiting for the roll call because a trophy was to be given to the fellowship which had the most members present, excluding the host church. Asheboro Church won with 20 members being present. They were very happy indeed to win this achievement trophy. If they do not hold this record at the next rally, they will have to turn the trophy over to the fellowship having the most members present. We are sure that all of the churches will work hard to win this attractive trophy.

At five thirty o'clock we had supper, after which we had a report from the president of each fellowship, telling of the things their fellowship groups have done in the last year. Many different projects were reported from each group that will make

the older people proud of the young people and should encourage them to help the young people in their efforts.

The young people then had a fellowship together in the church yard, meeting old friends and making new acquaintances, thus binding together the cooperative spirit among the different churches.

Everyone then returned to the church auditorium at seven o'clock at which time Rev. W. W. Hall was in charge of the devotional program. At seven fifteen o'clock a very impressive play was given—"The Lost Church"—presented by the Youth Fellowship of Albemarle. The rally was then adjourned.

The young people are looking forward to the next rally that is to be held July 31, 1949, at Pleasant Ridge Church.

CICERO A. CRUMP, Pres.,
W.N.C. Youth Fellowship.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

mind and contribute through the summer months it would be of great assistance to the college. The college is grateful for your assistance.

Previously reported	\$3,268.72
Eastern N. C. Conference:	
Mt. Auburn S. S.	4.17
N. C. & Va. Conference:	
Bethel	5.00
Western N. C. Conference:	
Big Oak	20.00
Va. Valley Conference.	
Linville	12.36
Winchester S. S.	75.00
Total	\$ 116.53
Grand Total	\$3,385.25

Some one tells the story of an artist who was once asked to paint a picture of a decaying church. To the astonishment of many, instead of putting on the canvas an old, tottering ruin, the artist painted a stately edifice of modern grandeur. Through the open portals could be seen the richly carved pulpit, the magnificent organ, and the beautiful stained glass windows. Within the grand entrance was an offering plate of elaborated design for the offerings of fashionable worshipers. But—and here the artists idea of a decaying church was made known—right above the offering plate there hung a square box bearing the legend, "For Foreign Missions," and right over the slot through which contributions ought to have gone he had painted a large cobweb.—*Northern Christian Advocate*.

A PASTORAL PRAYER

Suggested for Use on a Summer Sunday

By WILLIAM R. CATTON

Eternal God, our Father, who art revealed to us in all that is good and beautiful and true, we thank thee for this beautiful day; for the arching skies above us, for the green of the trees and the grass, and the colors of the flowers all about us. We thank thee for the joy and hope a bright spring day brings always to our hearts. The warm, clear sunlight has dispelled the shadows and the gloom. This day, we pray thee, let the warm, clear light of truth dispel the clouds of doubt and the fogs of falsehood that have darkened our minds, that we may see clearly, and love thee more dearly, and follow thee more truly, in all our ways.

We thank thee for this place, of prayer and song. We thank thee for the fellowship of prayer, for the exaltation of our spirit on the wings of prayer. We thank thee for the companionship of friends and neighbors who are with us in our common quest. Wilt thou hear our praise? Indeed, we know thou dost! Wilt thou send down an answer of peace to our souls? Wilt thou speak to each one of us the word we need? May we abide in thee, as the branches in the vine, drawing life and health from thy life, and able thus to bear much fruit, as we reach out into all the common ways of life.

As thou art our heavenly Father, the God of Love, the Divine Companion of our spirits, wilt thou this day sustain all who may be in any way oppressed, by sorrow, by any burden that may seem too heavy to be borne? Have mercy on our weakness and pity our infirmities, we beseech thee. Have mercy on us, too, we pray thee, who have sinned, against heaven and in thy sight. Create in us clean hearts, O God, and renew a right spirit within us.

Then send us to our homes and to our work in this new week to live our lives and try to do thy will with greater earnestness and zeal. Match our courage, O our God, to our destiny! These are fateful days thou hast called us to confront. We are living, we are dwelling in a grand and awful time. Help these Christian people to be brave, and to be true. Make us wise, to see the right: let us dare to follow it. And in all our tasks, whether small or great, whether the immediate duties here at home, or the large responsibilities of world import, work in us, and through us, to bring justice and peace in all the ways of men. We would make this indeed an honest and a friendly world.

We pray in Jesus' name.

Amen.

SOUTHERN HISTORICAL SOCIETY 1956

1844 - Over a Century of Service to the Denomination - 1949

The CHRISTIAN SUN

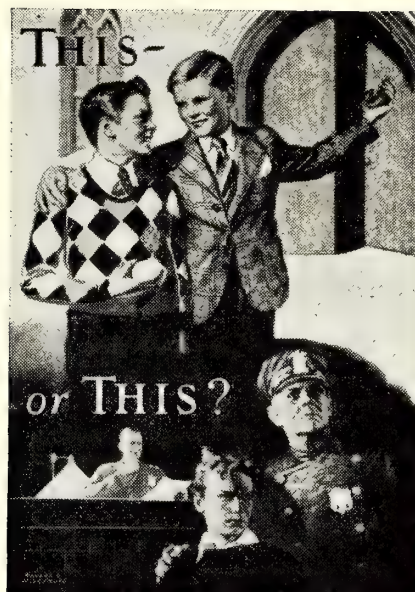
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CI

RICHMOND, VA., THURSDAY, JULY 14, 1949.

NUMBER 27.



Take Your Family to Sunday School

By DR. GRACE SLOAN OVERTON

Want to be a good parent? Of course, there's only one answer.

Here's your family. So *much* with you. Forever "on-the-go," also "on-the-grow."

And here you are right at the *center* of it all. Trying to make ends meet, squeezing past one tight place after another. No let up. Don't you ever get tired? If I could pass out orchids!—but that's something else. Let's put it this way: you fathers and mothers do a perfectly grand job. Considering the toughness of the times. Considering the rocky time you have keeping up with your youngsters. Considering how everybody feels free to jump on you and blame you for almost anything and everything.

Being good parents isn't easy—*not this year!*

You have some time felt the restfulness that comes in church? Bowed down when others did? Helped swell the volume of song? Listened to the words from the Book? Felt the jangling nerves go quiet? Forgotten some of the worries? Grown strong? Built up fresh courage? *Felt good?*

But—just suppose now for a moment that *you had never been given that chance!*

Not a nice thought. Not true to the facts either. For somebody saw to it *in your early years*—they gave you this. And now—this week and every week—you can give *this* to those who belong to you.

Want to be a good parent? *Take Your Family to Sunday School!*

News Flashes

N. C. & VA. SUNDAY SCHOOL CONVENTION TO MEET.

The North Carolina and Virginia Sunday School Convention is meeting on Thursday, July 21, 1949, with the First Congregational Christian Church, Montgomery Avenue, Reidsville, North Carolina. The Convention Theme: "Go Teach."

* * * * *

PROGRAM.

Morning.

- 10:00 Convention called to order by Mr. Algie Blalock, president. Worship Service conducted by the Reidsville Church.
- 10:15 Recognition of Ministers. Recognition of Visitors. Appointment of Committees. Roll Call of Sunday Schools: Each superintendent or lay representative will report on:
- (1) Enrollment and average attendance.
 - (2) Greatest achievement of school during year.
 - (3) Greatest problem facing his Sunday school.
- 11:00 Address: "The Value of the Sunday School as a Part of a Church's Program," Rev. W. Millard Stevens, Burlington, N. C.
- 11:30 Hymn.
- Address: "What Does a Sunday School Endeavor to Accomplish?" Rev. Wm. J. Andes, Winston-Salem, N. C.
- 12:15 Lunch served by host Church.

* * * * *

Afternoon.

- 2:00 Worship Service conducted by Rev. Kenneth D. Register, Burlington, N. C.
- 2:15 Address: "Tools Available for Effective Teaching in the Sunday School," Supt. Wm. T. Scott, Elon College, N. C.
- 2:45 Discussion Groups:
- (1) Teachers of Children, Mrs. W. E. Wisseman, Greensboro, leader.
 - (2) Young People's Teachers, Miss Dorothy Foltz, Elon College, leader.
 - (3) Teachers of Adults, Mr. Claude Walker, Union Ridge, leader.
 - (4) Young People's Societies, Miss Melva Foster, Greensboro, leader.

- (5) Sunday School Superintendents.

3:30 Reassemble.

Address: "Go Teach," Rev. T. G. Humphries, Reidsville.
Business Session.
Election of Officers.
Reports of Committees.
Final Adjournment.

* * * * *

Convention officers are: A. H. Blalock, president; Rev. G. H. Veazey, vice-president; Miss Louise Sparks, secretary, and J. E. Cumbie, treasurer.

EASTERN N. C. SUNDAY SCHOOL CONVENTION.

The Sunday School Convention of the Eastern North Carolina Conference is scheduled to hold its sessions with the First Congregational Christian Church, Henderson, North Carolina, on July 20, 1949. Using the Convention Theme, "Go Teach," the program will be as follows:

* * * * *

PROGRAM.

Morning.

- 10:00 Convention called to order by President Rex G. Powell. Worship Service conducted by the Henderson Church.
- 10:15 Recognition of Ministers. Recognition of Visitors. Appointment of Committees.
- 10:30 Roll Call of Sunday Schools: Each superintendent or his lay representative will report on:
- (1) Enrollment and average attendance.
 - (2) Greatest achievement of school during year.
 - (3) Greatest problem facing his Sunday school.
- 11:15 Address, "The Value of the Sunday School as a Part of the Church's Program," Dr. John G. Truitt, President of the Southern Convention.
- 11:45 Hymn.
- Address: "What Does a Sunday School Endeavor to Accomplish?" Dr. L. E. Smith, President of Elon College.
- 12:15 Lunch served by host church.

* * * * *

Afternoon.

- 2:00 Worship Service.
- 2:15 Address: "Tools Available for Effective Teaching in the Sunday School," Supt. Wm. T. Scott, Elon College, N. C.
- 2:45 Discussion Groups:
- (1) Children's Teachers, Mrs. Glendon Johnson, Fuquay Springs, N. C.

- (2) Young People's Teachers, Mrs. B. B. Johnson, Fuquay Springs, N. C.
- (3) Teachers of Adults—
- (4) Young People's Societies—

3:45 Reassemble.

Address: "Go Teach," Rev. Fred Register, Pastor of the Wake Chapel Church, Fuquay Springs, N. C.
Business Session.
Adjournment.

* * * * *

Convention officers are: Rex G. Powell, president; Rev. Thos. D. Sutton, vice-president; Mrs. C. B. Tutor, secretary; J. E. Branch, treasurer.

NORTH CAROLINA COUNCIL WORKER RESIGNS.

Miss Frances C. Query, who has served as Consultant for Weekday Religious Education in North Carolina for the past three years, under the auspices of the North Carolina Council of Churches recently resigned her position with the council.

Miss Query resigned in the interest of the total program of the Council. The budget would not permit the continuance of a specialist in the field of Weekday Religious Education and also adequately sustain other interests and activities.

In addition to her work as Consultant in Weekday Religious Education, Miss Query has assisted in the organization of the North Carolina Council of Church Women. She served as Acting Director of the Council of Churches for four months, following the resignation of Rev. Ernest J. Arnold and until Rev. Carl R. Key, the present Director, assumed his duties.

In making this announcement, Dr. Stanley C. Harrell, the President of the Council of Churches, said: "It was with great reluctance that the Executive Committee accepted the resignation of Miss Query. Her services have materially advanced the teaching of the Bible in the public schools. Her going will be a distinct loss to ecumenicity in North Carolina. The Weekday Program will be continued under the Weekday Religious Education Commission and the Director of the Council of Churches."

Mrs. Bettye Davis, Secretary, to Miss Query will complete her work with the Council as of July 1. Mrs. David Andrews (the former Miss Ruth Elliott), Overseas Relief Consultant for the Council, has gone to work with The Christian Rural Overseas Program full time.

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

DAILY VACATION BIBLE SCHOOLS.

The schedule of Daily Vacation Bible Schools, under the direction of our S. S. S. Workers, shows that sixteen schools have been held up to the present time. These include New Hope, Mt. Herman, Beulah, Ether and Sophia, under the direction of Miss Ruth Dunn; Concord, Shallow Ford, Mt. Zion, Bethel and Carolina, with William Tolley directing; and Helen Jackson has headed those at Winston-Salem, Pfafftown, Mt. Pleasant, Salem Chapel and the meeting at Crabtree Camp. Eina Doris Huey headed the school recently held at Asheville.

Schools yet to be held under the three workers named above are:

July 17-22—Bailey Grove (a.m.), Filnt Hill (p. m.) (Dunn); Belew Creek (Tolley); Henderson (Jackson).

July 24-29—High Point (Dunn); New Lebanon (Tolley).

July 31-Aug. 5—Morrisville (Jackson).

Aug. 1-13—Bethlehem (V. Va.) (Dunn).

Miss Dunn will also be at the Valley Camp which will be held August 20-27. Mr. and Mrs. James Madren are supplying the Carroll County Parish from June 12 to August 27.

MISSIONARY OFFERINGS. REPORT FOR JULY 1-7, 1949.

Home Missions.

Eastern N. C. Conference:	
Auburn S. S.	\$ 12.63
Beulah, for "Morning Star VI" .	4.95
Henderson	63.00
Niagara	13.00
Eastern Va. Conference:	
Bethlehem S. S.	2.80
Dendron S. S.	2.50
Lierty Springs S. S.	2.50
Newport News S. S.	10.50
Little Creek, Cent-A-Meal offering	12.50
Oak Grove	12.65
Portsmouth, First S. S.	3.25
Spring Hill	4.42
N. C. & Va. Conference:	
Bethlehem S. S.	5.00
Ingram S. S.	8.00
Western N. C. Conference:	
Asheboro	100.00
Hank's Chapel S. S.	18.72
Newman's Grove, Cent-A-Meal offering	19.29
Pleasant Grove	10.00
Pleasant Hill	120.00
Pleasant Hill, Cent-A-Meal offering	2.50
Seagrove	25.00
Spoon's Chapel	10.92

Va. Valley Conference:	
Antioch S. S.	53.86
Dry Run S. S., Cent-A-Meal offering	3.66
Mt. Olivet (G) S. S.	21.44
Newport S. S.	38.72
Carroll County Parsonage Rent .	10.00

Total for Home Missions \$ 591.81

Foreign Missions.

Eastern N. C. Conference:	
Auburn S. S.	\$ 12.62
Henderson	63.00
Niagara	13.00
Eastern Va. Conference:	
Bethlehem (Nans) S. S.	2.80
Dendron S. S.	2.50
Lierty Springs S. S.	2.50
Newport News S. S.	11.00
Little Creek, Norfolk Cent-A-Meal Offering	12.50
Oak Grove	12.05
Portsmouth, First S. S.	3.25
Spring Hill	4.42
N. C. & Va. Conference:	
Greensboro, Palm Street	123.00
Happy Home S. S.	10.71
Ingram S. S.	5.98
Pfafftown, gift for Lewis Byers Jackson	5.00
Winston-Salem	23.00
Western N. C. Conference:	
Asheboro	125.00
Needham's Grove, Cent-A-Meal offering	19.29
Pleasant Grove	10.00
Pleasant Hill, Cent-A-Meal offering	2.50
Pleasant Hill	120.00
Pleasant Ridge, for Shaowu	29.32
Spoon's Chapel	16.41

Total for Foreign Missions \$ 629.85

Summary.

Total Period July 1-7, 1949.....	\$ 1,221.66
Previously Reported	31,650.45

Total since September 1, 1948.. \$32,872.11
(Total one year ago \$30,889.17)

Please turn to page 15.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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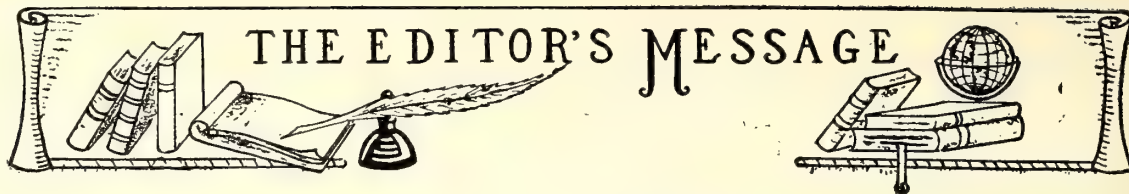
Dr. Wm. T. Scott
Elon College, N. C.

Enclosed find \$ for which please send The Christian Sun for one year to

Address

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[] New [] Renewal



TESTIMONY and PROPHECY.

"The testimony of the Lord is the Spirit of Prophecy." This inscription is found over the entrance to the huge auditorium at Lakeside, Ohio. The source of the quotation is not given, but the truth and force of it are obvious.

Think how impressive these words must be for every speaker who enters that vast auditorium to stand before thousands and offer witness. If, indeed, "The testimony of the Lord is the Spirit of Prophecy," then his own testimony should sound the prophetic note, and the testimony should be of the Lord and not merely of himself. Speaking in this vein would be inevitably of a high order.

Perhaps such an inscription as this would not be inappropriate over some of our church doors, or behind our pulpits. Preaching is testimony, and preaching should never lose the prophetic element. This truth is eloquently emphasized and illustrated in the accompanying article by Dr. Leslie Cooke.

MAGNAMONIUS, SUH!

Mr. Walter A. Graham, executive secretary of the Laymen's Fellowship, announces the fact that a new word has been coined. According to Mr. Graham, "Representatives of the Laymen's Fellowship and the Churchmen's Brotherhood met together at Lakeside, Ohio, June 25-27, to discuss plans for future cooperation, after the merger approval. There was a wonderful spirit of understanding, a give and take attitude, and even the creation of a new word, 'Magnamoni-*us*,' by E. and R. Robert T. Johnson of Burlington, N. C., friend of Southern Convention Chairman George D. Colclough."

Three cheers for Mr. Johnson and "Magnamoni-*us*." Perhaps this is just what we have been waiting for—a word that fits the occasion, one that adequately expresses ecclesiastical fitness and exuberance. It is a pleasure to vote for "Magnamoni-*us*" and to commend it to all of our ecclesiastical councils.

And if not the word, the spirit assuredly is commendable. A healthy enthusiasm, an unreserved affirmation, a jubilant endorsement for some constructive proposal—these are the experiences needed to tone up the life and spirit of many churches. "Magnamoni-*us*," may his and/or her tribe increase!

Things are happening today which call forth our finest adjectives and expletives. Church Union is Exhibit A. But examples abound. Who could read the list of Sustaining Memberships in our last issue (seventeen from Burlington!) without crying "Magnamoni-*us*"? Who could read the records of Amelia and New Hope—two churches in the Eastern North Carolina Conference—which have busses to bring children from the community to the Sunday school and

Bible school, without shouting, "Magnamoni-*us*"? Who could participate in the enthusiastic group of young people at Elon or witness the throng of Christian educators at Lakeside without exulting, "Magnamoni-*us*"?

Thanks, Messrs. Graham and Johnson for that expressive word. It will be a boon to many who delight in the gentle art of circumlocution.

SUNDAY SCHOOLS REFLECT NATIONAL GROWTH.

Substantial increase in the number of United States Sunday schools, teachers and officers, and pupils was made between 1945 and 1948, according to statistics just released by the International Council of Religious Education.

"The population of continental United States has not increased as rapidly during this period, according to United States Census Bureau estimates, as Sunday or Sabbath school enrollment," stated Miss Helen Spaulding, associate director of research of the I. C. R. E., who made the statistical survey. The figures reported cover the calendar year 1947, or the church year ending early in 1948, according to Miss Spaulding.

During this period the following increases were made: 19,060 more Sunday or Sabbath schools; 786,949 more officers and teachers; 5,135,577 more pupils; 23,641 more vacation church schools; 1,648,713 more vacation school pupils.

There are now 232,672 Sunday or Sabbath schools, 2,569,965 officers and teachers, and 29,745,580 pupils.

The International Council has recently issued a new pamphlet containing statistics from 246 religious bodies, including Catholic, Jewish, Orthodox, Protestant and other groups. The price is 25 cents.

The Methodist Church ranks first in number of church schools and officers and teachers, but second to the Church of God in number of pupils. The Southern Baptist Convention, the National Baptist Convention, the Disciples of Christ, the Presbyterian Church USA, and the Northern Baptist Convention, rank high in these three categories. There are 4,707 Congregational Christian Sunday schools with 70,345 officers and teachers, and 517,117 pupils.

A preacher whose congregation regularly spurns seats in the front of the church was surprised to see one man, a stranger, in the very first row. After the sermon, the minister asked the man why he sat down in front. The man replied that, being a bus driver, he wanted to find out how the preacher got people to move to the rear.—Exchange.

Like a start that makes not haste, that taketh not rest, be each one fulfilling his God-given best.

—Goethe.

Prophetic Religion

Excerpts from an Address by REV. LESLIE E. COOKE, London, England, at the Sixth International Council of Congregational Churches, Wellesley College, Wellesley, Massachusetts, Friday, June 17.*

Jeremiah 37:17 reads: "Then Zedekiah the king sent and fetched him; and the king asked him secretly in his house and said, Is there any word from the Lord? And Jeremiah said, There is."

On July 8, 1930, the late Bernard Lord Manning addressed the meeting of the Fifth International Congregational Council. His subject was "The Place of Congregationalism in the Catholic Church—Our Distinctive Contribution." It was a most remarkable address, and to read it after nearly twenty years is to acknowledge that this son of our Congregational Churches, who adorned them with his scholarship was also a prophet. At the beginning of his address he issued a warning about the use of word *contribution*, claiming as he always did that Congregationalism is a part of the great Catholic Church, and Congregationalists are heirs by true sonship of all the Church's rich heritage.

"On Mount Zion we are neither strangers nor sojourners but are fellow citizens with the saints, and of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief Cornerstone."

He concluded with this delineation of our Churchmanship: "Orthodoxy without legalism, Churchmanship without clericalism, that is our distinctive contribution to a situation in which orthodoxy and Churchmanship are suffering for the faults of legalism and clericalism, while the world is feverish for want of what the Church alone can give. To convey this treasure to a dying world and a living Church, that need it as they need few other things—that I believe to be the call of this Council to us."

The events which have intervened between the Council in Bournemouth in 1930 and this Council in Boston in 1949 have only served to sharpen the relevance of that declaration. This holds true of political events. If a dying world needed this treasure in 1930, how much more does it need it now, where the false equation of religion and clericalism, which the

Church by its own failure and faithlessness has done much to justify, has led to a studied, deliberate, ruthless, efficient political campaign, if not to abolish the Church, at least to subjugate it.

It holds true of events within the life of the Church itself. The growth to self-consciousness of the younger churches, the development of the Ecumenical Movement, the adventures here and there in Christian unity, in which we rejoice—and none more rightly, holding the conception of the Church which we do—make more important the conveying of this treasure to a living Church. As the Church restates and re-establishes its claim to exist in the new society which is emerging from the social revolution, it is imperative that it should learn how to maintain orthodoxy without legalism, and Churchmanship without clericalism.

If we were to state in a simpler sentence what it is we stand for specifically in the Church and before the world, then we should say that it is for prophetic religion. For us, the age-long tension between so-called priestly and prophetic religion is resolved in the conviction that no man is a true priest except he be a prophet, and no man a prophet except he be a priest. Our answer to those who permit a difference in function to be transmuted by the alchemy of pride and the love of prestige into a difference of office, thus claiming for themselves a privilege and authority which they deny to others, is that these ministries of priest and prophet belong to the whole Church. There is a priesthood of all believers and there is a prophethood of all believers, and both derive from the free and unfettered activity of God's Spirit Who calls whom He wills to serve Him.

Traditionally, at any rate, we have been led to run all the risks of uncertainty, and to deny ourselves all the temporary advantages of authoritarianism to be true to this faith. To uphold it we have refused to set up safeguards, either for orthodoxy of belief or for regularity of churchmanship, and we have foregone the temporal benefits of State patronage. When we have been at our best we have ever "accounted the reproach of Christ greater riches than the treasures of Egypt."

That specific and peculiar witness

entrusted to us has, I repeat, a sharpened relevance both in the Church and in the society of our day.

I

It seemed to me fitting therefore that I should invite your meditation upon this episode in the life of the greatest of the Old Testament prophets whom God called from the quiet obscurity which he loved, to exercise a prophetic ministry to a dying nation, and upon whose sensitive spirit God brought to bear the pressure of His own, and in whose bones God made His words to burn like a fire.

The people of Judah were in the midst of the events which sealed their fate as a nation. Jerusalem was encompassed. A futile and abortive revolt had brought a great punitive campaign by Babylon against Judah and Jerusalem. The hour of judgment which Jeremiah had long foretold had struck. The blockade had been temporarily lifted, to deal with a relieving force from Egypt, and the inhabitants of Jerusalem read this temporary relief too optimistically.

The prophet, however, warned them that the campaign would be resumed. He himself sought to take the opportunity of the temporary respite to leave the city to deal with some personal business, perhaps in his native Anathoth, but he was arrested at the gate of the city as a deserter, thrown into a dungeon in the house of Jonathan the scribe, and left to languish and to die. Zedekiah the king, however, was anxious both about the city and about his own future, so he sent secretly for Jeremiah and interviewed him in the palace. "Is there any word from the Lord?" asked the king. "There is," replied the prophet. "Thou shalt be delivered into the hands of the king of Babylon."

If Scripture were to yield to interpretation as allegory, what a message could be read here! I can imagine what Origen, for example, might have made of this story, by equating the prophet with the Church, rejected, persecuted, despised, imprisoned, and yet at the same time secretly approached by an anxious and trembling world, represented by Zedekiah, concerning the truth about its destiny. "Is there any word from the Lord?"

We need not thus handle the incident, however, to appreciate the relevance of the question. It is, in fact, a modern question. There is a famine in the Church and the world of hearing the Word of God. The hunger for leadership the contemporary

(Continued on page 11.)

*During the war Dr. Cooke was pastor of the Congregational Church in Coventry, England, when the city was stricken by German air attack. He is the Minister and Secretary of Congregational Union of England and Wales.

CHRISTIAN EDUCATION

CONVENTION PERSONNEL: JESSE H. DOLLAR, *Chairman*; JOHN L. GWIN, ROBERT LEE HOUSE, BERNARD V. MUNGER, KENNETH D. REGISTER, H. SHELTON SMITH, LEON EDGAR SMITH; MESDAMES W. J. ANDES, J. D. STRADER, W. E. WISEMAN.

I ATTENDED THE NATIONAL CONFERENCE AT LAKESIDE.

On Monday morning, June 27, we started out from Winston-Salem—Dr. and Mrs. J. H. Dollar, Rev. Kenneth Register, Mrs. W. E. Wiseman, Miss Dorothy Foltz and I. Our destination was Lakeside, Ohio, where the National Conference on Christian Education was to be held jointly by the Evangelical & Reformed Church and the Congregational Christian Churches.

As we passed through Fancy Gap, our spirits were in high gear, anticipating the fine things yet to come. We wound around the mountains of West Virginia, and in spite of a lot of trouble caused by a place named "Crows," we finally arrived at a tiny burg with a hotel, where we spent the night. Tuesday morning Dr. Dollar had us all up bright and early and on our way. Columbus, Ohio, the capital, took up a great deal of time, as we were passing through, but we finally began to see flat land and indications that we were nearing water. For a few breathless moments, we entertained fears that Lakeside would not be near the water, but we soon learned that the water was all around and in abundance.

After arriving, we stood in line for a long, hot hour to get registered, choose our seminars, and find a hotel room. After much persuasion, we had a cot put in our room (Graham Wiseman and I) so that Dot Foltz could be with us—where we practically swam in perspiration for the rest of the time. We were more burned up than ever when we paid our hotel bill. Dot paid \$3.00 and Graham and I had to pay \$4.50.

There were approximately 1300 delegates registered from the two denominations, with the E. R.'s having about twice as many as the C. C.'s. Situated on Marblehead Peninsula, on Lake Erie, Lakeside is a beautiful site for a conference. It is owned by the Methodist Church, and is about 650 miles from Elon.

The conference began Tuesday evening with an address and ended Friday evening with a consecration Com-

munion Service. Each morning we had two seminars lasting an hour and a half each. In the afternoon we had group assemblies (I attended the one for Children's Workers) and skill shops, where we learned to use our hands. In the evenings we had a sing at 7:15, worship and an evening program. On Tuesday evening a very impressive pageant was presented, depicting the history of Christianity beginning with the Creation by God, and the beginnings of each branch of our two denominations. It showed the beginnings of the Congregational Church with the Pilgrims from England, the Reformed Church with Zwingli, the Christian Church in America from three branches—Methodist, Baptist and Presbyterian—and the Evangelical Church, which sprang from German peoples oppressed and fleeing to America. The two mergers were shown and the scene closed with the idea of reaching all around the world with missions, using a real life tableau of the Last Supper as a background. This pageant was recommended for use in our churches.

I attended the seminar on Young Adult Fellowship, taught by Dr. Paul Reynolds, director of Adult Work, Congregational Christian Church. My second seminar was on Children's Work, taught by Mildred Widber and Bernice Buehler. All of us from the Southern Convention divided up so we could be taking different seminars. Others who went from the Convention were Rev. R. L. House, Rev. John Gwin, and Pattie Lee Coghill.

The skill shops were all good—the only trouble was that we couldn't take them all in. We had instruction in finger painting, spatter painting, blue printing, puppetry, choral reading, dioramas, children's music, folk singing, folk games and others. I liked finger painting best.

As Dr. Dollar had a wedding for Saturday evening, we left early, after the first seminar on Friday morning. We kept looking for cooler weather all the way back, but didn't find it until we were in the West Virginia mountains again. We stopped at one of these West Virginia places for the

night, but I can't remember the name. Dr. Dollar never would tell me where I was, and I was always afraid someone would try to get in touch with me and wouldn't know where to call.

When we arrived in Winston-Salem early Saturday afternoon, I was glad to be home and glad to see my family. It was a very fine conference and I feel that I learned many useful things. I appreciate that the Board of Christian Education made it possible for me and the others to attend such a gathering. The fellowship with the people of the Evangelical and Reformed Church was very fine, and we made some good friends. If this is an indication of things to come after the merger, I am all for it.

CAREY ANDES.

BIBLE SCHOOL AT LONG'S CHAPEL.

A week of successful Bible school was completed last week at Long's Chapel Congregational Church. Enrolled were 59 pupils, and the average attendance each day was 44. We had 26 that had perfect attendance.

Mrs. Elton Rudd and Mrs. Jamie Fonville were teachers for the Beginners. The theme used was "Jesus Our Friend." Mrs. Sam Anderson and Miss Margie Warren were teachers for the Junior girls and Rev. Guy H. Veazey, pastor, was teacher for the Junior boys.

The school was held in the afternoon from 2:30 until 4:30. Each day some member of the church served the entire school with refreshments. On Friday afternoon we had our annual Bible school picnic. Each child brought a lunch and we had a picnic supper.

We held our commencement exercises Sunday morning. It was an occasion enjoyed by everyone. We also had a display of the work each child had been doing. We feel like we had a most successful school and an enjoyable one also.

Mrs. Veazey acted as superintendent.

MRS. ELTON RUDD.

EASTERN VA. S. S. CONVENTION TO MEET.

The Eastern Virginia Sunday School Convention meets at Oakland Christian Church, Tuesday, July 19, beginning at 10:00 a. m. Oakland is located near Chuckatuck, Virginia, eight miles north of Suffolk on Route 10. Mr. Mills E. Godwin, Jr., is the president of this convention.

News of Elon College

By PRESIDENT L. E. SMITH

THE ELON COLLEGE ALUMNI MEMORIAL GYMNASIUM.

The college has not undertaken a project in the last seventeen years in which there is such enthusiastic interest as there is in the new Memorial Gymnasium now in the process of construction. This keen interest is due to several facts. First, is the great need of such a building and the facilities that it will offer. The fire that destroyed the old dining room in the early morning hours of January 17, 1942, also destroyed the girls' gymnasium. Since that time, the boys and girls have been compelled to use the boys' gymnasium in North Dormitory. This arrangement is inadequate for a progressive program of physical education.

The type of building that we are constructing has contributed greatly to the enthusiasm that is backing this project. We are not only building for today, or for five years hence, but we are building for many, many years to come. The building will be of brick and slag construction—fire proof in every detail. It will have a seating capacity of 4,200 for basketball games and 6,000 for assembly purposes.

This building is to be a memorial to the young men and women who lost their lives in World Wars I and II. While they were in camp and at the front enduring the hardships of war and the dangers of battle, many of us were at home leading a comparatively quiet and safe life, taking advantage of unusual opportunities created by the war to accumulate money. The Elon Alumni who gave their lives for their country and for the world deserve to be recognized by their Alma Mater. We are the only ones to do it. This is our responsibility as well as opportunity. Let no one fail to do his part in this commendable undertaking.

Another thing that adds to the interest and enthusiasm of this undertaking is the fact that everybody is asked to contribute. Those who can give largely should give largely. Those who can only give small amounts should give in small amounts.

This is an effort on the part of Elon College, her alumni, the church, and friends to build a memorial that will not simply be a shaft of stone but will be in the form of a building that will

be of great value to the members of the faculty, students enrolled in college, the alumni as they return, and our friends as they may visit the campus. It is a building in which everyone may have a part in constructing and may share in its use in many ways as the years come and go.

The construction is progressing satisfactorily. The foundation has been laid, the structural steel has been set, and the brick and stone layers will begin the week of July 4. As the work progresses, labor and bills for materials must be paid. This is a fine time for everyone to express interest by forwarding a contribution.

KEEP THEM COMING.

The increase of student enrollment in Elon College has been gradual over the past seventeen years beginning with less than two hundred students. It has reached a total of more than eight hundred twenty-five. With these increases, the budget has been correspondingly increased. In fact, the increase in expenses, in most instances, exceeds the increase in income resulting from an increase in attendance. The opening of summer school in another factor in the conduct of Elon College. Many question the advisability of conducting a summer school. Others contend that the buildings and grounds are here, we have the investment, and the facilities should be used to accelerate the training of young men and women for life. At the close of the war and up to the present, the summer session has been a necessity. The enrollment for the first six weeks of summer school is 299. This is slightly less than last year but almost three times the enrollment of summer school prior to the war.

It is interesting and somewhat disappointing to observe that the increase in enrollment through the years has come from non Congregational Christian Church homes. As the school advances, it should, of course, attract a larger number of our own young people. The purpose of this citation is to arouse, if possible, a new interest in our college on the part of our own church people. A comparison of the offerings of other schools and the products of these will indicate the efficiency and quality of

the work that Elon College has done and is doing. If we were not in a position to offer first class advantages to our own church people, I would advocate one of two things, either improve our curriculum and corp of instructors or close the school. Our church cannot afford to operate a college that does not offer first class advantages to its young people. It is admitted that living conditions fall below the living conditions of many other colleges but not our instructional facilities and classroom work.

If there are those who wish to enter Elon College, application should be made at once. At this time, we have but few more rooms for boarding students. We are anxious to be able to accommodate the high school graduates of our own church.

APPORTIONMENT GIVING.

The ladies' School of Missions was quite largely attended and brought to our campus a very splendid program. The Young People's Conference followed with more than one hundred twenty-five young people in attendance. A number of these young people were of college age or will be in another year or two. We were glad for them to see something of the college, its equipment, and varied facilities. We hope that they will be interested in selecting Elon College as their college. In order that we may be able to provide adequately for such meetings—representing the various interests of our church, we must have sufficient funds for improvements and additions. Contributions from our Sunday schools and churches help materially in providing such accommodations.

Previously reported	\$3,385.25
Eastern Va. Conference:	
Dendron S. S.	\$ 3.00
Holland	150.00
Norfolk, First, S. S.	6.16
Oak Grove	12.65
Spring Hill	1.86
Spring Hill S. S.	1.45
Windsor S. S.	21.49
N. C. and Va. Conference:	
Happy Home S. S.	10.00
Ingram S. S.	14.71
New Lebanon S. S.	6.75
Winston-Salem	27.00
Western N. C. Conference:	
Asheboro	50.00
Patterson's Grove	5.00
Pleasant Hill	75.00
Va. Valley Conference:	
Antioch S. S.	.02
Bethlehem S. S.	27.13
Beulah	6.00
Mt. Olivet S. S.	7.13
Newport S. S.	20.00
Palmyra S. S.	11.00
456.25	
Grand total	\$3,841.50

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

OAKLAND REPORTS.

The Oakland Auxiliary (near Suffolk, Virginia) has had an active and very interesting year under the leadership of Mrs. J. E. Gayle.

Our Years Books were a credit to the committee. They were given out in our October meeting, so that we could look in them and see our work planned for the year.

Mrs. W. B. Simpson, our Spiritual Life leader, has made our Bible study inspiring and helpful.

We sent delegates to the Missionary Conference and the District Rally. We sent our president to the School of Missions. Two other members also attended, and they brought us full reports.

Mrs. Ray Knight taught our study book *China—Twilight or Dawn*. Mrs. Leland of Newport News talked on Hawaii and Alaska. We have a native of Puerto Rico coming the 24th to talk on Puerto Rico. Different members of the auxiliary have talked on the Canal Zone and the Virgin Islands. We now think of these different places as neighbors and want to share with them not only our worldly goods, but our Christian experiences.

The World Day of Prayer was observed with four other churches in our community. We enjoyed this fellowship with other denominations.

A very interesting program was given on World Community Day in our church with the aid of records.

Our Thank Offering amounted to \$60.00.

The real high point of our year was reached at our May Fellowship Luncheon prepared in our new church kitchen, and served by the auxiliary members. Mrs. Galt spoke on "Fellowship" during the morning program. Mrs. Frank Beard spoke on the "Fellowships that Jesus had in His Life," at the afternoon meeting. Both speakers were from the Methodist Church in Newport News.

It was a real pleasure to give the youth of our church a supper during Youth Week and to have so many present, and to give the cradle roll a party at the close of our first and very successful Bible school.

We increased our gifts 10 per cent this year. We bought one Life Me-

morial and sent gifts to the Orphanage in December.

Our Family Life program will be held the 24th of July. We plan to bring gifts for both Home and Foreign Missions.

The flower committee has been active sending cards and flowers, and visiting.

New members have been added to the roll, and we are working for more subscribers to THE CHRISTIAN SUN.

Yes, a busy auxiliary we are, happy in the Lord's work. Our prayer for the next year is, "God help us to help others."

MRS. R. W. BRADSHAW.

TIMOTHY CHANG'S SISTER ILL.

Those of you who attended the Convention and School of Missions at Elon College this June will remember the lovely talk that Timothy Chang made on Monday evening, when he described the members of his family. We also remember his speaking of Ya-Ying, his sister, who is studying in Fukien Christian University, taking premedical courses.

Ya-Ying is seriously ill now with tuberculosis and must have hospital care. Her hospital bill will be approximately \$30.00 per month. Timothy is very anxious to help his family and has asked permission of Dr. Scott to take a part-time job. Dr. Scott has granted this permission, but additional help will be needed. Dr. Scott says: "We feel that if churches, groups and individuals knew of this emergency they would wish to help. We do not want to urge anyone to give, but we do ask that you let the people of your church, your woman's organization and other groups know about this urgent need. Their gift will bring a four-fold blessing. It will help a Chinese girl back to health, it will ease the burden on her brother, Paul, it will lift a load from the heart of a lonely Chinese boy here in our midst—Timothy, and those who contribute will experience the joy of a satisfied feeling like they have never known before over being able to render this direct service."

All contributions should be sent direct to Supt. W. T. Scott, Elon College, N. C.

In order to understand Timothy's feeling for his family, everyone should read this letter which Dr. Scott received from Timothy:

"Dear Dr. Scott:

"I hope to have some more news from home, shaowu or Fooshow, last two weeks. Finally I got a letter from Paul, Foochow, last Saturday, and he tells me so much about their bad luck and living.

"My younger sister, Ya-Ying, was serious sick and she has been in Union Hospital since last February and still there. Doctor said that she needs a long time for recovery. Poor is she because she was studying too hard for her premedical courses in Fukien Christian University and lacking of the nutritive food.

"Paul's wife was also sick last two months and still weak now.

"Shaowu was turned over since eighteenth of May. We did not hear any more since April 30th. The last letter of April 30, my sister wrote from Shaowu, says my mother was very sick than ever. I don't dare to think about it.

"Paul's family, one of my younger brother and younger sister, are in Foochow. Paul says that he is not possible to support his own family, my brother's school expenses and my sister's hospital expenses. I am ashamed to see them in the difficulties and I know that my brother Paul would not tell me if he is possible to help them. He himself lost twenty pounds already because of worry.

"In this case, I have to get a part-time job for helping them. I asked myself that how can I help others later if I can't help my own family now. This is my duty. I already had a guilt feeling for my parents before (The children have to take care of parents). Now, I need to help them anyway.

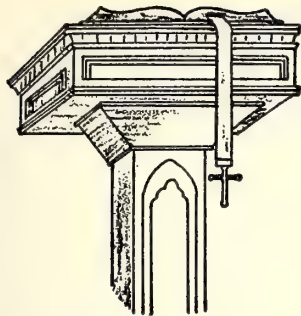
"Dr. Scott, please give me the permission to get a part-time job if I can, and I like to help them as I can and I'll not fail my courses.

"I know that you are always kindness to me and I have bothered you too much. Therefore, I tried not telling you about it yesterday but finally I did. I appreciated your consideration to me yesterday, but I still think I better have a part-time job. Will you not mind my foolishness.

"Pray for them, please. Thank you.

"Sincerely yours,

"TIMOTHY CHANG."



WHY THE HURRY?

By ROY C. HELFENSTEIN,
Mason City, Iowa.

"And the driving is like the driving of Jehu, the son of Nimshi; for he driveth furiously."—II Kings 9:20.

Our text tells the story of a young man in the long ago who was recognized at a distance by the way he drove the horses which drew his chariot. He was a fast driver, a furious driver, and no doubt a dangerous driver, for fast driving is always dangerous—so many things can happen. No doubt the young man was in a hurry!

The question, "Why the hurry?" is a simple question that any child of ten might feel prompted to ask as he sees his parents and neighbors rushing here and there in the performance of their daily tasks. However, this is a question that applies to 99 per cent of us.

Some people may not be in any hurry about their work—no doubt many employers would agree on that. Nevertheless even most of those who loaf on their jobs make "much ado about nothing" when going from place to place after working hours—in a hurry for quitting time to come—in a hurry to get off the job—in a hurry to get home and then in a hurry to get away from home.

The question, "Why the hurry?" should be put by most men and women to themselves. If some people would seriously ask themselves the question, "Why the hurry?" then the entire course of life might be changed for them. When hurrying to get somewhere—when excited about doing something—just to ask the question, "Why the hurry?" would cause some people to realize the foolishness if not the silliness of always being in a hurry. "Hurryitis" is a disease characteristic of thousands of Americans who are no more conscious of their being victims of the malady than many people are conscious of having a spot on their lungs. Thousands do not realize that they are always in a hurry. It has become sec-

ond nature to them always to be in a hurry—in a hurry to start—in a hurry to go—in a hurry to get out of church—in a hurry to eat—"hurry, hurry, hurry" characterizes their lives, and thus they cheat themselves out of knowing the full joy and satisfaction of living, because they fail to possess the strength and fortitude of composure.

A reasonable amount of hurrying in the performance of one's duties and in general life is stimulating to life and a safeguard against decrepitude; but intemperate and needless hurry militates against both efficiency and output in every line of human effort.

The Jehu of the text lived in the Far East some three thousand years ago, but most people obsessed with a mania for speed and for furious driving now reside in the Western Hemisphere. One can hardly conceive of "a Far Easterner" driving furiously in this age. It is in the West that speedsters are found today.

People who are afflicted with the malady of "hurryitis" should change from "the rush and hurry" type of life to a life of poise and deliberateness, for their own sake and for the sake of those with whom they associate. The Gospel of Repentance might well be applied to the lives of a lot of us on this score. Though we may not be sinners above others in our driving on the highways, it is possible to be offenders in the matter of "hurrying here and there" without purpose in our daily conduct of life.

One man of the Jehu type stopped in a shoe shining parlor to get his shoes shined. When he saw that one of his shoes was finished, he started to get down out of the chair and on his way. Then the shoe shiner called out, "What's your hurry?" *What was?* That experience set the offender to thinking. As he got back in the chair to have his other shoe shined, the man asked himself the question, "Why the hurry?" There was none—in fact he was simply going to go home to read the evening paper—and kill maybe two hours of time before retiring. He asked himself another question—Was that an illustration of the way he had been living his life, doing things by halves, overlooking important things in order to do something less important? As a result of the experience he resolved then and there to do what his wife had told him to do so many times, without any effect, "to calm down," "not to be in such a rush" all the time. His whole life was changed from then on—a

new viewpoint, new habits characterized his life.

Another man obsessed with "hurryitis," a man strangely afflicted with the malady whenever he was on the public highway in his car—a man of the Jehu type of driver—always drove his car like mad whenever he was on the highway no matter where he was going or what he was going for. Sixty, seventy and even eighty miles an hour was his general speed in his high powered car. But one day while hurrying needlessly, he barely escaped hitting a small boy who was riding on his bicycle. There would have been no danger if the man had been driving at a reasonable speed with his car in control. But it was a hair-breadth escape. The possible tragedy set him to thinking. He then made the resolution that regardless of how urgent his business might be, he would never again drive faster than fifty miles an hour. And twenty years after making that resolution, as one of the most successful business men of the entire East, he bore joyful witness of the fact that never for once in all those years had he failed to keep that resolution.

No one knows how much better off a lot of us would be and how much longer some would have to live if a lot of us would make a resolution like the one my friend made and then keep it as did he!

One of the major reasons for the world's holocaust of misunderstanding, confusion and suspicion today is the fact that humanity in general has been in too much of a hurry—going too fast both figuratively and literally.

Speed and dash, hurry and rush, characterize Americans in general. One was explaining to a prominent Chinese Diplomat who was visiting our country how to save three minutes' time in getting from Madison Square Garden to his hotel in New York City. The Chinaman thanked the American kindly for the information, and asked him, "But what will I do with the three minutes?"

Just so—there are thousands of people who hurry to get to this place or that, and when they arrive don't know what to do with "the three minutes" or with themselves.

Hundreds of people lose their lives on our public highways every day by trying to save time for which they have no definite or particular use in mind. Others lose their immortal soul in their rush and hurry through life, failing to take time out to become acquainted with God and with their

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FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

CHILDREN HAVE AN IMPORTANT PART IN BUILDING CHURCH.

You may be familiar with the building program of our Sanford Church, which involves an investment of approximately \$35,000. Since our congregation is small and consists largely of wage-earners, contributions for the building fund have been coming in very slowly throughout the four-year period that we have been working on the fund. Recently, however, new interest in the project and increased contributions have been evident. We attribute this favorable trend largely to a new plan together with one particular incident which I shall relate.

As an experiment, we listed the entire cost of the project by items, on a large board, naming the items and the cost of each one separately and leaving blank spaces for the names of the persons pledging their responsibility for payment of the various items.

As soon as the huge sign was prepared, and before it was presented to the congregation, I slipped away to Hot Springs, Arkansas, for a rest. While out there far away from home and church, I had plenty of time for thought and meditation. Frankly, I was discouraged. Having been the first one in our church to suggest the idea of a new building and having furnished the first dollar with which to start a building fund, I felt the full responsibility for the success of this undertaking, but somehow I did not seem to have the ability to "put it over." The interest I had created was insignificant compared with the size and the cost of the project I had dreamed of and sponsored for my church. On one of those bluer than blue days when I was "feelin' mighty low," I received the following letter:

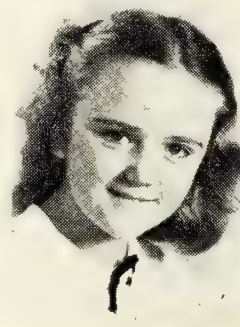
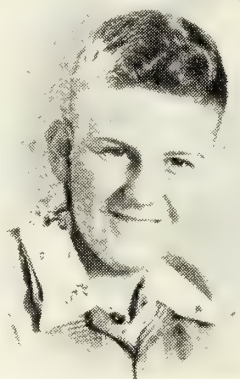
Dear Mr. McIver,

Sister and I have chosen for our part of the Church Building Program buying the Spire and Cross. I talked with Mr. Dollar about it and he says that it will be all right for us to pay \$100 per year until we get it paid, but I think we can pay it off sooner because I am planning to use all the money I make mowing lawns and working on the farm this summer, and Sister is going to have rummage sales.

I am studying about Church Steeples and would like for you to tell me how ours will look.

Sincerely yours,
TRUBY GROCE PROCTOR.

This letter came from Truby Groce Proctor, Jr., who is thirteen years of age. His sister Patricia is eleven. They are both members of our church and have attended Sunday school and worship services regularly since they were tiny tots. No one ever thought of them being interested enough to even be impressed with a building program. Certainly no one, not even



Truby and Patricia Proctor.

their parents, expected them to volunteer to take such an important part and assume an obligation of such proportions as that of providing a Steeple and Cross for their church.

I later learned that Truby and Patricia were not persuaded or influenced to make a pledge by anyone. They discussed the matter with and received the approval of their parents. It was made unmistakably clear that they expected to earn and pay the amount themselves. Any contribution their parents wished to make was to be distinct from their own.

On the same day I received Truby's letter, I replied as follows:

Dear Truby Groce,

It was good of you to write me a letter. When anyone stays away from home and

friends as long as I have been away this time it is a real help to get mail.

The news that you and Patricia have decided to provide the Spire and Cross for our church is the best news I have had since I left home, and is the most encouraging thing that has happened since we first thought of modernizing our church. It is such a fine thing to know that we have a boy and girl in our church that are interested enough to make a sacrifice such as yours to make it modern and adequate for the section of Sanford in which it is located. If I did not already know something of the interest and love that you and Patricia have for the church, it would be hard for me to believe that you really mean to undertake such a task and obligation. I am sure though that it will give both of you much pleasure to know that you are helping to build a beautiful church that will be helpful in teaching and persuading boys and girls, and older people too, to accept Jesus as their Saviour, and thus let his teachings and example guide them in the Christian way of life. Because of the sacrifice we make now to build such a House of God, this good work can go on for many generations to come.

I shall be glad to see you and Patricia soon after I return home and talk with you about the style and type of spire and cross best suited for the church. In the meantime, I suggest you write to Mr. Kincaid Newman, Church Building Society, 287 Fourth Ave., New York City, and ask him to send you some pictures and suggestions for our spire. Be sure to tell him that you are planning to provide this feature, together with Sister's help of course, and make it known to him that it is the Congregational Christian Church of Sanford that you are interested in. I think this is important as he has some snapshots of our church and he can refer to them and suggest something suitable for our particular needs. I believe you will get some help from him.

Give your Mother and Dad and Patricia my best regards.

Sincerely yours,
A. H. McIVER.

Upon my return home, I discovered that Truby and Patricia were collecting pictures of church steeples and information concerning them which was being assembled in a scrap book purchased for that purpose. It was revealing and inspiring to me to observe their knowledge of church buildings, especially steeples. I also learned that they had made a substantial advance payment on their project, the major part of which was taken from their savings.

Later, on Monday, Mrs. McIver informed me that I was wanted on the telephone by someone who sounded like an excited little girl. It was just that. It was Patricia calling. She said, "Mr. McIver, guess what, brother and I have just received a lot of pictures of church steeples from Mr. Newman in New York." I suggested that they study them carefully and meet with our building committee and the building superintendent at my home the following Thursday

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PROPHETIC RELIGION.

(Continued from page 5.)

bewilderment and prevalent despair, the widespread disillusionment about the beliefs in which men put their trust, the panic they show as they contemplate the awful possibilities of the future, to say nothing of the evidence here and there of renewed hope and expectation that may be after all the answer is with the people of Christ—all constitute a new articulation of this ancient question. "Is there any word?"

Nor is the onus upon the Church of Christ less than to reply, "There is," even though the reply be a word of judgment and doom.

Sometimes the approach made out of the sheer pressure of physical adversity and economic necessity has been despised by the Church. It has resented being turned out of such base and mean motives; but a realistic understanding, an understanding as realistic as the New Testament itself, does not thus turn away. If men, having proved the bankruptcy of all else, turn, in their sheer emptiness or even in their self-pity to seek again "a word from the Lord," who are we to refuse them until they show a more serious intention and give evidence of nobler motives.

The truth is that this is God's world, and men must live in it in God's way. It is the kind of world in which bread winning and soul saving are one process, and not two. In the Divine economy if men get off the rails with God they get off the rails with one another, and therefore what we are pleased to call their economic bankruptcy, or their political chaos, are the primary and painful evidence of their spiritual need. "Is there any word?" "There is."

II

No one can look at the lives and message of the prophets without realizing that they could be consistently wrong explicitly in their judgment about events, and yet consistently right implicitly about their judgment of situations. Often their declarations of an immediate doom proved to be wrong, as also did their pictures of a final restoration and a final liberty. There seems little doubt, for example, that this prophet at first read the violent activity of the Scythians on Judah's northern border as evidence that this savage people were to be used by God to execute His judgments upon Judah. Jeremiah was wrong. That particular threat drew near and then retreated. It was the mightier empire of Babylon that was

to bring about the destruction of Judah. In reading the trend of events the prophets were subject to human fallibility, but their essential judgments were valid. Their interpretations of the significance of the corruption in society, the formalism of religion, and the time-serving, man-pleasing conduct of their leaders, was unerring. The false balance, the exploitation of the poor, the perfunctory performance of the ritual of religion, the self-indulgence of the princes—these were the evidence of the imminent nemesis, and in their reading of the significance of these things the prophets showed unflinching judgment.

Nor must we be discouraged because our interpretation of political events has sometimes been mistaken. There have been times when the Church has been too optimistic, when it has shared and encouraged the false hopes of humanism—proclaiming with confidence that education and the spread of culture, the application of psychology, or the technical achievements of human ingenuity, would bring in the Kingdom. There have been times when the reading of events has been too gloomy, when the Church has spoken too pessimistically about the fate of civilization, or the total and hopeless depravity of men. Errors of judgment in these matters, however, do not exonerate us from the necessity of continuing attempts to read the signs of the times.

The prophetic ministry of the Church, however, is neither validated by its correct judgments nor invalidated by its erroneous ones, in these realisms. The Church, too, may be wrong explicitly and right implicitly.

On what, then, does a prophetic ministry rest? Whence comes its validity? It derives from a certain belief that God is active in history for righteousness. History is His workshop and His battlefield. If all events are not His ordained Will, all events are within His absolute will. Oppression and even adversity may have their place in His purpose Who makes the wrath of man to praise Him and turns to good the things men mean for evil.

The prophetic message of the Church in these days, then, will put current events in this context. It will ask why at this juncture has God been pleased to reveal to men the secrets of nuclear energy. It will ask what is the meaning in God's purpose of the challenge to Christian faith of the current secular philosophy. And it will ask these questions, not in a mood of pessimism or despair, but in

the confidence and lively hope that they are within the compass of the Will of God, Who sees the end from the beginning and Who is working out His purpose to its ultimate victory.

Our answers may be wrong explicitly, but the faith that prompts the questions and declares the answers in terms of the Sovereignty of Good is always right implicitly.

III

Against the background of this, let me indicate the words of the Lord which it seems to be the Church is being called upon to speak.

"Is there any word from the Lord?" "There is," and it is a word that the Church must speak to the world. The Old Testament expression of it is this. "I will send unto Nebuchadnezzar my servant." That is one of the most startling declarations in the whole of the Old Testament. It is a daring assertion that this pagan emperor of a pagan empire, whose power and policy were changing the whole contour of the ancient world, and who was to bring the nationhood of Judah to an end, was yet an instrument in the Divine Hand. He was a servant of the purpose of God.

That is the prophetic word which the Church must speak to the world. The message declares about all political rulers, the word it speaks about all scientists and all whose philosophy is shaping through and conduct, is that they are under the mighty hand of God Who raises them up and casts them down.

That, of course, is the word of comfort, that in the last resort the destiny of man and nations does not hang upon Stalin's nod or a scientist's experiment, but with God, that at the last it is He who reigns and rules.

But of course it is also a word of stern judgment, which unless we can bear it we cannot be comforted, for it admits the possibility of the loss of all the things we cherish, and of untold suffering. It means that we must face the fact that in the economy of God, much that we have valued may have to die to live.

Speaking of the movement away from Christianity, Dr. Brunner asks, "Is not a cause to be found within the presentation of the Christian revelation by empirical Christianity? The Christians of almost all the centuries have been guilty of a one-sided false spiritualism which neglected the daily bread for the spiritual bread, and by a false monastic or puritan

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Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

SONGS OF THE TEMPLE.

LESSON III—JULY 17, 1949.

MEMORY SELECTION:

Who shall ascend into the hill of the Lord?

And who shall stand in his holy place?

He that hath clean hands and a pure heart;

Who hath not lifted up his soul unto vanity,

And hath not sworn deceitfully.

—Psalm 24:3-4.

LESSON: Psalms 24; 84; 95:1-7b.

DEVOTIONAL READING: Psalm 96:1-9.

The lesson for last Sunday dealt with songs which pious pilgrims sang as they made their way to Jerusalem to worship. They expressed something of the joy which these pilgrims felt as they went toward the Holy City, as they went into the Temple, and as they wended their way home again. Today we consider some of the songs which have the Temple itself as the central theme, but which go beyond the Temple to the living God whose presence gave the Temple meaning and power.

Beyond Duty to Privilege.

Psalm 84 presents in poetic form something of the delight which the Psalmist had in the true worship of the Lord of hosts. He had a great love for the Temple or as we would say in the language of our day, for the church. He almost envied the birds that had built their nests around its eaves and hence dwelt there continually. He felt that it was better to spend one day in the courts of the Lord than to spend a thousand days elsewhere. He felt that he would rather be a humble doorkeeper in the house of the Lord than to dwell in the tents of wickedness. It was because he had found worship to be a great experience, because he had come, through it, into fellowship with the living God. There was strength and peace and power to be found in true worship. He looked forward with eagerness to his visit to the Temple.

Alas, for how many moderns is church-going a duty that never passes over into privilege. People feel that they've "got to go to church," instead of rejoicing that they are going to "get to go to church," to put it in language that is not elegant

but which is expressive. To be sure, church-going is a duty, a duty which all too many moderns are neglecting to the hurt of their souls. But it is more than a duty; it is a privilege. And happy is that man who, although he began it as a duty, has passed beyond that stage and who has found it a great privilege and a source of blessing and benediction.

An Invitation to Worship.

It is perhaps wrong to "keep picking at folks to get them to go to church," but it is just as wrong not ever to invite folks to join us in going to church. In Psalm 95, one of the greatest Psalms in the Hebrew song book, the Psalmist invited his fellowmen to join him in singing unto the Lord, and in making a joyful noise unto him. Furthermore, he suggests that the note of thanksgiving be a dominant note as we come before his presence—we are to come before his presence with thanksgiving. There is a good reason.

He is a great God, and a great King above all gods. He made the earth. In his hands are the deep places of the earth, the vast and unfathomed depths of the sea are held as it were in his hands. The Psalmist did not know, of course, of the vast expanse of the oceans of the world with their abysmal depths, but his God was the God who made all the deep places of the earth. And then he looked at the hills and the mountains, and God took on new dimensions—the strength of the hills was his also. The valleys and the hills alike told of the power and strength of Jehovah. His hands formed the dry land—it is pictorial language, God as it were taking into his hands a handful of earth and making the whole world. His hands also formed the sea—it is his and he made it. What a miracle the seas are! They are the great sewage disposal plants of the whole world. Think of the amount of refuse and filth that is poured into the sea by the cities of the world through rivers and streams, and yet the waters of the sea are antiseptic in themselves. Think of the edible and delicious food that comes out of the sea, which is the receptacle of so much filth and garbage. It takes a great God to make the world, the mountains and the valleys and the sea. The thought begets in

the heart of this man a spirit of awe and reverence; he bids others join him in bowing down and worshipping the God who has made it all.

Ah, but more. This same God who made the world in its infinite variety and its vast dimensions, also made man. That is the crown of creation. That is the miracle of first importance. "The Lord, our Maker." On another occasion the Psalmist cried out in awe and amazement, "I am fearfully and wonderfully made." There is nothing that is more amazing, nothing that so manifests the infinite wisdom of God, than the human body, not only in its physical aspects, but with its mental capacities and its spiritual nature.

But there is still more cause for reverence and praise. This God who made the depths and the heights, the sea and all that there-in is, this God who made us, this God who has such infinite power and wisdom, is also our Shepherd. "For he is our God, and we are the people of his pasture, and the sheep of his hand. Jesus put it even more meaningfully when he said that God was a Father. God is not only wisdom and power; God is love. This thought awakened in the Psalmist a sense of awe and reverence and thanksgiving and joy. As he thought about God as the Creator and as the Shepherd of the nation, he bursts forth into songs of praise and joy. He did not know, of course, of God as revealed in Jesus Christ. How much more ought we to kneel before this blessed Son of God, who is the image of the invisible God, in whose face there shines the glory of God, and in whom it pleased the Father that all the fulness of God should dwell.

Alas for those who never lift voice or heart in adoration or thanksgiving or praise, in whose lives there is no place for worship, who are too busy to go to church, who do not have time for religion. Alas for those who do not see in the world in which they live, on every hand indeed, evidences of the wisdom and power of God. Alas for those who do not know this great God and King above all gods, as the Shepherd of their souls and the Father of their spirits.

Worship really means worth-ship. The God of the Psalmist and the God and Father of our Lord Jesus Christ is worthy to be praised. God has given his Son a name that is above every other name. Come let us magnify the Lord, let us exalt his name together.

(Based on lesson copyrighted by International Council of Religious Education.)

PROPHETIC RELIGION.

(Continued from page 11.)

disparagement of the body and its impulses brought about the revolt of an ill-treated human nature." It is true. We have offered benevolence as a substitute for social justice. We have offered charity in order to remain secure in our own privileges. The rejection of Christianity has its deepest roots in the infidelity of Christians to their faith. The modern Nebuchadnezzars rise against us as servants of God for our chastisement and punishment. These very enemies of the faith bear inwardly testimony to its truth. The true Gospel is in fact being preached even by those who disclaim it. When the Church recognizes that, and has received into itself the sorrow of such judgment, then it may rise out of its humiliation to cry with confidence that even Nebuchadnezzar is a servant of God, or that Assyria is the rod of His anger. This is the prophetic word the Church is given to speak to the world.

IV

"Is there any word from the Lord?" There is, and it is a word which the Church must speak to itself. "All things are of God, Who reconciled us into himself through Christ, and gave to us the ministry of reconciliation." That is the word of God to the Church—*reconciliation*.

That is a word which has been sentimentalized, equated with peaceableness—expressed in a pretence that divisions do not exist or are not deep. In our preaching of it we have often conveyed an impression dogs lie, or a concentration upon narrow grounds of agreement. "Blessed are the peacemakers," we have taken to mean "Blessed are the peaceable." But peace making is a surgical operation. It involves going to the roots of difference, and into the sources of resentment and bitterness. It involves exposing them and acknowledging them; and, not in spite of them but because of them, finding the grounds calculated to guarantee its privileges of relationship at a new level.

I know of no word that the Church needs more to speak to itself than this. Rapidly Christian thinking is being driven into an obsession with an exclusive alternative between Christianity and Communism. The West is being identified with Christianity and the East with anti-Christ. Confronted with dilemma, the Church is tempted to escape into other worldliness or to yield itself to alliance with those forces which would seem most

calculated to guarantee its privileges and its survival as an organization.

Now no doubt it is the Church's task to expose and resist the attacks of anti-Christian philosophy, but it is called to do so in the knowledge that its mission is to reconcile and in the full cognizance that for Russians and Czechs and Bulgars and the rest, Christ died. It can only do this insofar as it recognizes that these now political alignments are the full flowering of those teachings and practices which the Church has permitted to flourish in the society where it has had power and influence, and even within its own fellowship.

The prophetic task of the Church is to find the third way and to take it at the risk of misunderstanding and consequent suffering. No doubt it will be accused by the Left of reaction, and by the Right of untrustworthiness and failure of patriotism, but it will in fact be offering the only way of hope which can possibly transcend the present conflict.

V

"Is there any word from the Lord?" There is, and that word is a word to the individual. "No man having put his hand to the plough and looking back is fit for the Kingdom of God." Commenting upon the political activity of Jeremiah which led to his insistence upon the doom of Judah, his advocacy of surrender to Babylon, all of which seemed to reveal a lack of patriotism, John Skinner, in *Prophecy and Religion*, wrote: "The political activity of Jeremiah was rooted in the deepest religion of personal experience. He had learned that religion is independent of national institutions and legal forms. He had learned that these things were positive hindrances to that knowledge of God in which true religion consists. He had found the secret springs of religion in his own soul in fellowship with the God Who searched him and knew him Whose Word was the joy and delight of his heart. Hence the new community of religion must be composed of men in whom their direct relationship to God is a living reality, who have His revelation in their inward parts and written in their hearts."

This, which was true of the prophet, is corroborated and fully revealed in the person of Jesus Christ.

Ultimately it comes to this—the personal response and obedience of the individual. For you and me it means to go our way, taking every step in reliance upon the adequacy of Divine resources and meeting the de-

mands of Christian discipleship by faith that God will give us strength to be loyal.

To look back, either to the authority of a religious institution or to that of a Christian Gospel reduced to a code of moral behaviour, is in fact to deny the Christ we claim to follow, and to destroy the Kingdom we seek to serve.

Now all this is not speculation. This is the truth which has been brought out in the plane of history and worked out in the language of human life. This is the truth to which incontrovertible testimony is borne in the Incarnation, Atonement, Resurrection, and the gift of the Spirit. These are the evidences of God active, in His Sovereignty, in His work of reconciliation, and in His personal and gracious dealings with men.

"Is there any word from the Lord?" There most certainly is. It is not lack of knowledge which keeps us from speaking it, but lack of obedience. It is not failure of comprehension but failure of courage which keeps us from living by it. For this there is no remedy save in the acknowledgement that He Who in His grace gave us the Word, will, by His Grace, enable us to declare it.

WHY THE HURRY?

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own best self and to discover the perfectly amazing amount of good that is in their fellow-men.

If America had spent one-tenth as much time, money and thought on promoting principles of character in business, in industry, in education and in politics as she has spent in developing speed, both our nation and the world would have been far more greatly blessed. We can get to places much more quickly today than our parents did when they were our age, but are we living better lives? Are we honoring God and blessing humanity with our lives and our possessions in our day of rapid transit by air, train and auto more than they did with their lives and their possessions in their day with ox cart, covered wagon, horse and buggy, and trains that broke all previous records by going 20 miles an hour? Are we honoring God more in our day than did they in their day? That is the question of questions. With our advantage, we ought to be surpassing them—we ought to be doing far more for God and for mankind than they did! But are we? As we think of the cities they laid out for future gen-

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The Orphanage

Dear Friends:

It's vacation time, and about half of our children have been or are on vacation. Some at church camps, some visiting their own people, and others either in homes of their sponsors or under their supervision. Vacation time is a happy time for them, too!

Our repair work on the Baby Home is now completed with the exception of the basement. The living room is really dressed up. One friend sent two beautiful new table lamps. Another sent a handsome picture which now hangs over the mantel. Still another has contributed venetian blinds for the windows. We have new furniture, all of which makes our living room an attractive, liveable one.

During the Young People's Conference held recently at Elon College, we had many visitors. We were delighted to have them and to be so assured of their interest. They came, however, in the midst of our repair work, and we invite and urge them to return soon. We want them, and any others who are interested, to inspect this renovated building; to see what they have had a share in doing by contributing to a good, wholesome background for rearing children.

These hot days have brought forth another need: porch chairs for each building. Our porches are large and cool, and chairs would make them comfortable and useful.

This week a house-cleaning job is to be started in Johnston Hall. Our buildings are homes and must be clean ones. So, windows are to be washed and an over-all cleaning job to be done by a professional cleaner.

IRIS HOLT McEWEN,

Member Board of Trustees.

REPORT FOR JULY 7, 1949.

Sunday School Monthly Offerings.

Amount brought forward	\$ 5,563.00
Eastern N. C. Conference:	
Wake Chapel S. S.	\$ 42.77
Eastern Va. Conference:	
Spring Hill S. S.	5.21
N. C. and Va. Conferene:	
Burlington S. S.	58.69
Western N. C. Conference:	
Pleasant Cross S. S.	20.00
Va. Valley Conference:	
Bethlehem S. S.	17.80
Palmyra S. S.	11.00
Alabama Conference:	
New Hope S. S.	4.29
Total this week from churches.	159.76
Total this year from churches .	\$ 5,722.76

Special Offerings.

Amount brough forward	\$ 8,061.88
Mrs. Simpson, children ..	\$ 60.00
Mr. Whitaker, Tommy ...	10.00
U. S. Gov., Wilson children	36.00
Suffolk Welfare Dept. ...	30.00
Refunds on Ins.	6.50
Ramsey E. Cammack	42.00
Cash	2.10

Total this week, special offerings 196.36

Total this year, spe'l offerings \$ 8,258.24

Grand total for week \$ 356.12

Grand total for year \$13,981.00

WHY THE HURRY?

(Continued from page 13.)

erations, of the churches built and endowed for the blessing of posterity, we can but ask the question, "How did they do so much?" And our observation must be that after all, "loving concern" and not "high speed" is what counts for the most in the realization of human progress.

The speed mania and the disposition always to be in a hurry which characterizes the present age reacts upon the daily lives, the mental attitude and the spiritual fortitude of both the young and the older folks. People eat in a hurry, read in a hurry—merely skimming the pages—in a hurry all the time and without a reason. Some folks, I am told, are even in a hurry to get out of church—thousands of people often being in too much of a hurry even to be polite.

By the time we live to be "a hundred," we will have learned that "haste always makes waste" both literally and figuratively. We all ought to learn a long time before we reach "the Century Mark" that constant hurry is a menace to our happiness and an enemy to our peace of mind. This "Jehu business" is all nonsense. We are all guilty, but most of us are sincere in wanting to learn how to quit it.

Thousands of men and women are hurrying through life trying "to make their break," or to make their fortune, others to squander the fortunes left them, others to find thrills and excitement—and while thus hurrying here and there through life they make so much confusion that they cannot hear the need of their own soul calling them to take time to think upon the thoughts and purposes of God, their debt to God, and to worship and believe. In this hurry, scurry, worry age in which we live, we need to stand aside and watch ourselves go by with the rest of the crowd

of folk—hurrying—we know not what for or why—on our daily round of work and contacts, and seriously ask ourselves the question, "Why the hurry?" For our own soul's welfare, we all need to pause and give time to become acquainted with God, the Author of life and of time, so that we may experience for ourselves that "God will keep in perfect peace those whose minds are stayed on Him," and that "In His presence is fullness of joy."

Wouldst thou walk life's brighter way,
And know the power of peace and poise?
Then do not rush and hurry through the day,
But go in a calmness with neither show nor noise,
And thou shalt find the joy that is sublime.

FOR THE CHILDREN.

(Continued from page 10.)

night, at which time we would decide together just what kind of steeple we would build for our church.

Some interesting discussions took place at that meeting. Many suggestions and proposals were made. All of these appeared to be important. But the most important statement of all was one that revealed the unselfish spirit of these two lovely children. Both of them had enough of the Spirit of Jesus in them to want to do more than their full part in building a beautiful Temple dedicated to the service of God. With pictures of many beautiful steeples before us, it was only natural for us to be inclined to choose from the more expensive ones. When informed that our ideas were greater than the amount set up for the purpose, Truby and Patricia suggested that even if it should cost a little more than originally planned, we should build a nice steeple and cross that would be in keeping with our church. Their only reservation was, "Give us a little more time, and we will pay the bill."

This is indeed a concrete example of what can and often does take place in the hearts and lives of children when their parents acquaint them with the church at an early age, when they are constantly reminded that the church must play an important part in the shaping of their characters and that they should give a portion of all their earnings to God through His Church.

We of the Sanford Church are agreed upon the fact that the love and sacrifice demonstrated by Truby and Patricia for their church is indeed a challenge we cannot ignore. We must "rise and build."

A. H. McIVER.

THE SOUTHERN CONVENTION OFFICE

Wm. T. Scott, Superintendent

STATEMENT OF APPORTIONMENT FOR CONVENTION ENTERPRISES EASTERN NORTH CAROLINA CONFERENCE AS OF JUNE 30, 1949

	Home Missions	Foreign Mission	Christian Orphanage	Elon College	Christian Ed.	Superannuation	Convention Fund	Per Capita	Min. Schol. Fd.
	Appt.	Appt.	Appt.	Appt.	Appt.	Appt.	Appt.	Appt.	Appt.
	Paid	Paid	Paid	Paid	Paid	Paid	Paid	Paid	Paid
	\$	\$	\$	\$	\$	\$	\$	\$	\$
Amelia	30.00	30.00	22.00	22.00	7.00	7.00	18.00	8.00	3.50
Antioch	15.00	15.00	17.00	17.00	7.00	7.00	12.00	8.00	3.50
Auburn	56.00	24.05	48.00	48.00	14.00	14.00	29.00	8.00	6.50
Bethel	30.00	30.00	22.00	22.00	7.00	7.00	18.00	2.00	3.00
Bethlehem	13.00	13.00	6.00	6.00	3.00	3.00	11.00	6.00	1.50
Beulah	30.00	3.10	18.00	18.00	7.00	7.00	18.00	22.00	2.00
Catawba Springs	58.00	58.00	91.00	91.00	15.00	15.00	33.00	10.00	7.00
Chapel Hill	40.00	40.00	34.00	34.00	11.00	11.00	24.00	4.00	5.50
Christian Chapel	38.00	38.00	31.00	31.00	9.00	9.00	21.00	10.00	6.50
Christian Light	45.00	45.00	33.00	33.00	11.00	11.00	21.00	10.00	3.50
Clayton	35.00	35.00	29.00	29.00	9.00	9.00	21.00	7.00	2.00
Damascus	35.00	35.00	45.00	45.00	11.00	11.00	24.00	10.00	4.00
Ebenezer	38.00	38.00	33.00	33.00	9.00	9.00	24.00	9.00	4.50
Fullers Chapel	25.00	25.00	18.00	18.00	7.00	7.00	15.00	8.00	2.50
Good Hope	25.00	25.00	18.00	18.00	7.00	7.00	15.00	5.00	2.00
Hayes Chapel	25.00	25.00	18.00	18.00	7.00	7.00	15.00	5.00	2.00
Henderson	63.00	63.00	94.00	94.00	20.00	20.00	35.00	19.00	8.50
Hope Mills	33.00	7.88	28.00	28.00	9.00	9.00	15.00	3.00	2.00
Lebanon	20.00	20.00	18.00	18.00	5.00	5.00	14.00	3.00	2.00
Lee's Chapel	20.00	20.00	19.00	19.00	5.00	5.00	14.00	5.00	2.50
Liberty (Vance)	177.00	123.60	216.00	216.00	45.00	45.00	82.00	28.00	19.50
Martha's Chapel	20.00	5.40	12.00	12.00	7.00	7.00	14.00	6.00	2.00
Moore Union	30.00	30.00	12.00	12.00	9.00	9.00	18.00	8.00	3.50
Morrisville	13.00	18.59	21.00	21.00	9.00	9.00	11.00	4.00	4.50
Mt. Auburn	76.00	62.76	91.00	91.00	30.00	30.00	38.00	8.00	7.50
Mt. Carmel	30.00	15.40	21.00	21.00	7.00	7.00	18.00	8.00	3.00
Mt. Gilead	56.00	56.00	34.00	34.00	14.00	14.00	29.00	14.00	6.00
Mt. Hermon	25.00	25.00	34.00	34.00	7.00	7.00	15.00	6.00	1.50
New Elam	88.00	11.06	62.00	62.00	18.00	18.00	43.00	22.00	8.50
New Hope	38.00	6.80	30.00	30.00	11.00	11.00	21.00	18.00	4.50
Niagara	13.00	1.62	10.00	10.00	4.00	4.00	9.00	2.00	6.50
Oak Level	38.00	17.00	31.00	31.00	11.00	11.00	21.00	8.00	4.50
O'Kelly's Chapel	8.00	8.00	5.00	5.00	1.00	1.00	9.00	2.00	1.00
Piney Plain	56.00	2.00	52.00	52.00	14.00	14.00	31.00	6.00	5.50
Pleasant Hill	30.00	30.00	39.00	39.00	9.00	9.00	18.00	7.00	3.50
Pleasant Union	56.00	5.00	61.00	61.00	14.00	14.00	26.00	12.00	3.00
Plymouth	30.00	10.01	39.00	39.00	9.00	9.00	18.00	11.00	3.50
Pope's Chapel	38.00	9.50	36.00	36.00	9.00	9.00	21.00	8.00	4.50
Raleigh	101.00	40.00	73.00	73.00	23.00	23.00	45.00	25.00	9.50
Sanford	63.00	63.00	82.00	82.00	14.00	14.00	32.00	16.00	6.50
Shallow Well	56.00	56.00	54.00	54.00	14.00	14.00	29.00	14.00	5.50
Six Forks	13.00	13.00	7.00	7.00	4.00	4.00	11.00	10.00	1.00
Southern Pines	63.00	63.00	63.00	63.00	14.00	14.00	32.00	16.00	7.50
Turners Chapel	30.00	30.00	42.00	42.00	9.00	9.00	18.00	6.00	.....
Wake Chapel	114.00	93.80	220.00	220.00	20.00	20.00	55.00	18.00	14.50
Wentworth	30.00	30.00	56.00	56.00	14.00	14.00	18.00	8.00	2.50
Youngsville	20.00	20.00	15.00	15.00	9.00	9.00	14.00	4.00	3.00
Totals	\$1,999.00	\$ 705.10	\$1,999.00	\$ 709.81	\$2,087.00	\$3,811.31	\$2,087.00	\$1,103.00	\$ 51.50
Balance Due	.....	\$1,293.90	.....	\$1,289.19	.....	\$405.24	\$905.59	\$412.50	\$191.00

Take Your Family to Sunday School

By ROBERT S. KERR

United States Senator from Oklahoma

What doth it profit a parent if he accumulate vast wealth—wield great power and exercise much influence, yet lives to see a son or daughter become an economic failure or a prodigal in character?

A dear friend of mine once said to me: "I have guaranteed the security of every child I have forever. None of them can ever suffer want or poverty." He was sincere. He thought he had achieved unbounded success. He thought no storm could ever damage—nor danger threaten any child of his.

How foolish he was! He does not have a child able to manage what has been given to him. Not a single one could earn his or her own living. Each of the four drinks to excess—one is a definite alcoholic—another is on the verge of becoming one.

Today in his old age the parent, humiliated and shamed, knows that he is not a success—but a failure. Today he would do differently. Now he would teach them to know and honor God instead of creating trust funds. If he had another chance, he would show them the truths of the Bible and encourage them to worship their Saviour rather than depend alone on material wealth.

He now knows the anguish that wrenched old Isaac's heart and caused him to cry out in misery, "When a man is bereaved of his children, he is bereaved."

There is a sure way to avoid this tragedy. There is a certain way to success in the happy rearing of worth-while youth. Teach them to know and honor God. Show them the way to salvation through a resurrected Christ.

This can be done in the home and the Sunday school. Every child is proud to go to Sunday school if the parent takes him.

Every child is eager to learn of the power and glory and grace of his parents' God.

If properly taught, our children will learn to breathe with reverence the name of their "Father's God."

There is nothing more dear to any of us than our children. There is no finer thing that we can do for them than to take them to Sunday school and teach them God's Word. Therein is our finest opportunity. Thereby is their greatest happiness and blessing.

1844 - Over a Century of Service to the Denomination - 1949

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CI

RICHMOND, VA., THURSDAY, JULY 21, 1949.

NUMBER 28.

Do You Believe?

By ROY C. HELFENSTEIN

1. That your church is an important factor in your community;
 2. That its mission, its message and its program merit your loyal response and your hearty cooperation;
 3. That attendance at its services of worship is a Christian responsibility as well as a divine privilege;
 4. That everyone should realize that every church is in the biggest business there is, and that churches depend on good business methods as well as on good people;
 5. That you are expected, as a church member, to support your church according as the Lord prospers you;
 6. That every member of any church is honor-bound to recommend his church to unchurched friends and to welcome them to its services;
 7. That as long as a church carries on its roll your name as "a member" you are required by a sense of duty to pray for its welfare, boost its program and support its endeavors;
 8. That we can bear witness of our love for God by our daily conduct, by our financial support to His Church and to all Kingdom enterprises—and by our presence in His sanctuary at Divine Worship on the Sabbath Day;
 9. That your church depends upon you and its other members for its spiritual strength, its social vision and its influence and prestige in your community;
 10. That religion should be man's highest interest and his major concern?
- N. B. If you believe these things, what are you doing about them?
"It is later than you think!"

News Flashes

Dr. H. S. Harcastle has been assisting Rev. Mark Andes in evangelical services at Virgilina during the past week.

Rev. Clyde Fields, pastor of Pleasant Ridge (R) Church, is assisting the pastor, Rev. W. T. Madren, in a revival at Flint Hill this week.

Dr. F. C. Lester is teaching in the Evangelical and Reformed Junior High Camp at John's River, near Blowing Rock, this week and next.

Rev. S. E. Madren is assisting his son, James W. Madren, in revival services at Fancy Gap, Carroll County, Va., July 10-24. He was on the field there from 1927 to 1931 as minister. Bible School is also being conducted.

The women of the Asheboro Congregational Christian Church are sponsoring an evening service on Sunday, July 24, at which time Mrs. F. C. Lester will review the home mission study book, "On Our Own Doorstep."

Asheboro Congregational Christian Church will broadcast its morning service on Sunday, July 31, at 11:00 over Radio Station WGWR, which is found at 1240 on the dial. This church invites you to share in their service via radio, if you are not attending church services elsewhere.

Dr. Ferris E. Reynolds, head of the Department of Religion at Elon College, has been asked by the Divisions of Christian Education of both Congregational Christian Churches and the Evangelical and Reformed Churches to prepare the lesson materials for the Senior-Young People's Quarterly for the first quarter, 1951. This quarterly is a joint enterprise of the proposed Church of Christ.

Vacation Bible School was held at Liberty Spring Church, June 20-24, with a total of 102 pupils enrolled and an average attendance of 96. Six new members were received into the church on their confession of faith by the pastor, Dr. I. W. Johnson on Sunday night following the sharing program. Mrs. William R. Lowe served as the director of the school. The offering for the Chinese Blind Association amounted to \$28.18.

SPECIAL SERVICES HELD AT REIDSVILLE.

Sunday July 3rd was a Banner Day at the Congregational Christian Church of Reidsville.

At the morning service the new organ of the church was dedicated in a beautiful service.

Rev. Joe A. French, former pastor of the church, returned for this dedication and brought the morning message upon the theme "Exalting Christ."

At 8:00 o'clock Sunday evening Mr. Clyde Fields was ordained into the Christian Ministry. Mr. Fields has been a member of the Reidsville church from childhood and a goodly number of his many friends were present for the ordination service.

Rev. Kenneth Register served as the presiding officer, and Rev. Bland Leebrick read the scripture lesson and offered the evening prayer. Rev. Tucker G. Humphries preached, using the theme, "If I should die before I live." Dr. D. J. Bowden gave the charge to the candidate and Rev. Joe A. French offered the prayer of ordination in the laying on of hands.

After the right hand of fellowship was extended to Mr. Fields by his brothers of the clergy, the congregation adjourned to the social rooms of the church. Delicious refreshments were served. Various friends responded to the invitation of the pastor of the church in a word of greeting. "Blest Be the Tie That Binds" ended an outstanding service and a fine day.

LAYMEN'S FELLOWSHIP SPONSORS MEETING ON EVANGELISM.

The Laymen's Fellowship of the Western North Carolina Conference is sponsoring a meeting on Evangelism to be held in the Asheboro Church on the Fifth Sunday (July 31) from two to four o'clock. Mr. Sybrant Pell, chairman of the fellowship, is making plans for this meeting in cooperation with Mrs. E. P. Boroughs, superintendent for the women's work of the Asheboro District.

Plans include an opening worship service by the Asheboro Church, an inspirational address on Evangelism, a group for laymen and another for women discussing Evangelism, and a closing joint session at which the groups will report. A devotional message will close the afternoon's program.

HUBERT L. BEANE, Secy.,
W. N. C. Laymen's Fellowship.

RESOLUTION CONCERNING DR. JOHN G. TRUITT.

WHEREAS, Dr. John G. Truitt, our eminent and beloved pastor of these past sixteen years, has been called to a very high position of service in the Church organization as Superintendent of the Christian Orphanage, at Elon College, North Carolina, a post for which he is notably well equipped by reason of his fine background of education and culture, his experience of thirty-three years as a Christian preacher, and a place in which his excellent executive ability, human understanding, and diversity of talents will have full use in the training of youth, and a place from which he will be in close touch with the Church College, which he has served faithfully and well through the years, as President of its General Alumni Association, and in many ways, and a place from which he can serve the entire Southern Convention; and,

WHEREAS, Dr. Truitt's services to this Congregation have included one thousand, seven hundred and thirty-six sermons, four hundred and seventy-two baptisms, receiving eight hundred and sixty-nine new members, receiving four hundred and thirty-four new members on confession of faith, conducting five hundred and seventy-one prayer meetings, delivering eight hundred and forty-two addresses and Sunday School class lessons, making twenty-two thousand, two hundred and eighty-seven personal visits to our members, performing four hundred and eighty wedding ceremonies, and conducting five hundred and sixty-five funeral services; and,

WHEREAS, these services have touched and enriched our lives in so many ways; and

WHEREAS, he has contributed most ably to the work of completing our building payments, to the conducting of three campaigns for Elon College, by which the sum of about seventeen thousand dollars was raised, to the establishment of our memorial to Dr. W. W. Staley, the Staley Scholarship, to the erection of the Wellons and Staley Tablets, to the acquisition of the Smith property and the Boothe property, to the obtaining of substantial private bequests for the Church, to the plans for the rebuilding of the church organ, and the effecting of many improvements inside the church building and on the church grounds; and,

(Continued on page 11.)

CHRISTIAN EDUCATION

CONVENTION PERSONNEL: JESSE H. DOLLAR, *Chairman*; JOHN L. GWIN, ROBERT LEE HOUSE, BERNARD V. MUNGER, KENNETH D. REGISTER, H. SHELTON SMITH, LEON EDGAR SMITH; MESDAMES W. J. ANDES, J. D. STRADER, W. E. WISSEMAN.

THE ADMINISTRATION FUNCTION OF THE STUDENT WORKER (OR COLLEGE CHAPLAIN).

In the past we have said things about the importance of the intellectual and spiritual life of the worker with students, and now I wish to talk about him as an administrator.

When the student worker feels that he has too much to do, that he is spending every waking hour doing something, but for the life of him he cannot tell what—then he should ask himself, "Am I wasting my talents and strength because I am not doing a good administrative job?"

And the answer is likely to be "Yes, I am wasting my time." Administration has no other purpose than to make the best use of what is available. Take a look at a typical student worker: He doesn't have a lazy bone in his body; he is keenly interested in his job and in his students; he is a highly trained person who can do many things—from teaching a Bible class to running a party, from counselling to firing a furnace. And he does them all. He thinks that is the way he earns his salary. In his kind of a job, where there is no chance to get away from his duties, he will burn out in a few years if he carries the burden of it all on his shoulders.

Every successful organization has an *esprit d'corps*, that is, it is not a one-man show, but everyone is interested in it and proud of it. This is the case with student work. No matter how hard the student worker labors, he meets disappointment after disappointment unless he succeeds in building a sense that his Guild or Fellowship is a going concern, and "all of us are interested in it."

He has to be an administrator to do this. He doesn't do it by asking people to do things for him, but rather by setting a goal that attracts people so that they will want to get in on bringing it about. He must also provide a framework within which people can work successfully and happily. It is futile to try to get work done by asking people to do what they do not enjoy doing, so his success depends upon setting up tasks that give satisfaction in the doing,

which means that they must serve a definable purpose in which the doer himself is interested.

One has to trust people, and usually, if the responsibility is really laid upon them, they will produce. Of course the student worker likes to give the speeches and teach the classes and chair the meetings, but there are other competent people, who can do those things, and if they do, there are several good results: (1) The student worker has time for other things; (2) The student who does the job grows intellectually and spiritually; (3) The student who does the job feels more responsible than before, and therefore further strength is given to the total work; (4) The initiative and talent of one more person has been enlisted.

Now all of this is elementary, yet so many folk wear out on their jobs without accomplishing much of anything. There is potential power in every situation sufficient to make it a power house of achievement. If any of us who have been on a job for a while have not set loose enthusiasms and activities which need to be held in check lest they go off the deep end, then we need to take stock of the way we are carrying on our jobs, for perhaps we are forgetting our administrative function.

DR. BRYANT DRAKE.

When you are in the wrong place, your right place is empty.—*Anon.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.
Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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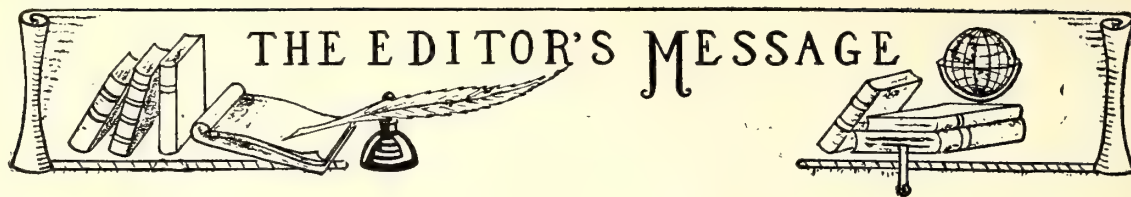
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☐ New ☐ Renewal



THE VALUE OF A SEWING MACHINE.*

What is the value of an old sewing machine? The commercial value may be slight. Since the advent of electric machines, the old foot-pedal models have depreciated to negligible value. Many of them have been discarded. A few people, unable to sell theirs, have camouflaged them in order to use them simply as items of furniture.

Now the philosophers distinguish between intrinsic and sentimental values. Intrinsic value is that which inheres in an object or product, which is independent of human appraisal. Such is the intrinsic value of truth, recognized or unrecognized. Sentimental value may have little relation to commercial value. The souvenir, the memento, the gift, the coveted prize, may have and often does have value out of all proportion to their original cost.

This writer wonders how many preachers began preaching as he did, at an old fashion sewing machine? It served at least a dual purpose as machine and pulpit, and neither value is to be depreciated. There before this make-believe pulpit and audience the gospel ministry had its inception.

Thank God for that old sewing machine! Good for nothing now, its dual purpose is remembered vividly and gratefully. There was no more valuable article of furniture in the home. Every child must have a physical setting for his dreams, and in the providence of God some day dreams become life dreams. Many a youngster who pounded on a table or machine is now expounding in the pulpit.

Junior pulpits or pulpits for Juniors are indispensable items in Christian civilization. Preachers will be needed in succeeding decades—perhaps more desperately than we now realize, but the seminary and the Church must look to the sewing machine or its counterpart in the American home for the young preachers of tomorrow.

THE SOUL OF A CHURCH.

Have you ever heard of Tom Johnson of Cleveland, Ohio? Well, neither had the writer until recently. There is a great educational value in visiting Cleveland with Supt. James H. Lightbourne. Two profitable hours were spent there recently while waiting for a train on our return trip from the Lakeside Conference.

After supper, we loitered in the great Public Square. And on our way to see the home of the Cleveland Indians, Supt. Lightbourne led us to the statue of the

Hon. Tom Johnson. The inscription is brief, but eloquent:

In memory of the man who gave his fortune and his life to make Cleveland, as he often expressed it: "A happy place to live in—a better place to die in."

He found us striving each his selfish part.
He left a city with a civic heart.
And ever with his eye set on the goal—
The vision of a city with a soul.

Since Cleveland is one of the great cities of America, it appears reasonable to speak of it as a city with a soul. That is to say, it is a city with a great tradition, notable characteristics, with varied features characteristic of a progressive city. Yes, it seems quite appropriate to speak of the soul of a city. But remember, it is man who makes the city. The soul of the patriot becomes the soul of the city.

And has it not occurred to you that a church has a soul? It is unmistakable. Not in the absolute sense of being to be sure, but in the sense of being distinctive, unique. Charles E. Jefferson said in his Yale lectures, "A congregation possesses a disposition as pronounced and characteristic as any of its members."

Is there Scriptural warrant for this reference to the corporate soul? There is. It is stated that the Children of Israel "journeyed from Mount Hor by the way of the Red Sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way" (Num. 21:4). Again: "David was greatly distressed, because the soul of all the people was grieved" (Sam. 30:6).

Churches do readily acquire discernible qualities, obvious characteristics, predictable patterns of behavior. To speak of the soul of the church in this sense is no misnomer.

Those who are nominally acquainted with the churches of our Convention are cognizant of this truth. Each church has a personality, a soul. Some churches are progressive, others are conservative; some are victims of schizophrenia, while others are unified around a common program; some are easy to serve while others are difficult; some are perennially loyal to the institutions of the Church while others may be loyal in spots or not at all. When conference apportionments are raised or askings are made in the interest of the Church at large, it may be predicted with a remarkable degree of accuracy the number of churches which will respond. Inevitably the Church acquires a soul, but the qualities of that soul may be determined by pastor and people.

Read Revelation 2 and 3: "He that hath an ear, let him hear what the Spirit saith unto the Churches." The spirit had a message for the seven churches. Each had its own peculiar character and diagnosis. Each

*Written on the twentieth anniversary of the Editor's ordination.

was instructed in no uncertain terms to strengthen its assets and to remove its liabilities.

A minister could desire no greater tribute or epitaph than this: "He found us striving each his selfish part; He left a church with an unselfish heart. And ever with his eye on the goal—The vision of a church with a soul."

The Tradition of Western Civilization

An Address by SIR OLIVER FRANKS, British Ambassador to the United States Before the International Congregational Council at Wellesley, Mass.

My title to speak to you tonight is really that my father, grandfather and three uncles have all been Congregational ministers. I was brought up in the Congregational tradition and my boyhood was spent on the campus of a theological training college for Congregational ministers of which my father was the principal.

When I look back, two things seem to stand out from the traditions and the teaching I absorbed. Congregationalism, it seems to me, lays a particular emphasis on the responsibility of the individual in religion and gives an ethical interpretation to the relationship of God and man, and consequently to that of man with man. I do not of course mean that these beliefs are in any way special to Congregationalists among Christians. That would be quite untrue. But it has always seemed to me that the tradition in which I grew up laid a consistent and perceptible emphasis on these beliefs.

The Congregationalist, I think, has not usually been so other-worldly in his outlook as to see in this life no more than doleful pilgrimage. He has remembered the striking affirmation in the first chapter of Genesis, where after the creation of the world has been described, it is said that "God saw everything that he had made, and, behold, it was very good." He has believed that the world was full of opportunities to realize the good life and he has interpreted that love of God which is enjoined upon him as requiring for its full expression a relationship to his neighbors which in its active quality reflected, so far as was possible, the same outflowing of the personality and soul. He has not pushed the arguments of the Via Negative so far as to lose sight of another ancient element in the Christian tradition, that men were created in the image of God.

In this way there has resulted a natural, though not at all exclusive, emphasis on the freedom and respon-

Every member helps shape the soul of his church, brings disease or health into its soul, makes it warped or whole, lean or robust, puny or strong, narrow or world-wide in its concern, miserly or magnanimous, ugly or beautiful, earth-laden or heaven-centered. He that hath an ear, let him hear what the Spirit saith unto the churches today.

sibility of the individual Christian in this world. He has things to do in it, opportunities to grasp, and ideals to realize. He can choose whether he will so act. He is free to try to live up to his tradition and beliefs, or he can refuse. He can ask to be upheld in his endeavor by the Divine Grace or he can close the avenues of his spirit. He carries about with him under God a responsibility for what he tries to make of himself and his relationships to his fellows.

For these reasons, I thought it might be of interest this evening to look for a few minutes at those broader traditions of western civilization which inform our minds and see how far they allow for such an attitude to life.

We are all conscious, you as citizens of the United States and I as a citizen of Great Britain, that we are inheritors of the western tradition. This tradition is old; its roots go back to Jerusalem, Athens and Rome. A civilization has grown out of it, deriving its original inspiration from the ancient civilizations which flourished around the shores of the Mediterranean. We are all members of this western civilization and in recent years we have become increasingly conscious of the fact.

Our civilization is not very old. By comparison with the life of men on the earth, it is very young indeed. It is youthful even in relation to that short period of the story of mankind which falls within recorded history. It is an affair of the last 400 years. Yet, if young, it has had more than the usual share of the vigor of youth. Its impact upon the whole world has been far greater than that of any other civilization. In all other periods of human history of which we have knowledge, the peoples of the world, while in touch with their neighbors, knew little or nothing of life in continents other than their own.

At a time when the Roman Empire was at its height and to its citizens seemed to gather within its borders all the peoples of the known world, there existed in the East a great Chinese Empire which similarly gathered many peoples within its borders and seemed to span the inhabited world. These two great empires existed side by side. They had no relations or contacts with each other. The most that ever happened was a whisper borne on travellers' tales that there might be another center of life and civilization far away.

Until the emergence of western civilization, our one world was many worlds to the peoples who lived in it. It is the peoples of the western tradition who, in the last few centuries, have made it, irrevocably, for better or worse, one world.

The process started with the great voyages of discovery of the Portuguese and the Spaniards. It was continued by the French, the Dutch and the British. The seaways of the worlds were opened up and trade began to move between all five continents. And then the inventive genius of our civilization discovered new means of communication and transport, so that today we all live together in the same world. The radio and the aeroplane have brought the ends of the earth into contact; men, ideas and things can be transported in a matter of days from America to Asia or to Europe.

What is the special quality of our civilization which has so altered the relationships of the peoples of the world? A civilization is not an easy thing to define or describe. On the contrary, it is complex and elusive; a complete way of life instinct with many traditions of the past which live on in it, and built up from many interests, beliefs and practices which by their inter-play create its peculiar flavor and quality.

There is one mark, however, which it is comparatively easy to recognize and identify. Almost all other civilizations have looked at the future with one of two beliefs in mind. The first belief is that the golden age of man lies in the past. The aspect of the future must arouse melancholy for it holds no promise of anything but stages of life further removed from the past ideal. Such a view is common in the literature of the ancient world. It is found in Hesiod, whose picture of history is a retrogression from the age of gold to the age of iron. Listen to Horace: "What a race the golden sires have left, worse than their fathers, and

their offspring will be baser still." It is found even in the beginnings of the Modern Age, as when, for example, Rousseau harks back to the life of the noble savage distinguished in its simplicity and worth from later forms of society.

The second belief sees the history of man as cycles of growth and decline. Any society, mankind as a whole, even the whole inhabited universe, comes into being, matures and decays. The pulse of the universe beats in an alternate expansion and contraction. History endlessly repeats itself. That which hath been is that which shall be. This view, too, is common. It echoes down western tradition ever since it was put forward by Virgil, who thought that with Augustus the great age of gold returned.

Western civilization has never believed either that the future must be worse than the present or that the future must be a repetition of the past. It has never viewed the future with sadness or with resignation. Its mark is hope. We believe that the future can be better than the present; that what men do can affect their prospects. The world in which men live and work is of such a nature that it is reasonable to look forward with confidence, and back that confidence with enterprise. Because it has been hopeful, western civilization has also been restless and dynamic. Change could be for the better; it was man's business to make it so.

This note of hope derives from the beliefs of the Middle Ages from which western civilization sprang. The Middle Ages, too, were hopeful, though not about this world. In those centuries men rested their hopes upon a future state of happiness beyond this world. Their hope was a religious hope. The very use of language by the great masters of mediaeval thought bears witness to this belief. When they spoke of man and his destiny, they called him *viator*, the traveller whose goal reached beyond the confines of this life. Their concern was with the duties of the traveller and how he might best prepare himself as he made his journey for the life that lay beyond it.

Nor was this belief confined to the learned. At the beginning of the Modern Age it received immortal embodiment in the writings of a tinker. John Bunyan's "Pilgrim's Progress" sets down the trials of a pilgrim as he travels, and yet it is full of hope, as all who have read the immortal allegory know. Every chapter of the "Pilgrim's Progress" is

vibrant with hope, but this world seems a valley of shadows full of perils; true happiness lies beyond the celestial gates.

It is characteristic of our civilization that it has extended the notions of hope and confidence to man's dealings with this world. Both in the relation of man to nature and in the relations of men to each other, improvement is possible and attainable. It is not often remembered that the idea of progress is a comparatively new idea in the history of thought. It first came into existence about 200 years ago. Today we are apt to take it for granted. We argue about progress; we hold differing views about what constitutes progress; we are pleased or disappointed with the amount of progress made in any particular direction. But we normally assume that progress is possible.

It is the element of hope and confidence which has made it possible for the idea of progress to arise. It is true that the reality of progress is at times more unquestioningly accepted than at others. When the first World War broke out in 1914, my father was approximately the age that I am now. Contrast the 40 odd years through which he had lived with those that have been my lot. He lived in England under the reigns of Queen Victoria and King Edward VII. No great war marred the succession of the years. Material wealth seemed steadily to increase. It seemed reasonable to suppose that health and happiness were steadily increasing too. The order of society seemed to become increasingly stable and pacific. The nations had largely learned to settle their problems without recourse to war. In short, it was a progressive age. To doubt the reality of progress was unreasonable.

In my own lifetime I have lived through two great world wars. I have also experienced the wreat depression of the early 1930's and the troubled uncertainties of these post-war years. My 40 years' view is very different from that of my father. It is not nearly so easy for me to assume that progress has its automatic yearly increments. It is not as clear as it seemed a generation ago that human society is steadily improving in the methods by which it solves its problems.

Yet, though by contrast I am not so sure about the reality of progress; though I am much more open to argument about what real progress consists in; though I think of progress in human society as something to be achieved painfully and with effort

rather than coming almost unsought; I believe with my father that progress is possible and that it is worth human effort and human work to achieve it. Western civilization has received severe jolts in the 20th century, but because it is western civilization it still has hope and confidence about the future. It still believes men can progress if they will.

In the hard school of experience the 20th century has learned what the 19th century was in danger of forgetting; that progress is not automatic. In the 19th century, men in their over-confidence proclaimed an inevitable law of progress. Huxley said: "Progress is not an accident but a necessity," and Herschel announced: "Man's progress towards a higher state need never fear a check but must continue till the very last existence of history." Our Victorian grandparents often muddle up progress with evolution. They often failed to see that the survival of the fittest did not necessarily mean the survival of the useful or the good; they confused a scientific theory with a non-existent metaphysical law.

Why should it have become reasonable for men to believe in progress? What further condition made it possible for the peoples of Western civilization to extend that hope and confidence about the ultimate destiny of mankind which they inherited from their mediaeval forefathers to the actual processes of living here in this world? At this point there emerges another mark. It is this civilization which has given birth to the industrial revolution.

We have only to look beyond the modern age to see how vast that revolution has been. Before it, men had inventions such as the use of the wheel, the controlled use of fire, and the making of metals and tools. Now new sources of power never before dreamt of have been harnessed to the needs of men; coal, oil, electricity and soon, we are told, there will be atomic energy.

With these new sources of power at their disposal, men have devised machines which in numberless ways multiply the productivity of human effort. As a result our whole way of life has changed. Our great cities, with their elaborate services of light, heat, water and sanitation, are products of the industrial revolution. So, too, are the new means of transport and communication which have now shrunk the whole circumference of the globe to the dimensions of a short journey.

(To be concluded.)

News of Elon College

By PRESIDENT L. E. SMITH

KEEP THEM WORKING.

Work on the Elon College Memorial Gymnasium is progressing nicely. The grading has been done, the foundation has been laid, the steel has been set. When you look at the framework as it now stands, it looks almost like a steel forest standing against an invading army. The walls are going up. We are having quite a bit of rain right now, which hinders the workmen, but when the weather is favorable, they are putting the bricks and stones in place, and it is beginning to look like a building.

The one big factor now is to keep the workmen on the job so that building operations will not need to stop until the building is ready for use. There is only one thing that could possibly take the workmen off the job and that is the lack of money with which to pay them. Laborers have a way of wanting their wages when the work is done. It is right and proper that they should. They cannot be expected to work without pay or to work now and permit us to pay later. They and their families must have the necessities of life as the days pass and as the work goes on.

The Alumni of the College are undertaking to erect this gymnasium as a memorial to the Elon College men and women who lost their lives in World Wars I and II. They gave their lives for their country and the freedom of all mankind the whole world over. Their fellow alumni do not intend that their names shall ever perish on this campus or on the pages of history. They have written their records in blood. We shall re-write them in stone with such firmness that time in its sweep shall not erase them but that these names shall stand there as a symbol of devotion, of patriotism, and sacrifice. When we consider the sacrifices that they made in comparison with the lives that we have lived, the erection of this small building should be a mere token of our appreciation and could hardly be classed as a sacrificial effort. Have you made your contribution? If so, could you add to that contribution immediately, or within a few days? If you have not made a contribution, won't you please consider it now and forward that contribution to our Alumni Secretary, Jimmy Darden,

at the college within a day or so? We have sufficient funds for the payroll this week but we need money at the end of next week. Won't you be one of many who will keep the workmen on the job and help to see that the building is completed?

SUNDAY SCHOOL CONVENTIONS.

This week, three of our conferences are holding their Sunday School Conventions: Eastern Virginia, North Carolina and Virginia, and Eastern North Carolina. The Sunday School Convention in this section used to be a great occasion. Literally great throngs attended the State Sunday School Convention. Our local conference's Sunday School Convention, such as we are having this week, was largely attended. I have known as high as seventeen hundred to be present. They did not all get in the house. Evidently, they didn't intend to but there was something about the occasion that attracted wide attention and brought people together in great numbers. It is rather generous to think that there will be as many as three hundred in attendance at a Sunday School Convention now. What has brought about the change? In answering this question, there of course, will be differences of opinions but certain factors do enter in. First of all, everybody knew that there would be a magnificent spread of delicious foods, plenty and to spare, for everyone. Second, those responsible for the program always sought to have attractive speakers and at least one who would be considered a drawing card. The program would deal with the Sunday school, its organizations, its materials, and methods of instruction.

I have attended Sunday School Conventions in these recent by-gone days that had very little to do with the work of the Sunday school. There was an attempt at a certain kind of philosophy underlying the principles of education and an attempt at an explicit psychological approach to the pupil himself. Special emphasis was placed on the freedom of the child with an avowed opposition to any restraint of his purpose, desires, or acquaintances. The principles of so

called progressive education were insisted upon in dealing with the developing child, even in Sunday school classes. These technical approaches to problems in connection with the work of the Sunday school have neither been inspirational nor very profitable. If we could outline a program whose main purpose it would be to acquaint the ones taught with the essential facts of the Holy Scripture and the introduction of the individual to Christ as his Savior with the salvation of the individual and the ultimate members help in the church as a principle end in mind. I am convinced that there would be more interest and much more accomplished than we seem to have gotten done in these recent years. At any rate, there has been a decline in interest in our Sunday schools in attendance and in additions to church membership resulting directly from the Sunday school. It seems that it is time for pastors, church officials, and Sunday school workers, to take stock and determine what might be done to change the picture and make the Sunday school the dynamic force in Christian Education that it should be. Our church is indebted to the work of the Sunday school and we should not permit it to lag in any respect.

APPORTIONMENT GIVING.

Every part of the church's program requires money if the work is to be done efficiently and on time. This is true with the Convention's institution of Christian Education. Provision has been made for partial support of the college on the part of the church. Each local church has been apportioned a definite sum to be paid within the calendar year. Until the recent Convention met, these payments were to be made within the church year. Then the church year was changed so as to coincide with the calendar year. Time is passing, I fear, more rapidly than the funds are coming. A little interest, a little effort, and a little concern on the part of pastors and superintendents will result in a series of contributions coming from the Sunday schools and churches to the Convention office for the college. Whenever you send a contribution for the support of the college, the college is under obligation to render greater services to the church and to the cause of Christian Education every year.

Our report for the past week is as follows:

(Continued on page 10.)

Church Women at Work

With Emphasis on Missions

Mrs. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

GETTING READY FOR FALL.

"Now is the time to come to the aid of"—your woman's group. Our materials, packets, study books, Bible study books, etc. are all ready. Now is a good time to take the steer by the horns and get down to a little real concentration to plan your programs for the coming year.

The Program Committee, as soon as it is elected, should begin to study the literature in the packet and decide when each program can best be planned to suit your group. Do not wait until you elect your officers to order the material for next year. Order it now and have it in hand so you may begin with the program for October. It is a good idea for the President and perhaps the Vice-President to look over the material for the year and know what we will be studying.

Our Home Mission Study will be "America's Peoples" and our Foreign Mission Study will be "Japan." The Bible Study will be on the Gospel of John. All of these make for interesting reading and studying and certainly our programs for this coming year should be anything but dull if we but put a little work and study into them.

The packets for this year cost \$1.25. The cost of the Japan study book is 60c and the book "Missions at the Grass Roots" (home study) is \$1.00. The Bible Study book is 25c, and all may be ordered from the Convention Office at Elon, or Pilgrim Press, 14 Beacon St., Boston, Mass. Perhaps a list of books for all groups and all ages can be published later, but now is the time to get the packet and begin planning your programs for next year.

SANFORD WOMEN HAVE SPECIAL MEETING.

When the covers were taken from the dishes at our covered dish supper held, Monday evening, May 9, at the Sanford Congregational Christian Church, there was a variety of food that might be seen on any banquet table. The women of the Missionary circles, meeting jointly, found places at the small tables scattered throughout the assembly room and

after a blessing had been given for such a bountiful meal, sat and enjoyed both the meal and the fellowship.

At the conclusion of the supper, Miss Emma Hart, in her usual manner of dignity, presented a short devotional entitled "A Moment of Worship." Then Miss Stella Stout, who is President of our Woman's Missionary Society, introduced Mrs. F. C. Lester, President of our North Carolina Woman's Conference from Asheboro, N. C.

While Mrs. Lester talked to the group on the topic "Horizons Unlimited," she gave a perfect illustration of the hardships and challenges we would meet in obtaining our goals—through the thunder, wind and rain which took place on the outside. We were told, though, that in setting our goals high and obtaining them, our hardships would seem petty indeed to the joy we would receive. This was further illustrated by the dying away of the thunder and wind. To realize our unity in working for our unlimited horizons, we stood and sang together "Bless Be the Tie That Binds."

MRS. PAUL L. WICKER, JR.

BETHEL WOMEN MAKE YEARLY REPORT.

As we draw near the close of the year, we, the women of Bethel Missionary Society (near Burlington) feel that we have spent a most wholesome year. In addition to having a program at each meeting with good attendance, we have visited, sent cards, flowers, and gifts to the shut-ins. Other highlights of the year are listed.

Last year we lost one of our most beloved members, who left behind two infant daughters. Feeling maybe we could help in some way, we all met in one of our homes to sew for the babies, each bringing a picnic lunch and materials for sewing. An enjoyable day was spent together and many clothes made for the babies.

A special offering was taken at one of our meetings to help bear the expense of an operation for a lady in our community who was very ill in a sanatorium.

An educational movie was planned for the young people of the church during Youth Week. The movie was shown in the local school with games and refreshments enjoyed afterward.

Nearby churches were invited to observe World Day of Prayer with us at Bethel. The service was most inspirational with five other churches taking part in the program.

We invited two other women's groups to join us for a book review, *On Our Own Doorsteps*, given by Mrs. W. W. Sloan. Likewise, we joined another group for Bible Study and an evening of fellowship.

During Vacation Bible School we served refreshments to the children during their recreation period at mid-morning.

MRS. W. L. KING.

WOMAN'S HOME AND FOREIGN MISSION BOARD, EASTERN VIRGINIA CONFERENCE.

Report for Quarter Ending June 30, 1949.

Balance on hand last report \$ 174.67

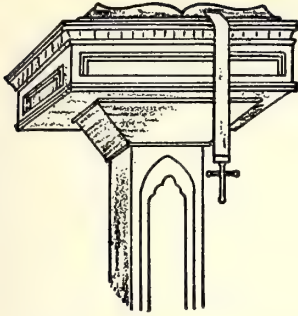
RECEIPTS.

Woman's Societies. (On Apportionment.)

Antioch	\$ 15.00
Berea (Nansemond) ...	20.00
Berea (Norfolk)	10.00
Bethlehem	29.00
Cypress Chapel	26.00
Cypress Chapel (Agnes Brittle Circle)	15.00
Dendron	20.00
Eure	13.20
Franklin	75.00
Holland	40.00
Holy Neck	37.50
Isle of Wight	10.00
Liberty Spring	50.00
Mt. Carmel	16.50
Mt. Zion	7.50
New Lebanon	5.60
Newport News	30.00
Norfolk:	
Bay View	18.75
Christian Temple	87.50
First	18.75
Little Creek	6.25
Rosemont	40.00
Second	20.00
Oak Grove	9.60
Oakland	18.75
Portsmouth:	
First	19.00
Shelton Memorial	5.00
Richmond, First	10.00
South Norfolk	25.00
Spring Hill	2.75
Suffolk	162.50
Suffolk (Staley Society)	40.50
Sunbury	25.00
Union (Southampton) ..	12.15
Wakefield	16.45
Waverly	13.75
Windsor	18.53

990.53

(Continued on page 14.)



PROUD OF THE GOSPEL!

A Sermon

By DR. BOYNTON MERRILL
First Congregational Church
Columbus, Ohio

Paul, the great apostle, had a rare gift with words, and he generally said exactly what he meant. He spoke and wrote, as he lived, in forthright, unforgettable fashion. He did not stroll through life. He rather strode through it; he almost raced through it, for he knew exactly where he was going and what he had to do. "This one thing I do, forgetting the things which are behind, I press on toward the mark." He fastened the teeth of his mind onto his convictions as a bulldog fastens his teeth onto a stick. You can twist, and turn, and wheel and swing him quite off the ground but you can't shake him loose. "I am persuaded that neither life nor death can separate us from the love of God." "I know whom I have believed."

This fully persuaded man, this first century Jew who became the most ardent and fearless proclaimer of the infant faith must have been, I sometimes think, like "tough, old Thomas Carylye"; he said it, and you either took it or left it: and that was that!

Now it is almost impossible to take the words of such a blunt, forthright man and make them any more emphatic than he did himself. However, I have just come upon a modern rendering of one phrase of Paul's which seems to be nearer to what Paul probably meant than what he actually did say.

Let me bring it to you. Paul was writing to the Church in Rome. It was then a little handful of people at the citadel of the world, seeking to live, some of them in Caesar's own household, in the light of the teachings of Jesus. To them he wrote, "Many times I have purposed coming to you in Rome; but again and again I have been prevented; but I want you to know that I am ready and eager to preach in Rome, for 'I am not ashamed of the Gospel of Christ.' I am not ashamed to place my Christ, the slain Galilean and his Gospel,

alongside even Caesar and the imperial religion."

"I am not ashamed of the Gospel," says Paul. Now what does James Moffett, the great modern translator of Paul, do with the same phrase? How does he make it bolder and probably nearer Paul's own spirit than even Paul himself did? "I am not ashamed of the Gospel," says Paul. "I am proud of the Gospel," suggests Moffet.

How much more clean-cut and positive is "I am proud of the Gospel" than is the negative, "I am not ashamed." Instantly it sets the passage aflame. It seems to hint at bugles and banners. "I want to come to Rome," Paul really said, "because I am proud of the Gospel of Christ; because I want to put the cross of Christ, on which Roman might crucified him, alongside the imperial standards of Caesar's legions. I want, in that city of great names, to lift up the name of Christ. I am proud of him and of his Gospel. I have no fear of the comparison or outcome." "I am proud of the Gospel of Christ."

Now what was this Gospel, this good news (for that is what Gospel means) of which Paul was proud, and to which he later did bear witness at Rome not only with his lips but with his life? If it was something he could proudly hold aloft and place over against the worldly powers and the pagan gospel of his day, is it, or is it not something of which we too can be proud in our day? If the cross of Christ took over from pagan Rome, is there truth and power left in it to take over from the hammer and sickle, from the twisted swastika, and from the dollar sign of our own day?

To try to tell you what the Gospel of Christ is in a few minutes is a difficult and, perhaps, even a ridiculous thing to try to do. I would, however, like to try to tell you two reasons why I, too, am not ashamed but am proud of the Gospel, and why I think we, you and I, here in this Church and in this age should be proud of it. We will do well, too, to weigh its worth and if it is still as true and as full of power as it has been we might well seek more earnestly to lift it aloft. Let's dare to search our hearts and ask ourselves if we are bearing witness to it as those who are truly proud of it.

The Gospel of Christ is, first of all, a disclosure and a declaration about God; made, not only in words, but in deeds. What Christ said was, and could do for and through men was underlined, illumined and proven

true by what he himself was. He practiced what he preached. He proved the truth of what he said. He demonstrated what he declared and so men had to believe him and they did. They believed him not only because the teaching appealed to their minds as true, but even more, because the life appealed to them as strangely wonderful.

When he taught that God was a spirit and could be worshipped anywhere and always, in the quiet of a man's own heart, as well as in a temple, he was doing a new thing. He was teaching an idol-loving, emperor-worshipping age that God was no idol in a grove, no Caesar on a throne, no Zeus on Olympus, no Bacchus whirling in a drunken revel. God, said Jesus, was as close to a man as his own thoughts, and fears and hopes, as mysteriously present to help a man as his own swift cry for help. But he did far more than say that God was a spirit close by. He proved it, by the very calmness and courage with which he lived, by the accents of authority with which the truth fell from his lips. "I can of mine own soul do nothing." "The words that I speak are not mine, they are the words of him that sent me." "I and the Father are one." God's power worked in him; God's light shone through him; God's will was done by him; and so, men looking at him marvelled and queried, "Whence hath this man this wisdom? Whence hath he this power?" There was only one answer. It was God working in him: and, said Jesus, he is likewise in you but you have hardened your hearts and not let him fill, sway, and lift you.

Here then is the first thing about this Gospel of which Paul was not ashamed and of which, better, he was proud. It was a proclamation of God as a very present spiritual help. He was not a mythical giant on a mountain, not an emperor, his hands red with blood, on a throne. This Gospel was then, and still is, a Gospel for man; of God and man linked, leagued and fused: of man, by God's indwelling spirit, made sufficient for every day's most level needs. The Gospel was not so much a teaching about God, as it was a demonstration of God. Christ himself was the Gospel. In life he proved that it worked. So men came to believe at once both in what he said and on what he was. The early Christians were Christ's men. They had fallen in love with him. They were devoted, not to a

(Continued on page 11.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

DEAR BOYS AND GIRLS:

What are you going to be when you grow up? I know you hear that many times because grownups are always asking growing-uppers that all important *what*.

Last week I heard a three-year-old say, "My brother wants to be a doctor but when I grow up I'm going to be a mama and then I can wear lipstick, but new hats and spank my children!" Being a mama involves a little more than that, but wanting to be a mother is a good thing.

There are many professions for men: teaching, law, medicine, preaching. For girls there are careers in teaching, medicine, law and even preaching.

There are not enough ministers in our country or enough church workers. Here are some jobs that both men and women can do:

Missionary. One can train for educational, medical, agricultural or evangelistic service.

Minister of Music. Usually it is a man, but a woman can serve. This means having charge of the organ, choirs, all the musical program of the church. Special talent is required for this field.

Parish Visitor. This is usually done by a woman but men surely can visit. This person visits the sick, new babies, visitors and those families that should come to church.

Minister. Both men and women are ordained in our Church. Sometimes a minister serves as an evangelist travelling over the country speaking to different churches and giving inspiration to the people. No greater choice could be made than that of serving the people from the pulpit.

If you do not make Church Work a full time career you can teach in Sunday school, help with the young people's program, be a deacon or deaconess, serve on committees, learn the fundamentals of the church and really help your minister.

BENUMBED POLITENESS.

By MARION ELLIOT.

Issued by the National Kindergarten Association.

Robert was an only child. The good things of life came to him with little or no effort. Alone with his parents he was obedient and respon-

sive, but the pressure he felt, when with outsiders, seemed to seal him up. With them he refused to participate in even the common courtesies. Mrs. Smith's friends were beginning to notice a constant apologetic manner on her part whenever her son was with her. She was taking on the responsibility of Robert's politeness as well as her own.

"Shake hands with Mrs. Brown, Robert, and say 'How do you do?'" Robert stared straight ahead and move not even a finger. "How *do* you do?" asked the mother, intense interest in her voice, as if hoping her own extra courtesy might atone for the child's lack.

At another home, where Robert had been taken by his mother to an afternoon tea, his elbow inadvertently brushed a beautiful jar from a table. The crash of porcelain on the polished floor was followed by a monment of horrified silence. "Robert," said his mother with tears in her voice, "tell Mrs. George how very sorry you are—and pick up each of the pieces." Robert neither opened his lips nor moved a muscle—just stared at a picture on the wall, while his mother picked up the fragments and made profuse apologies.

"I can only hope and pray," said Mrs. Smith, relating the unhappy incident to her husband, "that something will soon occur to show me the key to our child's attitude in such matters. I cannot publicly *make* him say 'thank you', nor force him to bend to pick things up. And I fear that if I keep him from the company of others, the habit of aloofness will strengthen. He says 'thank you to us, but never have I heard him say it to anyone else.'"

One day, soon after, Mrs. Smith and Robert were in a candy shop. Piles of chocolate bars stood on a counter. Robert loved chocolate bars; yet he was allowed but few. Again and unconsciously, while reaching for something else, his elbow brushed the top bar, causing it to fall to the floor.

"Pick it up, dear," said his mother gently, but Robert only gazed at the treasure. Just then a little urchin bent over, retrieved the candy and was about to put it back in place when the proprietress said to him "You may have it." Robert's eyes flashed with interest. "Mother," he

said, would she have given it to me if I had picked it up?" To this she answered, "Why yes, I'm sure she would." Robert turned to the little boy, who was eagerly tearing off the wrapper. Mrs. Smith was sure she had never seen her son regard any object with such longing before. Suddenly the little stranger broke the bar squarely in two and, with a friendly smile, offered one half to Robert. It was readily accepted. "Say th—" began Mrs. Smith from habit, but her son's voice preceded hers. "Thank you!" said he, clearly and sincerely.

"I think," she said to Robert's father that night, "that for the first time 'Thank you' really meant something to our boy. He was not actually as stubborn as I had thought—only truly honest. Probably, to him proffered cakes at a party were but part of the program and meant little; why make an exhibition of gratitude which he did not feel? I must point out to him, most carefully, that grownups are usually more interested in other grownups and that it is really a kindness when they offer him any attention at all." She sighed happily, "I begin to see daylight. Henceforth I shall try to help Robert more wisely—and with fresh hope. But," she added after a moment, "what about the broken jar?"

"My dear," answered the father, "your conclusions, I think, are only half right. I have been pondering our child's behavior for some time. Whenever attention has been drawn to Robert, while away from home, he has, it seems, suffered from a kind of stage fright. This reaction has become a habit. Today, his appreciation of the other boy's generosity was, evidently, far stronger than the grip of fear. To prevent that fear from again controlling him, why not try keeping *hands off* his 'How-do-you-do's' and 'Thank-you's' for a time?"

APPORTIONMENT GIVING.

(Continued from page 7.)

Previously reported	\$3,841.50
Eastern N. C. Conference:	
Turner's Chapel	\$ 42.00
Eastern Va. Conference:	
Cypress Chapel	25.00
Mt. Zion	15.00
Suffolk S. S.	56.56
N. C. & Va. Conference:	
Liberty S. S.	16.80
Pleasant Grove	2.73
Va. Valley Conference:	
Leaksville	94.47
Mt. Olivet S. S.	9.00
	261.56
Grand Total	\$4,103.06

PROUD OF THE GOSPEL.

(Continued from page 9.)

salvation, but to a Saviour. They were concerned not with redemption but with a Redeemer.

Christianity can never be just a set of true teachings, never merely a code of good ethics, never purely a system of logical, philosophical arguments or of impressive, difficult-to-understand theological doctrines. These are often substituted for the simple, terrific Gospel because these can be looked at in the abstract. These do not take a man and shake him. They can be as lifeless as a frog in alcohol or as a butterfly on a pin. But, that is one thing the true Gospel cannot be, lifeless. If you can separate your religion from your life, then you may have a religion, but you have not got the Christianity which Jesus taught and lived. To the extent that we separate it from life, we are making a mockery of the Gospel. Yes, God is God in life. Jesus was the revelation in life of what God could do when a life is utterly committed and obedient to Him. What Paul was declaring was this: "I am proud of the Gospel, proud that I know through Christ what God waits to do in, for and through me and in, and for, and through men. I must tell the good news of it."

So you see, the Gospel was not only good news about God, it was also good news for and about men. The Gospel came proclaiming the essential dignity of all men, not of rulers, and princes, and wise men only. Here is where we are in at the birth of democracy. Jesus came announcing not the inevitable limitations of men, but their illimitable possibilities. Man was to many only a creature of the field; life was cheap; to some this still seems so. How many lives, I wonder, the lives of young men dear to us, are we moderns going to let Mars take in exchange for Arabian oil wells? To many man was a tragic beast elevated enough above brutedom so that he is doomed to pitiful hoping and certain defeat. Some still think that that still is his destiny. It was not so to Jesus. To him man was a child of God; and God was spiritual power inside his children. He was love running all through life and out past death. Some day enough other men will really believe as did he and then God's way will be given the right of way. But until this good news about God and man is given the right of way we will go on talking about Christ but living like pagans.

The Gospel came calling men up out of slavery into freedom, up out

of bondage and ignorance into knowledge of the truth; up out of defeat at the hands of the animal side of him into victory over it; up out of weakness into strength; up out of fatalism and despair into purposive living and even purposeful dying, too.

Wherever the good news of the life and teachings of Jesus and of this possible greatness of man has gone, man has begun to hate racial and economic slaveries, has begun to elevate woman-kind, has begun to care deeply about little children, has begun to search after the truth that saves, to glory in and create beauty, to catch glimpses of righteousness being done, to suspect that he was not put here to dream idly, and die meanly.

Yes, as God comes alive in man, man, also, comes alive. The Gospel has opened men's eyes to see, and love and pursue new values. He has dreamed that he would some day organize mankind into a brotherly fellowship of mutual service. This has become an ideal which has grown with the centuries; but it began very simply with the Galilean. May I urge, in connection with this dream and effort toward peace and brotherhood, upon this Congregation and upon all within the sound of my voice carefully to read and earnestly to study Cord Meyer's book, *Peace and Anarchy*? I beg you seriously to study the World Federalist Movement. I am not certain of the entire wisdom of it. I do believe it has in it glimpses of a way that men who care for the Christian dream of brotherhood must look at. We must survey it carefully lest we run the risk of saying, "Thy Kingdom Come" and then fail to look with open minds at what may be one of the paths which may lead us, even in our own time, nearer to the day of its dawning. If our threatened, confused and greed-cursed world is to be saved, it will be saved by this Gospel which declares that God is in the midst, that man is his child, and that we are meant to labor as conscious co-workers with Him.

"I am not ashamed of the Gospel!" No, let's put it this way, "I am proud of the Gospel!"

RESOLUTION CONCERNING
DR. JOHN G. TRUITT.

(Continued from page 2.)

WHEREAS, he has found time to hold the highest offices in our Eastern Virginia Conference, and in the Southern Convention of Congregational Christian Churches; and,

WHEREAS, he has been a civic-minded person in the finest sense of

the word, serving in the highest capacities various community, fraternal, charitable, and ministerial organizations, thereby representing our Congregation with honor in this and many other communities; and,

WHEREAS, he has done fine work in the field of Missions, on all our Church publications, and in the writings of papers and poems, and in his public addresses over radio networks; and,

WHEREAS, Dr. Truitt's wife, daughter and son have served the Church in all its activities, particularly in its musical programs, Sunday School classes, and societies; and,

WHEREAS, this fine family has exemplified Christian living at its fullest and best; and

WHEREAS, our feelings at this time are those of profound regret in losing our ministerial family, pride in their accomplishments, and interest in their new opportunities;

THEREFORE BE IT RESOLVED:

That we express our feelings of deepest gratitude to Dr. Truitt for his outstanding services, to our Church and our denomination, for his ministry to our entire community, for his living example of good will to all men, his understanding of us, and his inspiration to us; and,

That we express our appreciation of all the fine and generous efforts of the Truitt family in behalf of our Church, and all its activities; and,

That we express to Dr. Truitt and all the member of his family our affection of their associations with us, and extend to them our sincerest good wishes in their new fields of Christian endeavor; and,

BE IT FURTHER RESOLVED:

That this testimonial be spread upon the records of this Conference; that copies thereof be delivered to Dr. Truitt and his family; and that copies thereof be transmitted to the Secretary of the Southern Convention of Congregational Christian Churches, to the editor of THE CHRISTIAN SUN, and to the Secretary of the Eastern Virginia Conference.

Respectfully submitted,

SUSIE HOLLAND,

GLADYS YATES,

JESSE D. McCIENNY,

JACK W. NURNEY,

MARSHALL ANDREWS,

Committee.

Whether doing or suffering or forbearing, you may do miracles by persevering.—Robert Burns.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

PRAYERS OF CONFESSION.

LESSON IV.—JULY 24, 1949.

MEMORY SELECTION: *For Thou, Lord art good, and ready to forgive, and abundant in lovingkindness to all that call upon Thee.*—Psalm 86:5.

LESSON: Psalms 32, 51, 86, 130:1-5.

DEVOTIONAL READING: I John 1:5-2:2.

Words Hard to Say.

There are three simple words, so simple that even a very small child can say them, which are among the most difficult words in any language to say. These words are, "I have sinned." If that sounds strange, thing for a minute how difficult it is to get people to acknowledge that they have done something wrong, that they are guilty of a crime, that they have sinned. Folks will do almost anything before they will admit that they have sinned. They will say that it was not their fault, that it was their heridity, that it was their environment, that it was their companions, that the thing they did was not wrong, that they are no worse than other people, that they are better than most people, and so on ad infinitum. We not only rationalize, we erect defense-mechanisms. Let it be repeated, the words, "I have sinned," are hard words to say. And thereby hangs a tale. There is nothing that modern men and women need to do more than to make a full and frank confession of their sins. Back of many a nervous breakdown and underlying much nervous tension is the stress and strain of guilt due to un-forgiveness, because of unconfessed sins.

The Saints and Confession of Sin.

It is a striking fact that as a rule, the best people feel most keenly their need for forgiveness, and most freely and fully confess their sins. A sensitive spiritual nature will shrink from sins that others make light of, he will feel the need of forgiveness, and experience the joy of forgiveness for deeds that others may not even call misdeeds. Growth in grace is marked among other things by increasing sensitiveness to sin. People who feel no special need for forgiveness are in a bad spiritual state.

A Song of Penitence and Confession.

We have today, as the Scriptural background for this lesson the major

part of two psalms, both of them penitential or confessional. The first is one of the truly great psalms, a spiritual masterpiece—Psalm 51. Scholars believe it was written or spoken by David after his sin which involved Bathsheba. It might well have been, for it comes from an anguished heart, a heart conscious of a great sin against a good God. It is a cry for mercy according to the lovingkindness of the Lord, and not by virtue of any merit on the part of the man himself. David confesses his sin without any ifs, ands, or buts. Furthermore, he frankly states that it was against God himself that he had sinned, although his fellowmen would have said that it was against Bathsheba or her husband that he had sinned. All sin ultimately is against God. He does the only thing that a man can do with sin that has any value—he frankly acknowledges and confesses it. Until he had done that he could do nothing. After he had done that, he needed not to do more, except to accept the divine forgiveness. But he does more than simply pray for forgiveness, for cleansing from the stain of guilt, he prays for a new heart and a new spirit. He cries out in earnestness of spirit, "Create in me a clean heart, and renew a right spirit within me." He has not lost what we would call his salvation, but he has lost the joy of it, and he prays earnestly that God would restore unto him the "joy of thy salvation," and that God would uphold him with a "willing spirit."

But forgiveness for him is no cheap matter. It does not mean that he can go about as if nothing had happened. With the burden of guilt taken away, and with the joy of salvation restored, he promises to teach transgressors the way of God, and predicts that as a result of what has happened to him, "sinners shall be converted unto thee." If a man has the idea that he can do anything he pleases after he has been forgiven, he lacks the elemental spirit which is the basis of the kind of penitence on which forgiveness is based.

Another Song of Confession and Forgiveness.

Psalm 32 is another classic of the tolerable burden which unconfessed sin binds upon the human heart, and

of the inexpressible joy which confession and its consequent forgiveness brings. In picturesque language the Psalmist tells about how he felt when he kept his sin hidden deep in his own life. His bones wasted away through his groaning all the day long—he really suffered physically because he had not confessed his sin and had not received divine forgiveness. God's hand was heavy upon him, both day and night.

And then there is a note of inexpressible joy and gladness in his song. The old burden is gone. The sense of guilt has been taken away. The tension has been relieved. The broken harmony has been restored. How? What has he done? Had he bought all this by paying a sum of money? Had he done some special work of grace or merit? Had he simply denied the reality of it all and decided to forget it? No, he had simply confessed his sin unto the Lord, acknowledged his transgression, admitted his guilt, and in simple faith, he had claimed the forgiveness which God had graciously promised. But more than that, he had experienced that blessedness which the frank and full confession of sin brings through the grace of God. In that long ago day, centuries before the New Testament was written and before Christ was known, he had experienced the confirmation of the words of one of Jesus' disciples "If we confess our sins, he is faithful and just or righteous to forgive us our sins, and to cleanse us from all unrighteousness." "I will confess my transgressions unto Jehovah" he says, "and thou forgavest the iniquity of my sin" he adds.

It is as simple as that. So simple that we can hardly believe it. But it is the heart of the gospel, that Christ Jesus receiveth sinners, that men who have sinned, no matter what they have done, may turn to Him in sincerity and in honest confession, and may have the assurance that their sins have been forgiven. This does not mean that the penalty of sin is taken away. It does not mean that as far as possible restitution must not be made. But it does mean that the broken relationship has been restored, that we have been reconciled through Christ, that God will remember our sins against us no more.

It costs too. The Cross of Christ is a dramatic expression of what it costs God to forgive the sins of men, to impute to them righteousness, to take their sins upon himself. Thus it is that when a man has experienced

forgiveness of sins in Christ, he does not think of it as the green light to go ahead and sin as much as he pleases, but as the greatest possible deterrent from sinning. The relief from the overwhelming burden of sin, the restoration of the personal relationship, the joy of forgiveness, these are the results of the confession of sin and its consequent forgiveness, and incentives to the good life.

PSALMS OF TRUST.

LESSON V—JULY 31, 1949.

MEMORY SELECTION: *I will say of the Lord, He is my refuge and fortress; my God, in whom I trust—Psalm 91:2.*

LESSON: Psalms 34, 37, 46, 91, 138:3, 7a; 143:8.

DEVOTIONAL READING Issiah 26:1-10.

Public Enemy No. 1.

What is Public Enemy No. 1? The Liquor Traffic? Well, that's bad and becoming increasingly so. The "Numbers Racket" and Gambling of all kinds? That too, is an insidious enemy which is taking so much of the life-blood of America, and is a real enemy to sound economic life in the nation. Killer Diseases, such as cancer, tuberculosis, pneumonia, etc., even venereal diseases? These and other diseases take a heavy toll of life and health in our country today in spite of rapid progress in scientific medicine and new ways of treatment. But none of these, or other things that might be mentioned, are Public Enemy No. 1. That title goes to a simple word of four letters, *fear*. It is quite within bounds of sober truth to say that whereas these things mentioned above slay their thousands, *fear* slays its tens of thousands. Not always suddenly of course, in fact very seldom does it act thus. But fear and its ilk destroy peace of mind, cause worry, undermine health, break down the mind, and even bring about ultimate death. If there is a need for a cure for a deadly thing in modern life, if is a cure for fear. Is there any remedy, any specific, any cure?

The Cure for Fear.

Faith is the antidote or cure for fear, faith and faith alone. But not faith in the sense of simply believing an intellectual statement, or of accepting a man-made creed. Faith in the sense of personal trust, faith in the sense of appropriation of spiritual resources, faith in the sense of response to the living God—here is the one and the sure cure for fear and worry. And lest it be thought

that this is simply the pious bromide of a weak-minded parson, it should be added that it is the unanimous declaration of the leading physicians and psychologists and psychiatrists, at least of Christian psychiatrists. Even so great a psychologist or psychiatrist as Jung, a man not especially religious by orthodox standards frankly and boldly stated that of all the patients who came to him among the middle aged, practically every one of them had nothing wrong with them which religious faith could not cure. And this same thing is being said by many, many specialists in human ills and ailments as they concern the mental and emotional illnesses of modern men and women.

An Old Prescription.

But of course this is no new prescription. It is as old as the Bible. But modern folks like new things and new names, so they pay great sums of money to get the same results that they can readily and more surely get from the Bible itself. To men and women obsessed by fear, the Bible offers a cure for fear, simple, sincere, personal faith in God. It is all summed up in the words of Jesus "Have faith in God." Always Jesus was urging men to have faith in the sense of personal trust. There is nothing anywhere in the world which brings such relief from fear as faith in God as revealed in Jesus Christ.

Psalms or Songs of Trust.

But this was not original with Jesus. These songs of the Hebrew people which we have been studying this quarter are full of invitations to an affirmation of faith. But not by men who were living in a vacuum, or by men who were living easy or sheltered lives. These songs come from the hearts of men, who in the midst of trouble and trial had what the New Testament refers to as the peace of God which passeth understanding, because they had faith, because there was a personal trust in their hearts as concerning the goodness and the grace of God. We have several of these songs of faith in today's lesson. They make good reading for troubled and anxious minds and hearts. Many a worried mind would find relief, and many a heavy heart would find rest if these songs of faith were read and remembered as a cure for fear.

A Great God.

"O come and magnify the Lord with me, and let us exalt his name together." That was the basis of their faith—they had a great God.

They magnified him, we minimize him. We cut him down to our human size; we limit him. We do not believe he really can meet our deep human needs. We do not think of him as a very present help in trouble. We do not think that religion has any relation to mental health or peace of mind. We think of God as concerned only with the souls of men, and do not realize that he is also the Great Physician to the bodies and minds of men. Here was a man who found "deliverance from all his fears" through a simple faith in God.

Faith and Works.

"Trust in the Lord and do good." Faith is not simply waiting with folded hands. Faith is trust with its sleeves rolled up going to work. "I believed, therefore have I spoken" said the Psalmist. "Faith without works is dead," said the brother of our Lord, and he has the mind of our Lord. But works are the fruitage of faith.

From Experiment to Experience.

"O taste and see that the Lord is good." God is fair-minded. He is willing to be judged by the scientific test. "Come and see," said Jesus—put the thing to a test for yourself. Don't take my word for it, said the Psalmist, but taste and see that the Lord is good. Go from experiment to experience. Have a reason for the faith that is in thee. All too many people wait for the results of Christian faith before they take the step that brings the results. For instance, they say that they do not feel a certain way, when the trouble is that they have not taken the step which would give them the proper emotion or feeling tone of the experience. "If ye know these things, happy are ye if ye do them," said Jesus.

Asking, Appropriating or Claiming.

Two men are engaged in prayer. One says, "O Lord, help me. Take away my fear. Give me peace. Give me trust. Fill me with hope." The other prays, "O Lord, I rest in thee. I take peace, I belong to thee. Thou art my dwelling place and underneath are the everlasting arms. In thee I live and move and have my being. I give myself to thee." Do you get the difference. There is all the difference in the world. Faith not only asks, faith appropriates.

"God is our refuge and strength, a very present help in trouble," therefore, because he is our refuge and strength, we will not fear. Faith in God is the cure for fear.

(Based on lesson copyrighted by International Council of Religious Education.)

The Orphanage

DEAR FRIENDS:

The wonderful rains we had this past week have given new life to our garden. Now the vegetables are growing fast and soon we expect to serve many of them on the table. We hope to can some, too, for winter use.

Many children are or have been on vacations. However, we always have a group of boys and girls with no place to go. They have neither family or sponsor. We try to send these children to church camps or to boy and girl scout camps. There is, of course, a fee for these outings, and we need \$50.00 now to finish out paying for these camping trips.

In the past three weeks eight of our children have had their tonsils removed. We try at all time to care for the children's health and to give each child personal attention. All of these children got along well and have recovered from their operation. Some already are showing signs of better health generally.

Request to take in children, especially from broken homes, grows daily. Most of these cases are for children ranging in ages from three to ten years. We are overcrowded now with children in this younger age group. This brings about a problem of care. It gives us fewer older boys and girls, and that means that we must hire more help to take care of the younger children.

Our repair work goes on. We have spent in repairs and modernization approximately \$8,000, and it seems there is no end to needs. This past week the old wood and coal cook stove gave out and we had to buy a new one. We found a modern commercial type gas range with two ovens and ten eyes. That meant we had to have a gas heater. The cost of the two, installed, was about \$450.00. What Sunday school or church will be the first to send us a contribution on this project?

We are expecting Dr. John G. Truitt before August 1st. We are looking forward to his coming and having him with us.

IRIS L. HOLT McEWEN.

REPORT FOR JULY 14, 1949.

Sunday School Monthly Offerings.

Amount brought forward	\$ 5,722.76
Eastern N. C. Conference:	
Auburn S. S.	\$ 23.12
Eastern Va. Conference:	
Bethlehem (Nans.) ...	14.07
Dendron S. S.	15.10

Liberty Spring S. S. ...	7.00
Portsmouth, First S. S. ...	8.12
Spring Hill	4.94
Windsor S. S.	35.49

N. C. & Va. Conference:

Happy Home S. S.	12.07
Ingram S. S.	2.00
Reidsville S. S.	23.00
Winston-Salem	14.00

Western N. C. Conference:

Asheboro	50.00
Hank's Chapel S. S.	22.36
Pleasant Grove	5.00
Seagrove	15.00

Va. Valley Conference:

Dry Run	4.58
Mt. Olivet (G) S. S. ...	16.82
Newport S. S.	16.93

Total this year from churches 289.60

Total this year from churches \$ 6,012.36

Special Offerings.

Amount brought forward	\$ 8,258.24
Mr. Cook, children	\$ 10.00
Mr. Dunn, children	50.00
Mrs. Burgess, children .	13.00
Mrs. Black, children	20.00
J. B. Taylor, rent	50.00
Alamance County, Doris	
Ward	20.00

Total this week from
Special Offerings 163.00

Total this year from
Special Offerings \$ 8,421.24

Grand total for the week... \$ 452.00

Grand total for the year ... \$14,433.60

MISSIONS REPORT.

(Continued from page 8.)

Young People.

Berea (Nansemond) ...	\$ 9.00
Bethlehem	25.00
Burton's Grove	7.50
Cypress Chapel	15.00
Dendron	10.00
Eure	4.40
Franklin	6.25
Holland	4.00
Holy Neck	10.00
Liberty Spring	15.00
Mt. Carmel	5.00
Newport News	8.00
Newport News (High	
School Group)	3.00
Norfolk	
Bay View	1.25
Christian Temple ...	9.00
Little Creek	2.50
Oak Grove	2.20
Oakland	8.75
Portsmouth, First ...	6.25
Richmond, First	2.00
Suffolk	15.00
Sunbury	5.00
Union (Southampton) ..	3.35
Windsor	10.00

187.45

Juniors.

Bethlehem	12.50
Cypress Chapel	4.00
Dendron	1.25
Eure	1.10
Franklin	7.50
Holland	5.00
Holy Neck	5.00
Liberty Spring	6.85
Mt. Carmel	3.00
Newport News	3.00

Norfolk:

Bay View	1.25
Christian Temple	24.30
Christian Temple (Primary)	3.00
Little Creek	2.00
Rosemont	4.00
Rosemont (Primary) .	2.00
Oakland	1.25
Portsmouth, First	1.50
Richmond, First	.50
Suffolk	10.00
Union (Southampton) .	1.40
Windsor	9.31

109.71

Cradle Roll.

Berea (Nansemond) ...	25.00
Bethlehem	35.00
Cypress Chapel	1.00
Eure	1.10
Franklin	2.00
Holland	7.57
Liberty Spring	10.00
Mt. Carmel	1.00
Norfolk:	
Christian Temple	4.14
Little Creek	2.00
Rosemont	18.57
Oakland	3.00
Richmond, First	.50
Sunbury	20.00

130.88

Thank Offering.

Berea (Norfolk)	30.00
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Special Thank Offering. Shaowu.

Johnson's Grove	10.00
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Life Memberships.

Berea (Norfolk)	10.00
Bethlehem	20.00
Mt. Zion	10.00
Portsmouth, Shelton	
Memorial	10.00
South Norfolk	30.00
Suffolk	20.00

100.00

Memorials.

Dendron	10.00
Suffolk	10.00
Suffolk (Staley Soc.) ..	10.00

30.00

Friendly Service.

Bethlehem, Young People (India)	5.00
Liberty Spring, Y. P. (Fort Berthold Indian Mission)	15.00

20.00

District Meeting Offerings.

Norfolk	38.54
Suffolk	40.05
Waverly	14.10

92.69

Grand total for Quarter

\$1,875.93

Disbursements.

Miss Elizabeth McGuffie (Speaker for District Meetings)	25.00
Franklin Printing Co. .	7.50
Gurley Press	16.50
Board of Publications (Space in Annuals). .	41.80
Mrs W. V. Leathers, Treasurer	1,608.57

1,699.37

Balance in Treasury July 14, 1949 \$ 176.56

Respectfully submitted,

Mrs. W. B. WILLIAMS,

Treasurer.

THE SOUTHERN CONVENTION OFFICE

WM. T. SCOTT, *Superintendent*

STATEMENT OF APPORTIONMENT FOR CONVENTION ENTERPRISES EASTERN VIRGINIA CONFERENCE AS OF JULY 7, 1949

CHURCH	Home Missions		Foreign Missions		Christian Orphanage		Elon College		Christian Education		Superannuation		Convention Fund		Per Capita	
	Appmt.	Paid	Appmt.	Paid	Appmt.	Paid	Appmt.	Paid	Appmt.	Paid	Appmt.	Paid	Appmt.	Paid	Appmt.	Paid
Antioch	\$ 60.00	.....	\$ 57.00	.....	\$ 12.00	\$ 17.76	\$ 85.00	.....	\$ 22.00	.....	\$ 13.00	.....	\$ 33.00	.....	\$ 10.00	.....
Barretts	15.00	.....	14.00	.....	6.00	11.47	20.00	.....	11.00	.....	7.00	.....	5.00	.....	5.00	.....
Berea (Nans.)	35.00*	.....	35.00*	.....	77.00*	50.00	50.00*	.....	20.00*	.....	25.00*	.....	35.00*	.....	10.00*	.....
Berea (Great Bridge) ..	130.00	.....	156.00	.....	60.00	60.22	40.00	.....	55.00	\$ 25.00	33.00	\$ 52.75	55.00	\$ 50.00	15.00	.....
Bethlehem (Disp.)	30.00	\$ 25.00	28.00	\$ 25.00	12.00	15.00	10.00	.....	11.00	.....	7.00	.....	38.70	11.00	10.00	.....
Bethlehem (Nans.)	145.00	61.87	142.00	61.87	139.00	241.03	125.00	\$ 142.82	66.00	.....	80.00	.....	55.00	.....	35.00	.....
Burton's Grove	15.00	10.00	14.00	10.00	10.00	13.25	10.00	.....	11.00	.....	7.00	.....	11.00	.....	2.00	\$ 2.00
Centerville	15.00	.....	14.00	.....	6.00	.....	15.00	.....	10.00	.....	5.00	.....	5.00	.....	4.00	.....
Cypress Chapel	145.00	40.00	156.00	40.00	151.00	54.66	115.00	.....	44.00	.....	47.00	.....	49.00	.....	22.00	.....
Dendron	20.00	18.54	20.00	22.50	60.00	77.31	15.00	10.00	10.00	.....	7.00	.....	5.00	.....	2.00	.....
Eure	50.00	.....	50.00	.....	50.00	35.00	50.00	.....	10.00	.....	10.00	.....	30.00	.....	15.00	.....
Franklin	285.00	285.00	311.00	311.00	141.00	245.00	245.00	.....	45.00	45.00	80.00	.....	110.00	110.00	22.00	22.00
Holland	300.00	65.00	250.00	100.00	275.00	301.00	250.00	250.00	58.00	58.00	70.00	.....	132.00	.....	28.00	28.00
Holy Neck	110.00	48.00	100.00	48.00	140.00	159.69	140.00	.....	45.00	.....	45.00	.....	80.00	.....	20.00	.....
Hopewell	30.00	22.04	24.00	18.04	6.00	10.00	10.00	.....	11.00	.....	7.00	.....	5.00	.....	10.00	10.00
Isle of Wight	35.00	35.00	42.00	42.00	30.00	36.10	75.00	4.00	11.00	11.00	7.00	.....	22.00	22.00	5.00	5.00
Johnson's Grove	20.00	.....	20.00	.....	10.00	13.00	10.00	.....	11.00	.....	7.00	.....	5.00	.....	5.00	.....
Liberty Spring	40.00*	40.15	40.00*	40.16	100.00*	125.00	120.00*	40.00	15.00*	.....	30.00*	39.50	45.00*	10.00	22.00*	.....
Mt. Carmel	145.00	43.59	142.00	43.56	82.00	158.63	105.00	34.20	44.00	.....	27.00	.....	55.00	.....	15.00	.....
Mt. Zion	15.00	.....	14.00	.....	6.00	10.00	15.00	.....	11.00	.....	7.00	.....	5.00	.....	4.00	.....
New Lebanon	45.00	.....	42.00	.....	12.00	71.00	30.00	.....	11.00	.....	13.00	.....	16.00	.....	5.00	.....
Newport News	435.00	107.96	600.00	107.79	250.00	685.70	400.00	478.40	120.00	.....	150.00	150.00	200.00	.....	30.00	.....
Norfolk, Bay View	45.00	.....	42.00	.....	24.00	.....	40.00	.....	11.00	.....	7.00	.....	22.00	.....	5.00	.....
Norfolk, Christian Temple	940.00	.....	940.00	.....	300.00	144.14	850.00	128.45	132.00	.....	157.00	.....	400.00	.....	80.00	.....
Norfolk, First	58.30	29.15	58.30	29.15	140.00	75.00	81.30	40.65	24.30	12.15	24.30	12.15	41.80	20.90	11.70	5.85
Norfolk, Little Creek ..	20.00	32.50	20.00	12.50	30.00	30.00	5.00	.....	5.00	5.00	3.00	.....	5.00	.....	5.00	.....
Norfolk, Rosemont	500.00	296.75	600.00	375.25	800.00	824.00	480.00	125.00	90.00	.....	81.00	.....	175.00	.....	30.00	.....
Norfolk, Second	115.00	.....	113.00	.....	114.00	85.00	155.00	21.00	22.00	.....	40.00	.....	60.00	45.00	14.00	7.00
Oak Grove	60.00	12.65	57.00	12.05	24.00	28.35	60.00	12.65	11.00	2.55	7.00	1.55	27.00	5.80	7.00	1.50
Oakland	45.00*	53.91	45.00*	53.91	75.00*	155.50	100.00*	34.59	15.00*	.....	20.00*	.....	40.00*	.....	25.00*	.....
Portsmouth, Elm Ave.	145.00	70.00	136.00	50.00	36.00	41.16	50.00	.....	22.00	.....	27.00	.....	33.00	.....	12.00	.....
Portsmouth, First	200.00	30.93	199.00	30.90	150.00	58.34	185.00	13.09	44.00	.....	47.00	47.00	77.00	77.00	10.00	10.00
Portsmouth, Shelton Mem..	45.00	.....	43.00	43.00	24.00	.....	15.00	.....	22.00	.....	13.00	37.25	22.00	.....	5.00	.....
Richmond	145.00	53.93	142.00	.....	121.00	181.01	185.00	100.00	22.00	.....	27.00	.....	55.00	.....	10.00	.....
South Norfolk	240.00	.....	241.00	.....	161.00	.....	230.00	.....	44.00	.....	33.00	.....	93.00	.....	42.00	.....
Spring Hill	45.00	17.21	45.00	17.22	24.00	24.35	30.00	5.74	11.00	.....	7.00	8.81	22.00	.....	5.00	.....
Suffolk	960.00	75.00	960.00	125.00	781.00	375.00	960.00	93.52	166.00	.....	201.00	.....	433.00	.....	100.00	.....
Sunbury	75.00	75.00	57.00	57.00	63.00	63.00	75.00	75.00	11.00	.....	13.00	.....	33.00	33.00	12.00	.....
Union (South)	85.00	45.00	85.00	45.00	72.00	41.00	75.00	42.00	11.00	11.00	13.00	13.00	27.00	8.00	10.00	10.00
Union (Surry)	25.00	30.20	20.00	30.20	12.00	46.00	20.00	.....	11.00	.....	7.00	7.00	5.00	.....	3.00	.....
Wakefield	65.00	9.83	62.00	9.83	24.00	27.00	60.00	.....	22.00	.....	7.00	.....	22.00	25.00	9.00	.....
Waverly	170.00	71.80	170.00	24.00	72.00	93.00	185.00	29.11	22.00	15.00	13.00	13.00	88.00	.....	15.00	.....
Windsor	130.00	130.00	128.00	128.00	121.00	208.44	110.00	138.97	22.00	22.00	13.00	13.00	44.00	44.00	9.00	9.00
Totals	\$6,113.30	\$1,836.01	\$6,314.30	\$1,912.93	\$4,551.00	\$4,891.11	\$5,616.30	\$2,079.19	\$1,342.30	\$ 206.70	\$1,369.30	\$ 825.71	\$2,573.80	\$ 450.70	\$ 658.70	\$ 110.35
Balance Due		\$4,277.29		\$4,401.37				\$3,537.11		\$1,135.60		\$ 543.59	\$2,123.10		\$ 548.35	

*1947-48 Apportionment

WHAT HARVEST WILL THEY REAP?

In the 1930's, John Steinbeck's "Grapes of Wrath" made a nation indig-
nantly aware of the poverty and travail of its migrant agricultural workers.

In the decade and more between, public opinion and economic changes
during the war brought some progress in developing a program to meet the
needs of these workers.

Today, however, the federal government program has been withdrawn.
Rising unemployment across the nation is expected to send additional thou-
sands into harvest work, swelling the ranks of migrant farm workers to a
post-war high. This summer the men, women and children who follow
the crops may too easily slide back into the misery of the 1930's.

Steinbeck wrote of the people who fled the dust bowl in the West. But
every year there is a tide of migrants and their families moving north: from
Florida and Georgia up the eastern seaboard to Virginia, New Jersey, New
York and the New England States; from Texas as far up as the orchards
of Michigan and the beet fields of Minnesota; from southern California to
the fruit harvests of Washington State.

They work in at least 40 of the 48 states, and their number is estimated
at two and a half million.

The migrants' seasonal labor is essential to the national economy. Yet
they share pitifully little in the "American Way of Life" they help make
possible.

Creating a better Christian America for these disinherited human beings
is a test and a challenge to all of us as citizens and Christians. Cooperative
church action can do a great deal to meet the challenge.

Churches of many denominations have been cooperating in work with
migrants for over 25 years. Today 23 denominations, working through the
Home Missions Council, carry out a program of recreation, education, child
care, counseling and worship for the migrants in 23 states.

A permanent staff of 15 ministers and community workers is augmen-
ted each summer by a growing number of college and seminary students
who work as ministers, teachers, child-care specialists and social workers.
These students, many of whom expect eventually to become full-time mis-
sionaries, include Anglo, Negro and Spanish-speaking men and women.
Last summer's seasonal staff of 150 included an exchange student from
France and a graduate student from Liberia. This summer over 200 church
workers will go out from annual training institutes held in various states.

Six station wagons, called Harvesters, have greatly increased the effec-
tiveness of the migrant ministry. Equipped with portable organ, folding
altar, sports equipment, medicine kit, books, record-player and sound movie
projector, the Harvester travels from camp to camp, a symbol to the migrant
of a church that cares what happens to him and wants him in its fellowship.

By sending your local church contributions to your State Council of
Churches; by supporting the World Day of Prayer; by becoming informed
about migrants in your own communities; in these ways you can help create
a better Christian America for these disinherited people.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CI

RICHMOND, VA., THURSDAY, JULY 28, 1949

NUMBER 29

Moses and His Rod Bible Story in Rhyme

"And the Lord said unto him, "What is that in thy hand?"—Exodus 4:2.

*The question here asked was first addressed to Moses, by God, we can see
Just after that he'd been declaring to God how helpless and useless was he.*

*Though God in His power could manage alone from time immemorial His plan
In true condescension and pity to use the talents and gifts of a man.*

*The fullness of time had now really arrived the bondage of Egypt must cease
And out from in under oppression and wrong His children must have a release.*

*To Pharaoh the King, the word must be sent demanding the people now go,
And failing compliance with Jehovah's demand a series of judgments should know.*

*To Moses this offer of honor was made, but he like the rest of our race
Thought nought of the glory to God he would bring but only the trials he'd face.*

*And so with a modesty foolish and false, nor talent nor gift would he claim,
Enslaved by the fear that is common to man he wouldn't go forth in His name.*

*Then answered the Lord and said unto him "What holdest thou there in thy hand?"
He answered, "A rod," and God said again, "Then follow my word of command.*

*Throw down on the ground the rod that thou hast," and Moses complied as was said
The rod in a moment a serpent became and Moses before it now fled.*

*"Seize hold of its tail and don't be afraid and follow my word of command"
He did as he was told and lo! once again he's holding the rod in his hand.*

*And here at this juncture, I am going to pause, and the question I'm going to propound
Do you know why the "Harvest of God" is delayed, 'cause too many like Moses are found.*

*When asked to deliver a message for God or some work for the Master to do
They almost invariably make the reply, you see I'm not gifted like you.*

*I really don't think I could ever do that, I'm afraid if I try I should fall
They've excuses for this and excuses for that, in the end they do nothing at all.*

*We may deceive men, we can't deceive God, He knoweth us 'all thru and thru
He pities our weakness and only will ask the thing that He knows we can do.*

*Did we have but the time, we would follow this tale and read of this wonderful rod,
And see the miraculous things that it did when offered in service to God.*

*Ten talented men have ever been scarce, and not very many have five
But the two's and the one's profusely are given to every good mortal alive.*

*So use what you have, you cannot do more, and you really should never do less
For the man who has fully surrendered his all, is the man whom Jehovah can bless.*

REV. J. D. KEMPSTER,
Interlachen, Florida.

News Flashes

The Youth Choir of Rosemont will see the "Lost Colony" on August 6.

Dr. John G. Truitt and family have moved from Suffolk, Virginia, to Elon College, N. C.

Sympathy to Mrs. Peter Young in the death of her father, Mr. W. J. Lickert of Mariemont, Ohio.

The Albemarle Church has recently installed an organ with chimes. They will be dedicated the first Sunday in August. Rev. W. Walter Hall is the pastor of this church.

The Executive Committee of the Southern Regional Meeting met in Atlanta on Monday, July 25, at Central Church. Dr. Thomas Anderson is the President.

Revivals: Rev. Mac Welch assisted Rev. Fred Register at Wake Chapel. Rev. Frankk Apple assisted Rev. E. M. Carter at Popes Chapel. Rev. M. L. Grissom assisted Rev. J. F. Apple at Mt. Carmel in Eastern North Carolina Conference.

Those from the South attending the International Council of Congregational Churches at Wellesley, Massachusetts, June 17-24, were: Rev. and Mrs. W. Millard Stevens, Dr. L. E. Smith and Dr. William T. Scott from North Carolina, Rev. and Mrs. Arnold from Tennessee.

IMPORTANT NOTICE.

Bill HR 2945, now under consideration by the United States Congress, providing for increases in postage rates, if passed will greatly penalize church-owned and affiliated institutions, organizations, and publications. The postage increase will greatly affect THE CHRISTIAN SUN and other communications put out by our Church, Elon College, the Orphanage, etc. We earnestly request that our constituency write to our Congressmen to ascertain the facts in the case and to urge our Congressmen to make an exemption in the postal rate increase of public and charitable institutions, non-profit church-owned and affiliated institutions and publications. The work of the Church will be greatly hindered if the proposed bill is passed.

WM. T. SCOTT, Supt.

REIDSVILLE BIBLE SCHOOL.

The Daily Vacation Bible School of the Congregational Christian Church of Reidsville was held from June 27 through July 1. There were 120 children enrolled with almost perfect attendance. Miss Genevieve Underwood headed a fine group of teachers including Miss Bronza Dockery, Miss Frances Stone, Mrs. Nannie Abel, Miss Caroline Abel, Miss Marian Foust, Mrs. Tucker G. Humphries, Mrs. Effie Chilton, Miss Betsy Ware and Reverend Tucker G. Humphries.

On Friday evening commencement was held. Certificates were awarded and various prizes were given. At this service each class participated and their hand work was displayed which included book marks, scrap books, prayer books, daily banks and various other interesting and useful items. Reverend Humphries announced that these articles together with the evening offering would be sent to the three missionaries of the church on foreign fields.

This was a most successful Bible school and Miss Underwood and her staff are to be congratulated.

W. N. C. CONFERENCE MEETING AT ASHEBORO CHURCH.

Next Sunday afternoon, July 31, the Laymen's Fellowship of the Western North Carolina Conference and the Asheboro Women's Missionary District are sponsoring a meeting on Evangelism at the Asheboro Congregational Christian Church from two to four o'clock.

Following the opening worship, Dr. W. W. Brown of Elon College will speak on "Where Do I Fit Into the Evangelistic Program of My Local Church."

Mr. George D. Colclough, president of the Southern Convention Laymen, will speak on "Me, in My Church."

For part of the afternoon the women will have a separate session which will be led by Mrs. O. H. Paris, president of the Southern Convention Women.

The program is planned by Sybrant H. Pell, president of the W. N. C. Laymen's Fellowship and Mrs. E. P. Borroughs, superintendent of the Asheboro Missionary District. Men and women from every church in the Western North Carolina Conference are urged to attend this meeting on next Sunday afternoon.

HUBERT L. BEANE, Sec'y,
Laymen's Fellowship,
W. N. C. Conference.

PROGRESS AT MT. ZION.

It was indeed a pleasure to have been with the pastor, Walstein W. Snyder in a series of services, June 26-July 1 at Mt. Zion Church, near Mebane, North Carolina, and to observe the progress of the churches in that pastorate. The Mt. Zion Church has been beautifully decorated on the outside with brick veneer, a second story added to the Sunday school rooms, a vestibule added to the front of the building and, more recently, new light fixtures installed. The young people of the church, assisted by the Missionary Society, have built for themselves a lovely meeting place. They purchased an old Army building in Greensboro, and the young people themselves went to Greensboro and took the building down. A friend in the community hauled the materials without cost to the young people. Aided by some older people of the church and community these groups erected the building near the church, then refinished it inside and out. This social hall will provide a comfortable place for numberless meetings of smaller groups and is a distinct improvement to the church in general.

Brother Snyder's pastorate includes Concord Church where a new edifice of worship is nearing completion. The new building is of brick veneer and appears to be designed to meet the growing needs of the community. Bethel Church, also in this pastorate, has recently been renovated, improved and decorated inside. Successful Daily Vacation Bible Schools have been conducted in these three churches with Wm. P. Tolley of Lynchburg, as director.

There seemed to prevail a fine spirit of cooperation among the people within this group. The pastor is working hard to increase the usefulness of these splendid rural churches in Kingdom building. Truly with the united efforts of both pastor and people the church of the living God can make itself felt as a power for good in our distorted world.

ROBERT A. WHITTEN.

STATE CHRISTIAN ENDEAVOR UNION TO MEET.

A challenge to "Build With Christ" will be issued to the young people of all churches by the Virginia Christian Endeavor Union at its 55th annual convention at Massanetta Springs near Harrisonburg, August 8-12, 1949. This convention will be (Continued on page 11.)

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

LEADERSHIP AMONG OUR LAYMEN.

The churches of the Southern Convention may well be proud of the splendid work which is being done by our Laymen. I have had the occasion recently to observe the leadership of five splendid Laymen in the Convention and wish to commend them for their excellent work. These men are:

Mr. H. E. Liskey, President of the Valley Sunday School Convention, is to be commended on the splendid session held at Winchester, Virginia, on June 30. The reports were indicative of working Sunday schools in the Valley.

Mr. S. H. Pell, President of the Western North Carolina Sunday School Convention, presided over a very successful session held at Pleasant Hill Christian Church, July 7. More Sunday Schools were represented than at any last two of the Conventions. The emphasis was on Evangelism and extensive plans were made for work during the coming year. Mr. Pell was re-elected to the office of President. Mr. Pell is also chairman of the Laymen's Fellowship.

The Eastern Virginia Sunday School Convention was held at Oakland on July 19 and President Mills E. Godwin, Jr., is to be commended on the splendid attendance, excellent program and forward looking of the Convention. Mr. Godwin is most active in the Southern Convention, being a member of the Executive Board of the Convention.

Mr. Rex. G. Powell of our Wake Chapel Church was re-elected President of the Eastern North Carolina Sunday School Convention, which met at Henderson on July 20. Mr. Powell has given most unsparingly of his energy and time in the promotion of our Sunday schools and like the other Sunday School Conventions held the Eastern North Carolina shows signs of improvement.

Mr. Algie G. Blalock, President of the North Carolina and Virginia Sunday School Convention, presided over the session held at Reidsville on July 21. A large and enthusiastic crowd gave us encouragement. There were more than 50 Sunday school teachers present, 18 superintendents, 20 pastors, together with over 100 other persons interested in the work of the Sunday schools.

These five Conventions are encouraging evidence of the splendid leadership in our churches among the Laymen. More such men are needed in the church for there are responsibilities in the church which can be performed by our Laymen which will bear much fruit.

We salute these five church Laymen—Liskey, Pell, Godwin, Powell and Blalock—may they be an inspiration to other fine Laymen which are towers of strength in the Southern Convention work.

WM. T. SCOTT.



MISS PATTIE LEE COGHILL

Who is to become Educational Secretary in the Convention, will take up her work on September 15.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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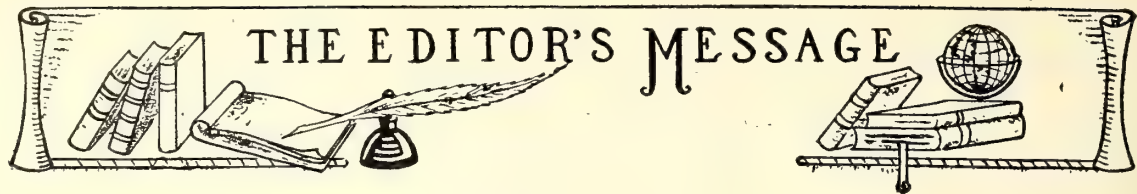
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THE STEWARDSHIP OF SIGHT

"As long as I live and God gives me sight," one man testified, "I expect to read the Bible through every year." How commendable! The stewardship of sight, like the stewardship of possessions, should not be left to chance, but should be organized, scheduled, programmed.

The stewardship of sight should include a rigorous study of the Bible and books designed to aid one in an understanding of that which he reads. It should include a systematic study of religious literature. Otherwise that talent is surely buried in a napkin.

Superintendent Scott declares that one main reason some of our people do not like our denominational literature is the fact that they are not willing to study it thoroughly in order to understand and appreciate it. One wonders if the same condition is not true with reference to our church paper.

There comes the appalling realization that the eyes of so many people are devoted almost wholly to secular purposes, primarily to work and leisure, both of which are basically selfish. After the day's work, millions turn to the newspaper and the movie. And this is true, even on the Lord's Day. Comics, so-called, take precedence over the Sunday School lesson.

God, in his wisdom and providence, gave us eyes, but he will hold us responsible for the way we use them. God Almighty wants to use our eyes, as well as our hands and our dollars. We can never be his students, his disciples, until our eyes have been devoted to his high and holy service.

Open my eyes that I may see
Glimpses of truth thou hast for me
Place in my hand the wonderful key
That shall unclasp and set me free.

SUNDAY SCHOOL IN EASTERN VIRGINIA

Oakland Church was filled to capacity on Tuesday of last week by delegates to the annual Sunday School Convention. Dr. N. G. Newman, an honored member of the church, was present throughout the session and gave an interesting account of the growth of the church under the leadership of Dr. I. W. Johnson.

"The Sunday School is the brightest spot in the week," declared the president, Mills E. Godwin, Jr. Supt. Scott called attention to the wealth of literature provided by our denomination and the Committee on Resolutions urged the Sunday Schools to give "intelligent and sympathetic consideration to our denominational literature." Discussion indicated that schools may enjoy a choice between or a combination of the uniform lessons, closely graded materials, and the Pilgrim Series.

Two ministers, Earl Farrell of Sunbury and William Grissom of Franklin were introduced as newcomers in the Conference. Mr. Farrell appeared on the pro-

gram and counseled Sunday School workers to lead their pupils into competent Biblical knowledge, Christian stewardship and experience, Church membership and Christian service.

Lay speakers included Jack Byrd of Cypress Chapel, Mrs. Ray Gordon of Suffolk and Mr. L. B. Waldo, Jr., of Holland. Mr. Waldo, Superintendent in our Holland Church, emphasized in a very effective way the importance of adequate equipment and personnel. Dr. Will B. O'Neill declared that we must give more adequate time and serious thought to religion in the midst of a secular society. Devotional messages were given by Revs. Johnson Griffin and Luther Grice. The present slate of officers was re-elected. The next meeting will be held at Cypress Chapel.

LEARNING AT LAKESIDE

No adequate report on the National Conference at Lakeside could be made in one editorial or one issue. It was too vast, too comprehensive. Christian education, we must keep reminding ourselves, is like that. It cannot be reduced to an epigram or an easy formula.

The scope and magnitude of our Christian education is suggested by the seminars offered at Lakeside: "Understanding Children," "Children's Worship," "Planning for Children," "Adult Leaders of Junior High," "Adult Leaders of Youth," "United Student Fellowship Program," "Ministry to Students," "Young Adults," "Adults," "Church School Administration," "Audio-Visual Materials," "Drama," "Worship," "Christian Marriage," "Christian Vocation," "Camps and Conferences," "Recreation," "Christian Family Life," "Evangelism," "Missions," "Message of Jesus for Today," "Personal Religious Living," "Social Action," "World Peace" and "The Story of Our Churches."

The list is long, but not exhaustive; so long that some will not read it, much less make a detailed study of each subject. The imposing list should suggest the danger, yea, the sin of over-simplification.

Too many of our Sunday Schools invest a bit of money in lesson quarterlies, engage in superficial study and criticism, and feel that they are real schools. Any school that is a real school must include far more than the Sunday morning class session. The entire school should be undergirded and supplemented by studies such as these seminars. Workers conferences, class meetings as well as training schools should be used with foresight and skill in bringing the full impact of Christian education upon the lives of our people.

"The Retreat" is a device which has come into wide usefulness. Fortified with ample materials (an achievement of no slight significance, by no means universal in our churches) the officers and teachers get away for protracted study and planning. The total program of

Christian education is charted for a given period. Subjects, themes, courses of study, essential presentations or reviews, projects and goals are established and assigned. This gives the entire school a comprehen-

sive and yet a unified program of Christian education.

This is the way to overcome the familiar taunt: *Question*—"When is a school not a school?" *Answer*—"When it is a Sunday School."

First Days of "Liberation"

By DOROTHY POTTER JACKSON

It will be a long time before I forget Mother's Day, 1949. Yes, I thought often of my mother and Dick's, trying to send them thought messages not to worry as they heard of the Communist advances in Fukieng. For, though Dick and I were separated by my flight to the mountain village, we were all quite safe.

Tears did come to my eyes as I bade Dick good-bye, wondering what was going to happen; and my ludicrous position, lying on a stretcher with the baby on top of me didn't feel as funny as it looked. You see, there were no carrying chairs available and few carriers since so many people were evacuating the city. But those stretchers and the strength of the men who carried them enabled Leona, Lewis, our Chinese girl helper, and me to cover the twenty miles and three thousand steps up to ErShihTu. We took turns "riding" and walking; for neither mode of transportation was comfortable under the circumstances.

About that weird word, *ErShihTu*. Pronounce it Er (rhymes with *her*) Sher Doo. That's the mountain village, or rather series of villages, where Dr. Ed and Nurse Frances are establishing their home-clinic. When we arrived Fran had not been there three weeks; she was in the midst of painting floors and woodwork with tung oil. Between times, she was helping Ed see patients, when Ed wasn't gone for supplies. Both were constantly busy and our refugee party filled their little home to bursting.

The Riggs' load carrier-messenger made frequent trips to Shaowu for news and supplies; so we were well informed by Dick's letters concerning rumors and soldiers. Then came word Shaowu had been "liberated"; and Friday, May 20, in came Dick himself tired from his long walk but excited at the prospect of having us all home again in Shaowu.

After days of cloud and rain, that Friday evening sunset in the mountains promised good weather for our trip down to Shaowu.

Though we had chairs, each carried by three men, I was determined to walk a good bit of the way. The

seven miles down the mountain went fairly well; so later in the day I tried again. I hurried to catch up with Dick; but never reached him. Thunder clouds were gathering around the Shaowu hills as I neared them, pressing my tired feet in a steady fast pace. The rumble of thunder seemed to warn of more than just rain. A few li from the city wall I saw a familiar figure; it was not Dick, but our carpenter. He had already met Dick and told the bad news which sent Dick into the city faster than he dreamed his blistered feet could go. Real Communist soldiers, not just turned-over local ones, were in our compound trying to take over our house in addition to all the other buildings.

We waited for the others with the load carriers, dismissed the chairs and anxiously hurried through gathering rain. The downpour came before we reached home; but wet clothes and mud meant little as we saw and heard soldiers all over our compound. Mr. Chang Wen Wei, worry, fear and relief on his face, told us how he and the pastors had tried to convince the soldiers we foreigners had not fled and would want to use our home that very night.

Dick, his anger only partly cooled by his walk into the city, had provoked their officer by saying they weren't polite and remarking that the Nationalist soldiers had not entered our home.

Now, three days later, all is settled and relations are very smooth. Of our home, they are exclusively using our dining room and sharing the kitchen. We eat upstairs with Leona and keep Lewis up there most of the time, since everywhere outdoors are soldiers.

One must not expect much privacy outside of America anyway. Our voyage to China on the *Marine Lynx* began the process of accustoming us to lack of privacy. The "dormitory" life in crowded Hong Kong and the half-interested stares of curious people in Foochow continued it. Any traveling we've done since has driven the lesson home. In ErShihTu, a more isolated community, the curious crowds have invaded the Riggs' priv-

acy to a painful degree. In that mountain there probably are not even wandering beggars much less puppet shows or circuses to brighten the monotony of the days. Naturally, a foreign home with tall white-faced inhabitants is the biggest event of those people's lives. When a little white baby came, that was amusement for all the unwashed children and bound-footed little women who could come and look. And that helped keep Lewis entertained, too, as he played on the pleasant upstairs porch smiling down at his brown-skinned visitors.

Always, before this last bit of traveling, I resented the crowd of carriers rushing into the house, scrambling for loads and inspecting everything curiously. But this time when the load carriers came into the house with us, I liked it. We were wet and tired; and despite their being accustomed to walking far with heavy loads, they were no doubt tired and wetter.

Since our bedroom had been least disturbed by the soldiers, we all gathered there to weigh loads and reckon accounts. I would not have minded at all if one of those men had stretched out on our bed; so warm was my feeling toward them now that new faces were pressing around with curious but less friendly stares.

And that, too, was worthwhile education for a missionary. Now it is easier to remember that under that cap and red arm band is a fellow-human, not just a Communist soldier. Though the faces are still new (and the language, too, of course) they might be friendly after a while.

There was the older soldier whom I almost bumped into one day as I was carrying Lewis from the bathroom to his bedroom. I hid my surprise in what I hoped was a smile and went on tending to Lewis as though soldiers appearing out of nowhere was old stuff to me. I believe his face showed no response and I couldn't understand what he said as he felt of Lewis' bed. Since I had closed the door to the bathroom, he made no attempt to go in that direction; but went back into our bedroom and the rest of the house.

"Upstairs for you now," I said to Lewis and hurried up to Leona's, walking almost into a soldier there in her dining room. "Goodness," I thought, seeing only his feet in my confusion, "Do all these fellows wear crocheted shoes?" But later, I realized it was my caller of a few minutes before. His particular Chinese soft

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THE TRADITION OF WESTERN CIVILIZATION.

By SIR OLIVER FRANKS.

(Concluded from last issue.)

This is the industrial revolution which has opened up the prospect that through the increase of the means of living a fuller and more satisfying life can be found. The industrial revolution forged the instruments which are the conditions of the possibility of progress.

There is a difference between the conditions of progress and progress. The existence of the conditions is no guarantee of the existence of what they make possible. The astonishing increase in material wealth in the last two hundred years and the transformation of human living this increase has brought with it have often blinded men to this fact. They have been tempted to identify material development with progress and to see in each scientific discovery, its technical application and proved utility evidence that human society is progressing. They have fallen into the state of mind satirised by Disraeli in his cool ironical way: "The European talks of progress because by the aid of a few scientific discoveries he has established a society which has mistaken comfort for civilization."

The very closeness of the connection between the material conditions of progress and progress itself makes a false identification easy. One of the ways in which we should all believe that there has been progress in the countries of western civilization in the last 150 years has been in the spread of responsible democratic government, not just in the sense that the number of peoples who have adopted and practiced constitutional democracy has increased, but much more that in our countries the base of democratic responsibility and decision has been broadened to include virtually the whole adult population. For the first time in history it has been possible for the people as a whole to have an effective voice in government and to grow in dignity, responsibility and freedom.

But this real progress that the western democracies have made is not solely due to their increasing insight into the worth and dignity of the individual. It has been made possible by the tools and services provided by the industrial revolution. Full democracy presupposes a number of things we nowadays take for granted. It involves a certain standard of literacy; a certain ability to decide; a reasonably rapid and ac-

curate service of information and news; the dissemination of responsible opinion. In a word it involves a certain standard of living.

The false identification of progress with material development conflicts with the basic beliefs on which western civilization has been built. . . . The belief in power for its own sake is no part of western tradition. The relation of power to progress depends upon the use made of it. The standards of western civilization require that progress should be judged by the extent to which men use their possessions and their power to realize and express their hope and confidence in the world. What is the source of that hope and confidence? It derives, I think, in the end from a religious view of the universe.

Men can have hope for the future and confidence in their activities in the world only if they also believe that the universe is not indifferent to man and his efforts. It must have a character such that what he does can make a difference and is not a meaningless scribble on the sands of time. It must be possible for his activities to have significance in the sum of things. But if this is the case, the world in which he lives and acts is so constituted that it does not frustrate the use of his faculties.

What is involved in such a belief about man's relation to his environment? When he tries to acquire a knowledge of it he is not stopped short by its sheer unintelligibility. When he tries to create beauty, he is not frustrated by the irredeemable chaos and disorder of what he encounters. When he pursues happiness and goodness, he is not prevented from the realization of his ideals by the intractable indifference of his surroundings.

We have hope because we believe that in this world it is possible through human effort to gain knowledge, create beauty and realize good. It is a condition of the hope and confidence which characterize western civilization that the constitution of the universe includes those values by which men think, create and act. Belief in progress ultimately depends on the religious view of the Christian tradition. . . .

In these remarks I have not nearly exhausted the content of the great civilization we have inherited. I have not tried to give you a full delineation of its character. My attempt has been to expose two or three of the fundamental ideas which inform it, to describe them and trace their relationships, for it is these ideas, as

they have become beliefs and as the beliefs have issued in action, which have sustained and nourished the astonishing performance of our western peoples over the last four centuries. They are still active today as you may see from the preamble of the Atlantic Pact. It is now our turn to carry forward the tradition and build further on what we have inherited. If we are to do this effectively we must understand the tradition and appreciate the inheritance. Western civilization was created and has progressed through intelligent effort. This in turn is now required of us.

In the last resort our outlook on life depends upon a religious insight. In this regard I believe that Congregationalism has a contribution to make. The emphasis it lays on the responsibility of the individual in religion means that each member of the Congregational Churches must attempt to find his way to that insight, deepen it and use it as the ultimate standard and touchstone of thought and conduct in social life. No one can take that responsibility from him, though others can help him to see more clearly.

It is his business, too, in interpreting that insight as a guide to the complicated and tangled issues of life to hold fast to the emphasis his traditions suggest on the ethical relationships of men to one another. He will insist that in the end a materialist judgment of conduct and progress is not valid because it is inadequate to his understanding of human nature. He will conceive of his fellows as created in the same image as himself and therefore judge his behaviour to them by the values expressed and revealed in the Gospels. He will believe that religion and life are not separate and that life takes on its real significance only as inspired and illumined by religion.

MARRIED

WHITT-CONNER.

Mr. James Thomas Whitt, son of James David and Elizabeth Whitt, and Miss Mary Louise Conner, daughter of Allen and Molly McCulloch Conner were married at my home in Virgilina, Va., June 25, 1949 at 6 p. m. The double ring ceremony was used.

Mr. Whitt is a prosperous farmer of Nathalie, Va. Mrs. Whitt is a graduate nurse and is very successful in her profession.

A large number of relatives and friends witnessed the ceremony. These were from Richmond, Charlottesville, Elon College, Nathalie and Volens. After a brief bridal trip Mr. and Mrs. Whitt will be at home to their friends at Nathalie, Va.

C. E. NEWMAN.

News of Elon College

By PRESIDENT L. E. SMITH

ELON COLLEGE'S NEW DEAN OF WOMEN.

The Dean of Women in co-educational institutions is a very important individual, important from the standpoint of the curriculum of the college, conduct of the students, and the whole atmosphere of the campus. Young people in college today are socially inclined. They have had advantages and opportunities at home before they entered college. There are certain things other than studies that have become a definite part of their lives. To insist that they drop all of these so-called extra-curricular things and dedicate their entire time and energies to scholastic requirements would be erroneous. The thorough and complete development of personality depends upon other advantages than the classroom. Of course, the student is in college primarily for his own mental development and to secure an education but these achievements alone will not fit him for life in the complex and exacting society of today. After all, a college education and college experiences are meant to fit the individual for wholesome, successful, and happy living. It is the business of the college to administer to the whole of life or seek to develop equally and completely the different traits of personality that the individual possesses.

No one person in a co-educational institution has responsibilities equal to or more exacting than the Dean of Women. At Elon College, we have had some very admirable characters to serve in this capacity. Some have rendered excellent services and have meant much to the students. Miss Christina Hardy has served as Dean of Women for the past two years and has done a very good job. At the beginning of the last college year, Miss Hardy gave notice of her desire to retire from administrative work and give her entire time to teaching.

The Administration has sought with considerable care someone to serve as Dean of Women at Elon College. After due consideration and thorough investigation, Mrs. Sadie Drummond Liles of Spartanburg, S. C., was elected. Mrs. Liles has accepted. She is a graduate of Converse College and is the mother of two

daughters. She is working, not of necessity but of desires. Last year she served as house mother and Dean of a dormitory at Florida State University, Tallahassee, Florida. Mrs. Liles comes highly recommended and with a splendid record. We feel that the college is fortunate in securing her services. It will be a privilege to present her to the student body and to the church at large.



MRS. SADIE DRUMMOND LILES.

THEY ARE STILL WORKING.

If you were on the campus at Elon College and could see how the walls of the gymnasium are going up, you would be inspired and I am sure you would feel that you should have part in it. This is exactly what we would like for you to feel. If everyone who reads this note would have that feeling, sit down immediately, make out a check for what he could easily spare and mail, the walls would keep on going until they are completed and be paid for. You will be interested to know that enough money came in the morning mail to finish meeting the payroll today. We have not yet borrowed money. We hope that you will be interested in this very fine project for the college and that you will express that interest by sending a contribution to help along. If you are able to send a sizeable check, fine. If you are able to send only a small contribution, don't withhold it. Just think, if 1,000 or 2,000 people would send what they are able to give, what

it would amount to. This is not only a college project—this is a community project. This is a Convention-wide project and by everyone putting forth his efforts and pooling his contributions we will get the job done before you realize it and everybody will be happy. Make your contribution without delay. You will be greatly compensated.

SECOND SIX WEEKS OF SUMMER SCHOOL.

For the past fifteen years, Elon College has been conducting two periods of summer school of six weeks each. The last period has been very poorly attended until the last three years. The administration felt that the enrollment for the last six weeks of this year would be comparatively small. To our surprise and gratitude, we have an enrollment of 278 which is a very good school. By conducting school twelve months in the year, this accelerated program makes it possible for veterans and other students who wish to earn sufficient credits for graduation quickly and to graduate in three years. The college is happy to cooperate with such students and offers its facilities freely and gladly.

APPORTIONMENT GIVING.

Summertime seems to be the time for vacation. People take vacations but, unfortunately, debts, expenses, and obligations do not vacate. They are always with us. Let us hope that our Sunday schools and churches, so far as the support of Elon College is concerned, will not take a vacation this summer. The bookkeeper has just presented me some facts and figures. They are not encouraging. The condition of the treasury prompts me to urge our churches to put forth special efforts to see that their apportionments for the college are paid, at least, paid in part.

The one in the Convention Office who handles the funds for the college is on her vacation. She has worked hard and deserves some freedom from responsibilities. Let us hope that when she returns, there will be an accumulation of contributions for the college that will mean much to us in these days of stress and need. The Convention Office is prompt in discharging its responsibilities and co-operative in all interests of the church.

Previously reported \$4,103.06

He who stops being better stops being good.—*Oliver Cromwell.*

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

WOMEN AT WELLESLEY.

It was my good fortune, for which I am very grateful, to be one of the women of the United States present at the International Congregational Council which met at beautiful Wellesley College, June 17-24. About 75 women delegates and visitors from the United States and other countries were present, including our National Moderator, Miss Helen Kenyon.

A gracious welcome was given by Mrs. Douglas Horton, President of Wellesley. Some of the men said that it was the best speech given by an American. Her striking personality and wit was felt by everyone present. In her welcome Mrs. Horton said, "Welcome thrice, welcome to Wellesley, 1,700 undergraduates are happy you are here, because they aren't. Twenty thousand graduates or former students of every nationality have attended Wellesley and I am sure you will find a welcome here, a women's college, but let no man feel himself unwelcome."

The outstanding personalities and speakers for the women's session of the Council were: Mrs. Agnes W. Guild, Scotland; Rev. Winifred Kirk, Australia; Mrs. M. L. Willis, Jamaica, B.W.I.; Mrs. Pat Matthews, British Guiana; Mrs. Henry Chao, North China; Mrs. Robert Williams, Presiding Officer of the Meeting, Lake Worth, Florida; Mrs. H. E. Walley, President of the National Fellowship of Congregational Christian Women in the United States; and Rev. Elsie Chamberlain, pastor of Vineyard Congregational Church, Middlesex, England, the most vivacious woman present.

Mrs. Leslie E. Swain, member of the Executive Committee of the World Council of Churches, United States, and a Baptist, spoke Tuesday evening. Mrs. Swain is the only woman on the Executive Committee of the World Council of Churches. Her address was well given and inspirational.

The women were able to have two sessions and met at other times for short discussions, and the time spent visiting between sessions of the Council, I will always cherish this as a rich and valuable experience.

The theme of the afternoon session

on Sunday was "The Life and Work of Women in the World Church." A follow-up meeting was had to discuss ways of developing a closer fellowship among Congregational Christian Women's organizations in various countries. It was decided that each country within the Congregational fellowship would appoint a person to edit a news letter. This letter is to be written twice each year and printed in some national bulletin. In the United States it will appear in the bulletin, *Guide Post*, edited by Mrs. E. E. McClintock, National Secretary of Women's Work.

I was overwhelmed by the beauty and the wonderful fellowship of the entire meeting, but what impressed and will remain with me for always, was the inspiration of the moment, when we sang, "In Christ There Is No East or West," with people of every race and color present. I did feel that we were all truly brothers, and "that his service is the golden cord close binding all mankind."

MRS. W. MILLARD STEVENS.

NEW LITERATURE FOR WOMEN'S GROUPS.

The following is a list of literature to be used in the study of Japan, which may be ordered for our women's groups for this coming year from Pilgrim Press, 14 Beacon Street, Boston, Massachusetts:

ADULT.

Japan Begins Again by William C. Kerr. \$1. (This book was not recommended too highly because it is a little difficult to understand, though it is good of its kind.)

YOUNG PEOPLE.

Which Way Japan? by Floyd Shacklock. 60c. (This book was recommended as a good study book for most of our women's groups.)

JUNIOR HIGH.

A New Look at Japan by Margaret B. Cobb. 75c.

Two Swords by L. H. Dalton (Eagle Book No. 2). 15c.

VARIOUS AGES.

Tales from Japan by Marianna Nugent (Junior High age up). 75c.

Fun and Festival from Japan by Gwinn and Hibbard (Junior High up). 35c.

ELEMENTARY GRADES 4, 5, 6.

Where the Carp Banners Fly by Grace W. McGavran. \$1.

A Junior Teacher's Guide on Japan by Dorothy Hill. 35c.

ELEMENTARY GRADES 1, 2, 3.

Toshio and Tama: Children of the New Japan by Anne M. Halladay. \$1.

A Primary Teacher's Guide on Japan by Lois E. McDonnell. 35c.

KINDERGARTEN CHILDREN.

Mitsu: A Little Girl of Japan by Bernard and Jacobs. 50c.

OTHER BOOKS AND MAPS.

Songs from the Land of Dawn by Toyohiko Kagawa. \$1.50.

A Guide on Japan for Leaders of Adult Groups by K. Johnson. 35c.

The Seven Stars by Toru Matsumoto. \$1.

Political Map of Japan and Korea. 32 in. x 26 in. Five colors. 50c.

Outline Map of Japan. Black and white. 8½ in. x 11 in., per dozen, 25c. 34 in. x 22 in., each, 25c.

Picture Map of Japan by Smalley. 38 x 50 in. To color and cut out. 75c.

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The following booklets are for the study of Cooperation for a Christian Nation. They, too, may be ordered from the Pilgrim Press:

ADULTS.

Missions at the Grass Roots by William P. Shriver. (Basic study book.) \$1.

Again Pioneers by Hermann N. Morse (Principles of Home Missions). 60c.

A Guide for Leaders of Adult Groups by Earl Zeigler. 35c.

DRAMA.

Operation Unity by Marion Wefer. 30 min. 3 major parts. 35c.

YOUNG PEOPLE AND SENIORS.

In the Direction of Dreams by Violet Wood. \$1.

Discussion and Program Suggestions for Youth by Erma Ferrari. 40c.

JUNIOR HIGH.

Tumbleweed Boy by Eleanor Hull. \$1.

More About Migrants by John D. Banks (Program Guide). 40c.

ELEMENTARY GRADES 4, 5, 6.

Blueberry Acres and Other Stories by Alice Geer Kelsey. \$1.

A Junior Teacher's Guide on Migrants by Virginia B. Wyatt. 35c.

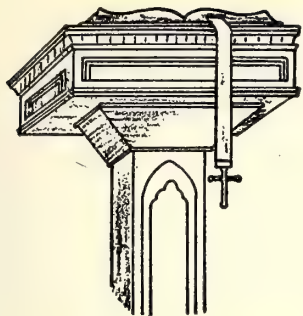
ELEMENTARY GRADES 1, 2, 3.

Sandy and Mr. Jalopy by Edith J. Agnew (good to read aloud). \$1.

A Primary Teacher's Guide on Migrants by Mabel Niedermeyer McCaw. 35c.

(The study for children is centered around Migrant Workers.)

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MAN'S TRUE GREATNESS.

A Sermon

By REV. BERNARD V. MUNGER,

Chapel Hill, North Carolina.

"And the Lord God formed man and breathed into his nostrils the breath of life; and man became a living soul. In the image of God created He him; male and female created He them . . ."

That is one of the greatest things ever written about man. It speaks about a "God-likeness" in man. It says that man's real exalted place in the universe is rooted in the image of God within him. Surely there is no one who couldn't find something thrillingly magnificent about that, if he would.

But, the tragedy is that man just isn't content with that as the source of his greatness. Men are not content to express their essential dignity as God would have it expressed. Instead, they want to express their dignity in their own way. The result: misery! Seeking greatness in something other than an expression of God's image in us always brings misery. And, because this misery is so omnipresent, let us think about the ways in which men seek greatness in ways other than in an expression of God's image within.

Somehow, each one of us is aware of something about us which is essentially great. But, as the same time, we don't know wherein our greatness really lies. So, we should be waiting with eagerness for God's Word to give us the information contained in our text. But, we don't wait. Instead, we get busy seeking to express our greatness in ways of our own choosing. Too often this is merely an attempt on our part to play at being "gods"! When we try to play at being "gods" within the limits of our own lives, we usually take the attitude which William Ernest Henley expressed in his poem, *Invictus*. It is said that when Henley had been drinking just a bit too much, he would sing: "I am the master of my fate, I am the captain of my soul." But,

so expressive of our desires is that poem that since the time he wrote it, it has found its way into some churches! Yet, most of us have had enough experience to know that whenever someone acts as if he were a law unto himself, as if he had nothing in control of him, the result is usually trouble for someone! Most of us know that the man who is his own law and who does as he pleases, is a good man to avoid. The Book of the Judges with its recitals of troubles and miseries, insists that back of all of them was this simple fact, "Every man did that which was right in his own sight, and none did reverence the Lord," which is always how it is when you get together a lot of men who are their own captains. When men interpret their grandeur to lie in their own self-determination, the end is usually misery!

However, even greater misery follows after those who extend their "playing like God" into the lives of others. And there is much of this in each of us. Are there any parents who haven't been tempted to play "God" with the lives of their children? There are few men or women in authority of any kind who are not tempted to act as if it were theirs to determine the living habits of those over whom they exercise authority! We all like to play like little kings with the lives of others. And, this should not be surprising, for there is in each of us a kind of kingly greatness. Yet, because we neither really know God nor His image in us, we seek our own ways of expressing our "kingly feelings." So there are children whose lives must suffer because of parents who seek to express their greatness in the way they dominate the lives of their children. So there are offices and factories and business places wherein individuals and groups must suffer because there are bosses, foremen and owners who seek to express their greatness by acting like old-time army sergeants towards others. And there are wives who suffer because husbands seek to express their kingly greatness by dominating their wives. Thus, misery always follows as man's true grandeur is turned into a false grandeur. And, if you are honest with yourself, you know that you too have caused misery because you have often yielded to the temptation to secure your own sense of greatness from the manner in which you exercise dominion over the lives of others.

There are some who are not content until they express their sense of

greatness in the possession of things! The selfish, grasping, possessor of things is usually one who has chosen that as his way of expressing his essential dignity! And, not only is such self-expression followed by misery, but the one who so expresses himself is usually the most miserable of all, for, he can never get enough. He can never cease from being anxious lest that which he has shall be lost, or taken from him. Oh, the untold misery that follows when men who are created to find their greatness in their God-likeness, seek to find their greatness in the possession of things!

Still further evidence of that of which we are thinking comes to us from those men and women whose sense of greatness is in grand contrast to their actual position. They are aware of the way in which the vast universe and the wide sweep of history seems to dwarf them. They know themselves to be but one in multitudes. They know too the variety and number of forces over which they have no control and which seem to flood them with insignificance. But, their sense of essential dignity and greatness will not cease stirring. So, desperately and excitedly, they move out to get for themselves something which they feel will make them important. They proclaim their greatness to reside in their membership in a party, a class, a denomination, a race, or a nation! Such false proclamations lead them then to be vigorous defenders of the superiority of their group. They loudly defend the inherent superiority of one place of residence above all other places of residence. They become rabid defenders of the superiority of their class, or race. And, the more insecure they are, the more rabid they are in defending their prejudices! The result: misery. How many, for instance, are those who have suffered because others have sought their importance in class distinctions and have defended those distinctions with injustice? How many others have suffered because some have sought their importance in race distinctions, and have defended those distinctions with injustice, discrimination and segregation. This is what we might expect, for, whenever men seek their importance in that which is other than the importance given them by God, the result is misery!

All of this is tragic just because it springs right out of our awareness of a grandeur in us. Thus, it is a perversion of the very spring of our

(Continued on page 13.)

FOR THE CHILDREN

Mrs. R. L. HOUSE, Editor

DEAR FRIENDS:

Do you have a secret place? Many boys and girls do. I had one in the north corner of our yard. I planted lilies there and buried my pet birds and goldfish among them.

Even in a big city one can find such a place. In Richmond there is a lovely little park where the Soldier's Home used to be. Now all the Confederate soldiers are gone and the benches where they sat to talk of the glories of past days are now occupied by children, parents, nurses and young lovers. In the far, far back of this park are some old stone ledges, pilasters and columns that were taken from an old bank building. The plan had been to erect an arch with these stone pieces as a memorial to the Civil War heroes. For some reason it has never been done and the great stones lie big and inviting on the edge of the Battle Abbey. There are many magnolia trees and birds hop about their limbs. Youngsters from all around go to hop, climb, walk and skip among this stoneyard. It is a secret place. The fluted columns are four or five feet high although they are lying sidewise. They were capped with Doric capitols and those make wonderful tea tables. It is a wonderful secret place to play.

Some weeks ago I visited a secret place that a little boy had many years ago. He was taking his children to see the rushing brook and the black, flat stones that the water tinkled over. Ferns and lichens were about. Silver minnows shot through the deep places. It was cool and green, a secret place for play and thinking. Then I went with a young girl to another secret place where crayfish live. Hundreds of daisies filled the meadow above us and she showed me a spot she liked to find when she was tired or angry.

God has made a world so beautiful and so filled with little corners or spots for resting a bit, or just dreaming or giving time to thoughts of God's love and greatness. I hope that you have a secret place for such meditation.

OUR CHILDREN'S SPEECH.

By IDA M. HALIBURTON.

Issued by the National Kindergarten Association.

"Hi ya, Auntie," greeted my great-nephew with an engaging grin. "How

about letting me roost here until Gramp picks me up in his old tin lizzy?"

"Hi, Jack," I compromised. "Come in. I'm glad to have you, but I am expecting company, so I'll find you some books to read."

"Don't bother. I carry my own. I'll just dump myself in the breakfast nook, out of the way." He threw a roll of funny-papers on the table and sat down.

"Is it cold outside, Jack?"

"I'll tell the world it's cold, Auntie."

"And how is your grandmother? Better, I hope."

"Oh, she's okey-doke. At least, Mum says she's over the hump. She'll soon be home from the hospital, 'big as life and twice as sassy.'"

It had been some time since I had heard Jack talk, and his language surprised me, living as he did with a school-teacher mother and a well-educated grandmother. His father had been overseas during the period in which Jack was acquiring his speech habits, so blame could not be laid at his door.

Jack soon became so engrossed with his funny-papers that he did not pay any attention to my movements while I was getting my guests a cup of tea, but when I cut into the chocolate cake, its delicious aroma must have aroused the small boy in him, for he looked up.

"Will you have a piece of cake, Jack?" I asked.

"You bet your sweet life I will. Chocolate cake is hunky-dory with me. Yippee! Thanks." He ate his cake carefully, pushed the papers to the back of the table and arose. "Here's Gramp, so I'll vamoose."

"Don't forget your papers, Jack," I reminded him.

"I've read them all. Don't want them," he called back on his way to the car.

When my guests had departed, I studied the reading matter which had kept a nine-year-old boy enthralled for an hour and a half. These are some of the objectionable features I found. A parent telling his son to "Shut up; children should be seen and not heard," and the child replying, "Aw, neither should some parents be heard."

I must confess that I have no liking

for funny-papers myself, a fact of which I am not at all proud, having observed many cultured people chuckling over the exploits of *Jiggs and Maggie* and *Mr. and Mrs.* Some crudities of speech, humor, and art often amuse adults and, naturally, leave no ill effects. But children are born copyists; like little squirrels with nuts they stow away slang words and phrases for future use.

When my children were small, there occasionally came to hand books which were satisfactory from the story standpoint but which fell very far short of the ideal in regard to language. As I read the books aloud to the children, I omitted the slang and corrected the language. I noticed recently that my son was doing a similar thing for his boy. This little fellow, just turned four, already has a remarkable vocabulary, acquired from the stories he has heard read from his books. Looking from a window one day, he exclaimed, "Look! Grandma, Ted fell and hurt himself himself, but he's drying his tears and preparing to go back home."

The rough and tumble of school life will soon brush away my grandson's tendency to use stilted language, but he will never be at a loss for words to express his ideas. On the other hand, children who have had a thorough grounding in the use of slang and catch phrases may nevertheless later build up an adequate language, but in times of stress, when they reach into the subconscious for words to meet the need, many undesirable words will come to the surface and be chosen. Why permit children to learn what will need to be unlearned?

Then I noticed that Jack's three funny booklets were marked at ten cents each—thirty cents for an hour-and-a-half's amusement. If the money spent that way were saved each week, it would soon amount to a sum which could be invested in books that would bear rereading, and which could be loaned to give pleasure to others; how much more profitable that would be. Every child should be encouraged to build up a little library of his own. A boy or girl who has read the Burgess books will develop a kindliness towards nature—the outdoor world—animals, birds, lightful, humorous stories, such as and so forth. There are many de-*Billy Whiskers* and *Alice in Wonderland*, and the fun they tell about is not the kind indulged in at the expense of another.

In the interest of good language, in
(Continued on page 14.)

Youth at Work in the Church

ANN TRUITT, Editor; HELEN JACKSON, C. B. TWIDDY, Associates.

REPORTS FROM CAMP CRABTREE.

THOUGHTS FOR MEDITATION.

"For I am not ashamed of the Gospel of Christ for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. (Romans 1: 16-17.)

These two verses should serve as a challenge to each of you as you return to your work and to your friends. The apostle Paul was never ashamed for his salvation. Likewise, we, as Christians, should never be hesitant in claiming Jesus as our Savior. This poem is very fitting:

*God is in every tomorrow,
Therefore I live for today;
Certain at finding at sunrise,
Guidance and strength for the day,
Power for each moment of weakness,
Hope each moment of pain,
Comfort for every sorrow,
Sunrise and joy after rain.*

RICHARD COOKE.

* * * *

A LOOK AT FOREIGN MISSIONS.

Miss Pattie Lee Coghill's classes in foreign missionary work have proved to be very valuable. This year we studied missions in China, India and Japan. The students were introduced to the work of our Congregational Christian representatives, Angie Crew, Ruth Seabury, Mr. DeForest, and Mr. McKnight. We studied conditions under which these missionaries work and reviewed the task ahead of them. With the general understanding Miss Coghill has given the campers, we know, will take greater pride in supporting Christian programs in foreign lands.

JOHN SEAWELL.

* * * *

HOW WELL DO YOU KNOW YOURSELF?

Under the excellent direction of Mr. Munger, his classes carried on a discussion on the mind of a person. It was said, "A real person is the whole person."

Mr. Munger used many Bible references to illustrate this statement. Most of the verses, including Matthew, Luke, John and Philippians stressed that, the will of God should be done,

and done well. It is God's will that we love with mind, heart and soul.

A real person's interest, in a Christian sense, is to do God's will. The only way to love God is to love your neighbor. In the end, have courage to face yourself and take responsibility.

LACOLA WILKINS.

* * * *

AND YOU SHALL LIVE.

I was held almost spellbound the other day as I sat in one of Dr. Lester's classes and listened to him teach. Dr. Lester made a survey of the Bible as a whole, reviewing the number of books, their authors, and the divisions of the Bible. In addition, we got a glimpse into the book of Revelations. I particularly liked his explanation about how God spoke to men. The discussion was centered around John 5:39 which is, "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

RICHARD COOKE.

EASTERN VIRGINIA PILGRIM FELLOWSHIP.

The summer rally of the Eastern Virginia Pilgrim Fellowship will be held at Bethlehem (Nansemond) Christian Church the fourth Sunday in August (28th) at 3:30. There will be an afternoon and evening session with recreation and supper.

Each young people's organization is asked for a minimum of \$5.00 a year toward the Pilgrim Fellowship projects. If you have not already contributed your share please bring or send it to the summer meeting.

The money which we contribute is budgeted as follows:

Foreign Missions (China)	27%
Home Missions (Puerto Rico)	25 "
Southern Convention Missions	20 "
Pilgrim Fellowship Counsel, UCYM,	
Counsel Expenses, and Youth Outreach	20 "
Social Action	02 "
Delegate to International Work Camp. ..	06 "

Please call this to the attention of your young people and have a large attendance from your church at this meeting. There were 207 delegates present last Spring and we want to make it more. The president is working on an interesting program which will be well worth your time.

MARGARET TAYLOR,

Secretary.

STATE C. E. UNION TO MEET.

(Continued from page 2.)

an echo of the International Christian Endeavor Convention recently held in Toronto, Canada, where the Virginia delegation won the position of honor at the head of the parade which dramatized the vitality of Christian Endeavor as an interdenominational, international and interracial movement of Christian youth undertaking to build the world of tomorrow as a Christian community.

Dr. Ernest R. Bryan who recently succeeded Dr. Daniel A. Poling as president of the International Society of Christian Endeavor, will be the principal speaker. Three other representatives of the International Society will serve in the convention, including Miss Alice Whitley Jones of Richmond, vice-president for the southern region. They will be assisted by a staff of 50 outstanding ministers and experienced lay workers from Virginia and other States.

In keeping with the theme, "Build With Christ," a feature of the convention will be seven "work shop" conferences offering practical methods courses dealing with the work of a young people's society. This keynote will be further developed by the organization of the convention into several "councils" each having an adult adviser as counselor, and each bearing the name of a building craft, electricians, carpenters, glaziers, etc. Half of the councils will be grouped together as the "Bee Hive" and the other half will compose the "Beaver Dam." A stimulating spirit of friendly rivalry will prevail between the "Bees" and the "Beavers," particularly in the recreational periods under the direction of Dr. H. S. Hardcastle of Newport News and in the daily sessions of the youth assembly when the convention's student government, assisted by Rev. Harvey C. Hahn of Dayton, Ohio, will have opportunity to be heard.

Rev. Harvey C. Hahn will also deliver the keynote address and conduct the mountain top morning watch service. Dr. and Mrs. Owen will deliver the missionary addresses and Rev. W. Stanley Carne of Portsmouth will conduct the vesper services. Arch J. McQuilkin, vice-president of the International Society, will serve as toastmaster at the annual banquet and install the new officers. Rev. H. H. Newman of Fredericksburg will conduct the communion service and Miss Alice Whitley Jones will speak at the "prayer wheel" service each evening.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

SONGS OF THANKFULNESS.

LESSON VI—AUGUST 7, 1949.

MEMORY SELECTION: *It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High.*—Psalm 92:1.

LESSON: Psalms 92; 103; 136:1-9, 25-26.

DEVOTIONAL READING: Psalm 116:1-8, 17-19.

Learning to Say "Thank You."

One of the nation's leading sociologists once wrote, "Thanksgiving would seem to be a somewhat late arrival among the items of the cultus (or civilization) the world over. Many tribes have been discovered which possess in their own language, no equivalent for the words 'thank you.'" And the fact that our children have to be taught to express thanks shows there are atavistic tendencies to ingratitude still at work in the human race. And children are not the only ones who have not learned to say "thank you." Ingratitude is still one of the most common sins, common in the sense of its prevalence, and common in the sense of being just plain common and coarse. There are many people who are ungrateful, and many others who are not grateful enough. If these songs of thankfulness can awaken the spirit of gratitude in the hearts of some folks, we might well thank God and take courage.

Learning to Say "Thank You" To God.

The lesson for today is comprised of a few songs of thankfulness or thanksgiving, invitations to, and expressions of the spirit of gratitude and appreciation. But they are only a few of the many exhortations to give thanks that are scattered all over the Scripture, and embedded in it. Indeed the Bible lays great emphasis upon the spirit of thankfulness, both in the Old Testament and in the New Testament. One of the most significant statements concerning it is made by Paul when after listing the basic Christian virtues such as the spirit of mercy, kindness, humbleness of mind, meekness, long-suffering, forbearance, forgiveness, love and peace, he adds, and it would seem as a climax, the words "and be ye

thankful." (Colossians 3:15.) In another place he says that it is the will of God that His children be thankful. (I Thessalonians 5:18.) It might be said that the Bible is a "Primer of Thanksgiving," one of the required text-books in the curriculum of Christian Education.

The Giving of Thanks a Good Thing.

"It is a good thing to give thanks unto Jehovah, and to sing praises unto thy name, O Most High." Whenever we find any exhortation or any command in the Bible, we may be sure that it is for our sake and for our good that it is there. God is concerned with the highest and best interests of His children. He desires only their good. He is concerned with their character. The invitations and the commands to give thanks are not arbitrary dictates of an exacting tyrant, but expressions of the wisdom and the love of an affectionate Father. Several reasons can be given for this. For instance it is the Lord God who daily loadeth us with benefits, and common decency alone would prompt an expression of gratitude. Or again the expression of gratitude helps to enrich the value of the gifts already received. Furthermore the thankful heart, as D. L. Moody once said is like a magnet moving through a saucer of sand mixed with iron filings, it attracts and discovers many other, and unsuspected blessings. And as impulses are expressed they become stronger. One becomes thankful by the giving of thanks. The spirit of gratitude begets the spirit of gratitude.

The Paradox of This Matter of Giving Thanks.

The strange thing about this matter of giving thanks is that in so many cases the folks who seemingly have least to give thanks for are the most grateful, while the folks who have most to give thanks for, give the least thanks. The story is told of a well-to-do member of a synagogue who came to the Rabbi and confessed that he had never been able to fulfil the commandment which declares that one must thank God for all things, as sincerely for trouble as for joy, and asked the Rabbi how he could fulfil the commandment. Whereupon the Rabbi sent the man to Issac, a

poor and humble watercarrier, who lived at the other end of the town, and who had suffered every indignity of fortune, and yet had retained his love of God and his joy in life. As the rich man came to his shack and asked the watercarrier how to thank God for evil as well as good, stating that the Rabbi had sent him thither for this purpose, the old man cried out in surprise and amazement, "I can't possibly understand why. Thank God I have never known anything but good in all my life."

Perhaps the best explanation of this paradox is the fact that we all too often think in terms of what we do not have instead of thinking in terms of what we do have. We may have a hundred things for which to be thankful, but because we lack even one thing that we want—we may not even need it—we murmur and complain. As a matter of fact if we should count our blessings they are, as the Psalmist said, even as the sands of the sea in number.

Saying "Thank You" in Song and Music.

Let it be said again that the Psalms are "songs," poems set to music. We have several from the Hebrew Hymnal for today's lesson. All are good, but one of them, the 103rd Psalm is superb and exalted. Here, in words of beauty and power, expressed in stately rhythm set to music, is the sincere and spontaneous expression of gratitude of a man whose heart was filled with gratitude and thanksgiving to God, the giver of every good gift. Forgiveness of sins, healing of diseases, redemption from evil, quickening of the spirit, reception of overflowing loving kindness and tender mercies, all these things called forth his praise and gratitude. And these things came from a God who shared his secrets with his children, who made known his ways unto his people, who was merciful and gracious, slow to anger, and abundant in loving-kindness. Ah, how gracious he was—he didn't deal with his people after their sins, nor reward them after their iniquities, so great is his lovingkindness toward them, well it was as high as the heavens are above the earth. His attitude toward his people was that of a Father—as a father pitieth his children, so the Lord pitieth them that fear him, them that hold him in awe and love. As the man goes on his wonder and his emotion rise to great heights. He calls upon the angels, upon the hosts, upon the ministers that do his pleasure, upon all the works of Jehovah in all

places to join him in this song of praise and thanksgiving. And then he comes to a great climax when he adds, "Bless the Lord, O my soul." He who reads these *Notes* will do them and himself an injustice unless he takes his Bible and reads slowly and reads slowly and thoughtfully Psalm 103. And he is a strange creature indeed who can read this glowing and glorious Psalm without feeling the quickening spirit of thanksgiving and adding to the great chorus the blessing of his own soul to that of the angels and God's hosts and ministers and the works of his creation.

The Unspoken Word of Thanks.

There is a place too for the unspoken word of thanks. These people of that far-off day knew the value of stringed and wind instruments of music. Every work of man can be used in the worship of God, even a great orchestra.

(Based on lesson copyrighted by International Council of Religious Education.)

CHURCH WOMEN AT WORK.

(Continued from page 8.)

GET YOUR PACKET.

The Woman's Packet for 1949-50 is \$1.25, and may be ordered from the Convention Office, Elon College, North Carolina. It is chock full of good and useful material, as usual, and is a *must* for all women's groups. In the Packet is the Plan Book, which we may use as our guide for program for the new year, besides a book containing worship services and study programs and many other pieces of literature which we need for a well-rounded program.

CONCORD SOCIETY REPORTS.

Our society is progressing nicely under the efficient leadership of our President, Miss Irene Reagan. Interesting programs are given by different members according to the Plan Book. A devotional service was led by Miss Nellie Tate each time. So far, we have met all requirements for a Superior Society.

We observed the World Day of Prayer with Bethel Society. We had a book review by Mrs. Sloan which was enjoyed very much. We sent flowers, cards, and gifts for the sick and shut-ins of the community.

We observed World Community Day, packed several towels for the project and made gifts for Friendly Service. We sent gifts to Elon Or-

phanage. Besides our regular gifts and offering we are giving \$200.00 to the building fund of our new church, which is being built.

MRS. A. Y. ALLRED,
Reporter.

FINANCIAL REPORT.

The following is the treasurer's quarterly report of the Woman's Missionary Convention of the Southern Convention of Congregational Christian Churches, first quarter, first year biennium, 1949-51:

Receipts.

Eastern Va. Conference:	
Women	\$1,160.53
Young People	207.45
Juniors	109.71
Cradle Roll	130.88
	\$1,608.57
Valley Va. Conference:	
Women	\$ 245.77
Young People	109.87
Juniors	5.85
Cradle Roll	3.00
	\$ 364.49
N. C. Conference:	
Women	\$1,265.41
Young People	68.34
Juniors	35.35
Cradle Roll	48.41
	\$1,417.51
	\$3,390.57

Disbursements.

Home Missions, General Fund		\$1,264.77
Young People's Home Mission Fund		182.83
Fort Berthold Indians		24.96
		\$1,472.56
Foreign Missions, General Fund		\$1,264.76
Young People's Foreign Mission Fund		182.83
Thank Offering (CWVR)		30.00
Thank Offering (Shaowu)		10.00
India		5.00
Carl Dille Project		40.00
Shaowu Mission		145.42
		\$1,678.01

Check George D. Coelough Treas., S. C. C.		\$3,150.57
Check Mrs. Leathers, Treas., Life Memberships and Memorials (savings) 19 Life, 5 Memorials		\$ 240.00

Respectfully submitted,

MAMIE H. LEATHERS,
Treasurer.

THE SUN'S PULPIT.

(Continued from page 9.)

own greatness. Why? Because we don't like to be great through God-likeness. We've somehow sensed enough about God's nature to know that God's ways aren't the ways we'd naturally choose for ourselves, and it is our ways that we are determined

to have, come what may. What comes is misery, for God's righteousness is such that in judgment He condemns to misery all else save that which is in accord with His purpose. That is why man, created for greatness, looks so miserably ridiculous when he takes that greatness out in silly little claims like self-determination, family domination, racial superiority, and these other false greatnesses of which I have spoken.

Now will you turn to your understanding of Christianity as it has often been proclaimed to you and recognize that Jesus Christ came to earth just to make it possible for men to be restored to true greatness, to really live in God-likeness. He came in order that the image of God which is in each of us might find true expression in our lives! He came to show us most clearly how God is love, and then, to proclaim to each and every one of us that we could be restored to manhood in God's image, to living in love! Jesus insists that your greatness and mine lies just in this: that we are capable of loving. And, by God's mercy in Christ, we can exercise that capacity with ever-growing fullness, can be great, as God is great, by living. That is the Gospel, the Good News, which Christianity has to proclaim to every man. In Christ, we can be restored to life in love.

It cost Jesus Christ Calvary to show us this. He thought it was worth it. He thought there was nothing He could do for you and me that would be more valuable than this: that by His life and death, we should be restored to the life for which we were created by God. And, even though men crucified Him for suggesting that this was their only way to greatness, He just couldn't be put away. He came back, spiritually alive, and for the same purpose. He's still alive, that by His living Spirit, He might come to men, again and again, suggesting that their greatness lies in God-likeness. Furthermore, He offers to take men, as they are, and by His power, transform them into their essentially great selves. In living lives of love, love that is akin to God's love, our greatness lies. There, and there alone. Would God that you and I were more interested. Would God that we were more willing to let Christ have His way. Then our lives would radiate blessing, and not misery. If He's using this occasion to call you back to your true greatness, will you renounce all self-made expressions of importance, and receive the one He wants to give you?

The Orphanage

DEAR FRIENDS:

At last the Truitts have moved! Much activity has been going on in and around the little house in which they are to live temporarily. It has been cleaned and freshened up. The yard has been improved some with new driveways and walks. However, it needs something outside to make it look more lived-in. Do we have a nurseryman in our church who would furnish some shrubbery to go around this cottage and the one next door, which we own? It would fill in those bare spots and make both houses more attractive looking.

Mrs. Wright has been away this week. Her own daughter sent for her, announcing at the same time the arrival of a granddaughter. Rebecca Johnston has been substituting for Mrs. Wright and has done a splendid job. We appreciate her service.

Would you like to see a beautiful living picture? Then ride into Elon by the new Alamance Golf Course where you can get good view of our rolling pasture land. We have forty head of the very finest Holstein cattle—all pure bred and well cared for. The recent rains have made the pasture green and fresh, and these fine-looking cattle grazing there make a real picture.

This same fresh, green grass has in turn increased our milk production approximately ten per cent. The rains have also given new life to our garden—corn, beans, tomatoes, and other vegetables are coming in and are being thoroughly enjoyed by our big family.

Cleaning and repair still goes on! We have up to now spent most of our time and lots of money on the building known as the Baby Home. Now, we are centering our attention on Johnston Hall. It develops that considerable work must be done in this building. Special attention is being given to toilets, bathrooms, halls and floors. All this repair work is absolutely needed to bring these buildings up to standard. All this takes money. The income for these summer months has been up to par, but our treasury has been almost drained of the Thanksgiving build-up for the summer months.

Mrs. W. R. Sellars' class from the Burlington Church has given us a Bendix washing machine and ironer—a starter for a new laundry in the Baby Home. This room has been ren-

ovated. New ceilings put up, walls painted and when completed this room will be one of the nicest additions to our whole plant. The next piece of equipment for this department will be a large, commercial dryer. What Sunday school will make the first contribution to this piece of equipment?

We are happy to have Mrs. Farmer back on our campus for a short stay. She will relieve the matrons who will in turn get a vacation. Mrs. Farmer and Miss Brakefield have this past week been making new curtains to replace old ones. We would be delighted to have Mrs. Farmer stay with us permanently, but she says her health won't permit it.

IRIS HOLT McEWEN,
Member, Board of Trustees.

REPORT FOR JULY 21 & 28, 1949. Sunday School Monthly Offerings.

Amount brought forward	\$ 6,012.36
Eastern N. C. Conference:	
Mt. Herman	\$ 13.50
Eastern Va. Conference:	
Centerville	14.76
Cypress Chapel	26.34
Newport News S. S. ..	9.50
Norfolk, Second	5.00
Rosemont	2.00
N. C. & Va. Conference:	
Durham	11.88
Hines Chapel S. S.	6.00
Hopedale S. S.	12.88
Lebanon	15.57
Mt. Zion S. S.	4.19
Pleasant Grove	8.20
Western N. C. Conference:	
Ramseur S. S.	21.66
Shiloh	15.07
Valley Va. Conference:	
Linville	12.27
Alabama Conference:	
Corinth	5.50
	\$ 184.32

Total this year from churches \$ 6,196.68

Special Offerings.

Amount brought forward	\$ 8,421.24
Mrs. Burgess, children ..	10.00
Mr. Hughes, children ..	45.00
Turner's Chapel Bible School	4.45
Christian Light Bible School	13.29
Mr. & Mrs. L. D. Tucker memorial to Mr. E. D. Joyner	10.00
National Bank	27.00
Mrs. Leigh, children ...	38.99
Mrs. L. E. Carlton, draperies for Baby Home ..	20.00
Mrs. W. R. Sellars S. S. Class, Burlington, for laundry equipment	329.00
L. S. Holt	150.00
Raymond Love	20.00
Alamance County	331.67
	999.40

Total this year, Specials .. \$ 9,420.64

Grand total, two weeks ... \$ 1,183.72

Grand total for the year ... \$15,617.32

FIRST DAYS OF "LIBERATION"

(Continued from page 5.)

cloth shoes have since caused some speculation, "Where did he get them? Were they really men's shoes? Did some woman's fingers make them for a loved one? Was he that one? Are they a type common in some part of North China?"

Again I kept busy with Lewis 'til the soldier had gone, curiosity satisfied for the moment. Leona reported that as she answered his questions and let him look, he softened. When leaving, he did so with typical Chinese politeness.

Several days ago the soldiers moved out of our house and many thousands left the city. There are still plenty of them in our compound. Dick has put an electric light and the radio in their officers' (the men who were in our house) room.

I've just looked across the river at the stream of heads and packs which is all we can see from here of the troops heading west. We hear news of this place and that being liberated; but still no word of Foochow. Our ShuYing is worried about her family there. She remembers hunger from the last war and we know there is little rice in Foochow. Communist soldiers are everywhere; so surely Foochow must fall soon. The sooner fighting is over, the sooner China can get down to the colossal task of reconstruction. Then where will all these soldiers from the north go? Will they remain soldiers living off taxes or settle into useful work here or back in their homes?

These men seem well-disciplined and though they walk into our house like conquerors, they take nothing and respond politely to courtesy. Judging from the sounds coming from the old temple next door and the building in our compound, they sing often and with spirit. They are men with a purpose and though we may not approve all their methods, their expressed purpose is a good one: improving livelihood of China's common people.

May 28, 1949.

FOR THE CHILDREN.

(Continued from page 10.)

any case, it is wise to be very careful in choosing our children's reading. If we provide books with colorful and meaningful pictures, and stories which the children enjoy, they will not long for those *funnies* which, for the time being at least, are detrimental.

In Memoriam

NURNEY.

Mrs. George W. Nurney, Suffolk, Va., died June 30, 1949, at the age of 89, at her home in the Brandon apartments. Her funeral was conducted at the Baker Funeral Home by her pastor, the Rev. John G. Truitt. She was survived by three children, Mrs. Thomas A. Smyth of Richmond, Va.; Miss Therese Nurney and Jack W. Nurney of Suffolk.

Mrs. Nurney was one of Suffolk's best known and greatly beloved citizens. Born in Suffolk before the Civil War she was educated, married, and spent her long life in her native city. She united with the Suffolk Christian Church during the ministry of its founder, the Rev. William Brock Wellons, D. D., and lived during the ministry of all of its six pastors. This is a very unique record. She and her late husband, George W. Nurney, had been blessed with a lovely family and prospered in this world's goods so that across these years which span the entire history of the church her devotion and the devotion of her family has been greatly felt. It is singular that she should have been called to her eternal home on the very last day of the ministry of the sixth of her pastors.

Appropriate to the beautiful, quiet life which she has lived, the services were simple. The lovely chapel was filled with many friends who sat quietly with her loved ones during the reading of some of the passages from the Scriptures which had meant most to her during the years of her life. May God's blessings be upon her family to whom she was so devoted, and who in turn were so devoted to her.

JOHN G. TRUITT,
Pastor.

BURCHETTE.

On May 6, 1948, our beloved co-worker and friend in the Henderson Christian Church, Mrs. Sallie V. Burchette, was called to her heavenly reward.

She was beloved by all who knew her, having that unusual capacity of an understanding heart, of loving, of being loved. As a Christian, as a mother, as a friend, as a woman, she exemplified that perfection which is so rare and yet, with this perfection, she never lost that humble human touch.

She will be sorely missed by those of our number who remain.

Therefore, be it resolved:

1. That in her death we have lost the physical presence of a faithful and loyal member, but we have gained the spiritual lessons she taught us in her quiet and gentle manner of daily living.

2. That we are grateful to have been her co-worker and friend, to have learned the lessons of life she so nobly taught just by actions—not words. We are grateful just to have had her with us these past years.

3. That although our hearts are saddened by our loss we shall endeavor to rejoice for her gain of eternal life.

4. That we extend our sincere sympathy to her devoted family who loved and ministered to her so faithfully during her illness, and pray the gentle hand of God will tenderly ease sorrow from their hearts.

Mrs. J. FRANK APPLE,
Mrs. W. O. CUNNINGHAM,
Mrs. JOHN ALLEN HALL.

PARKS.

On the sixteenth of November, 1948, the death angel bore the gentle spirit of one of our most loyal and beloved members, Mrs. J. E. Parks, to her heavenly home. She was a woman of fine Christian character, and we shall always cherish her memory. We deeply mourn the loss of this friend and member but being assured that she has entered into joys of the blessed, we are humbly resigned to His will. We commend her example of faith and love for Christ's Kingdom to all who knew and loved her.

Therefore, be it resolved:

1. That we of the Henderson Church have lost a devoted member, the community a valued friend, and the family a devoted wife and mother.

2. That we are grateful for what her life has meant to us.

3. That while we shall miss her presence, we will be consoled by the thought that our loss is her eternal gain.

4. That we extend our sympathy to her loved ones and pray God's blessings upon them.

Mrs. J. FRANK APPLE,
Mrs. W. O. CUNNINGHAM,
Mrs. JOHN ALLEN HALL.

ARNOLD.

Whereas, God has in His infinite love seen fit to call from his earthly labors and bodily suffering, Ben F. Arnold, a member of Liberty Spring Christian Church, on March 24, 1949. He was quiet, unassuming, humble, yet firm and steadfast in his devotion to Christian principles and practices.

Therefore be it resolved:

1. That we realize God doeth all things well, and we bow in humble submission to His will.

2. That we rejoice in the triumph of his release from the burden of pain, to enter into life more abundant, to be forever with the Lord.

3. That we express our sympathy to his loved ones and we commend them to our Heavenly Father's love and comfort.

4. That a copy of these resolutions be placed on our church records, a copy be sent to the family, and one be sent to The Christian Sun for publication.

Mrs. G. O. O'BERRY,
Mrs. WESLEY BYRD,
Mrs. R. WESLEY HARRELL.
Committee.

LAMM.

Whereas, on the morning of May 26, 1949, our beloved member Faye Kenyon Lamm suddenly passed into eternal life,

Therefore, be it resolved:

1. That the Woman's Auxiliary of the First Christian Church of Burlington, North Carolina, has lost a devoted member and a valued friend.

2. That we of the Margaret Lightbourne Circle appreciated sincerely her cooperation and willingness to serve while an active member of our group.

3. That while we humbly submit to the will of our Heavenly Father, we deeply deplore our loss, and we extend to her family and loved ones our heartfelt sympathy.

The Maragret Lightbourne Circle.

Miss KATHLEEN MILES,
Mrs. A. D. COBB, JR.
Committee.

HASLETT.

Julia Morgan Haslett passed to her eternal reward February 14, 1949. She had been a member of the Senior Philathea Class of the Suffolk Christian Church for many years and was a regular attendant up to a few months of her death.

Therefore, be it resolved:

1. That in her death we have lost a faithful member and that her sweet fellowship with this class will ever be a sacred memory.

2. That to her husband and sons, those to whom she was nearest and dearest, we extend our heartfelt sympathy and commend them to the God of love and mercy. May this sad dispensation be to them a connecting link between earth and heaven, where they may be reunited and join an unbroken circle around God's throne.

3. That a copy of these resolutions be sent to the family, a copy entered on our class record, and a copy sent to The Christian Sun for publication.

Mrs. C. B. DUKE,
GLADYS YATES.

ROGERS.

On the morning of May 17, 1949, the angel of death appeared in our midst, taking one of our dearest and most beloved members, Mrs. Loulie Rogers.

Mrs. Rogers was a true friend to all, devoted to her Philathea Class as well as to other organizations of her church.

We shall greatly miss her kindly presence and her endearing smile. The lovely memories she leaves behind will live on in the hearts of those who loved her and we feel richer for having known her.

Therefore, be it resolved:

1. That we feel that "she is not gone, she is just away," and that we hope to meet her again in our Father's home.

2. That we extend to the members of her family our deepest sympathy and urge them to keep in mind that "the Eternal God is our refuge and underneath are the everlasting arms."

3. That a copy of these resolutions be entered upon the records of the Philathea Class, a copy sent to the family and a copy to The Christian Sun for publication.

Mrs. A. F. RICHARDSON,
Mrs. L. E. RAWLS,
Mrs. E. C. BEALE.

MORGAN.

In the passing of Mrs. Lavinia Morgan, March 7, 1949, the Senior Philathea Class of the Suffolk Christian Church has sustained the loss of a much beloved member. In recognition of her faithful life, we offer the following resolutions:

1. That we cherish the memory of her association with this class, and while we miss her presence, we will think of her as having entered the life more abundant to be forever with the Lord.

2. That we extend our heartfelt sympathy to the family and commend them to God whose grace is sufficient for every need.

3. That a copy of these resolutions be sent to the family, a copy sent to The Christian Sun for publication, and a copy entered on our class record.

Mrs. C. B. DUKE,
GLADYS YATES.

BLEST AMERICA

and how blessed I have found, by reading in the National Geographic Magazine for December, 1948, the article "Mapping Our Changing Southwest" by Frederick Simpich, which gives an account of the riches hidden in the southwestern section of the United States.

For many years the Great Salt Lake was a forbidding section to be avoided by man and beast. But it has produced mountains of potash and an inexhaustible source of salt to be taken by solar evaporation. There wasn't enough loose iron to make a keg of nails or shoe a horse, when the 49'ers passed that way.

Since the Union Pacific Railroad came in 1869, Utah has produced more than two billion dollars worth of base and precious metals such as iron, copper, lead, zinc, gypsum, and the largest concentration of coal is hidden under portions of Utah, Wyoming and Colorado, ready for use. America's largest surface copper mine is in Bingham Canyon, Utah. Nevada's open pit copper mine is a man-made hole, from which 230 tons of material has been taken out.

Nor can we overlook the rush for gold in California, and in Colorado at a later date, in Cripple Creek and Leadville where precious metals are still being found.

We should not forget the pasture lands where millions of sheep, cattle and horses find pasture ready for them, the vast prairies ready for the plow, where grain for the billions is raised.

Who dreamed of oil in those days and natural gas? Those mammoth red-wood trees! Who cared for them through the centuries? Who was it laid the foundations of the earth? Not man surely. Who but a Father who had the welfare of millions in His thoughts.

"The cattle on a thousand hills are mine." (Psalm 50:10.) How are we sharing with the owner?

Here is our balance sheet for one year alone, 1948. As an owner, would you be satisfied with such a miserly return?

"The people that walked in darkness have seen a great light." (Isaiah 9:2.) **Isn't that the America of today?**

China, Africa, the islands of the sea, are all waiting and longing for that light, and here is our account with God for the year 1948, our national expenditure: Gambling, \$12,581,514,314.00; alcoholic liquors, \$9,640,000,000.00; tobacco, \$3,880,000,000.00 (Department of Commerce, June 11, 1948).

For all our riches and the comforts they have given us, we, the American nation spent the above amounts for gambling, liquor and tobacco, and for church contributions, **only** \$1,250,000,000.00.

MRS. ROSE UPTON BASCOM,
Framingham, Massachusetts.

1844 - Over a Century of Service to the Denomination - 1949

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In Aims, Charities

VOLUME CI

RICHMOND, VA., THURSDAY, APRIL 13, 1949

NUMBER 30

I. E. Smith

WHAT TIME IS IT?

By DON DELANO TULLIS

An English parson has taken the measure of human life by reducing our threescore years and ten to the compass of a single day, from 7 a. m. to 11 p. m.

On this reduced scale for the 15-year-old the time is 10:25 a. m. At 20 it is 11:43; at 30, 1:51 p. m.; at 40, 4:08; at 50, 6:25; at 60, 8:42, and at 70, 11 p. m.

Truly, the time is short. Whatever we have in mind to do, we had better be at it. Half of life's glorious forenoon is already gone for the child of 15.

There is so much to be done if life is to be made worth while. There is so much to be known and so little time to learn. Loafing through college is not something to be condoned. It is a tragic loss.

The swiftly passing moments should inspire us to greater kindness to all whose lives touch our own. We should give more thought to our little ones. Before the day is spent they will be out on their own and opportunities for comradeship with them will be gone forever.

Married folks should meet the challenge of this short day in terms of greater devotion and a larger show of love. Would your wife think you were intoxicated if you came home this evening with an armful of roses for her? Would your husband think you had lost your mind if you were to dress in your most gorgeous gown for dinner with him at home tonight?

And why not tonight? Tomorrow you will see deep wrinkles on his brow. Tomorrow you will realize for the first time that "her golden locks time has to silver turned." O, swiftness, never ceasing, we would meet the precious moments as they come.

Whatever time of day it is with you, it is time to give God a place in your life. Youth, middle life, old age—all belong to Him. Don't let the push of your today rob you of the peace of God's tomorrow.

Dr. Leslie Weatherhead tells of a saintly old Scotchman who lay dying in his humble cottage. The night was dark. The storm was raging. His daughter said: "Father, shall I read ye the Word?" "Na, na," he said. "Na, na, lassie; I thatched my house before the storm began."

Have you? Better do it today. The night cometh.

—From Every Day Religion.

News Flashes

Guest editors will write the Sunday School Lessons for the month of September. Watch for them.

The Virginia Valley Central Conference will meet on next Wednesday and Thursday, August 10-11, with the Palmyra Christian Church near Edinburg, Virginia. The tentative program will be found on page 14 of this issue.

Union Vesper Service (Community Sunday Evening Services) sponsored by the Woodstock Ministerial Association were held in the St. Paul's Evangelical and Reformed Church of Woodstock, Sunday evening, July 17, at 8:00 p. m. The Rev. Robert A. Whitten, pastor of the Winchester Congregational Christian Church, was guest speaker.

Recently a revival meeting was held in our Dry Run Church, Seven Fountains, Virginia, Rev. R. E. Newton, pastor. Rev. S. E. Madren was guest speaker for the series of services and six young people were received into the fellowship on profession of faith. We are glad to have this encouraging report from our loyal people at Dry Run and rejoice with them in the progress being made for the Kingdom of Christ.

NEWS FROM HANK'S CHAPEL.

Hank's Chapel Christian Church, near Pittsboro, had a full week July 17-24 when the Revival Meeting was conducted by the pastor and a Vacation Bible School was held. Eighteen new members were received into the church—15 by confession of faith and three by letter of transfer. The Vacation Bible School had an enrollment of 93 and an average attendance of 78. Fourteen dollars was raised in the Bible School for *Morning Star VI*. Rev. and Mrs. Mack V. Welch, pastor and wife, conducted the Vacation Bible School and Mr. Welch delivered the sermons at the Revival Meeting.

Hank's Chapel Church has just voted to take a full time program and to call a pastor for his full time, providing a parsonage for the pastor in the community. The Missionary Society continues to support missionaries in Shaowu and in West Africa. Congratulations to this good church and its pastor.

CELEBRATES NINETIETH BIRTHDAY.

Brother G. W. Rothgeb, the last surviving charter member of the Leaksville Christian Church, celebrated his ninetieth birthday on Sunday, July 10, 1949, at the home of his sister, Mrs. E. Lena Rothgeb. Forty-two of his relatives met for this enjoyable occasion and he received many valuable gifts.

Brother Rothgeb was one of the leading members in the building program of Leaksville Church. The building fund was started in 1890, at which time money was scarce and about all that could be earned was



Pictured left to right: Mrs. Lena Rothgeb, G. W. Rothgeb (whose birthday is being celebrated), Eva Bumgardner, Mrs. Pearl Painter, Wm. J. Rothgeb and Frank Kite.

required for family expenses; yet, in the face of these conditions, he gave his entire salary received for five months' teaching school (at \$20 per month) to the building fund; and he says his hens laid more eggs, his cow gave more milk, and his hogs got fatter than in any other year, and no doctor was needed during the year.

Brother Rothgeb united with the Leaksville Church at the age of eighteen, and now at the age of ninety he is still as loyal as ever. He served as church clerk for nineteen years, also as Sunday school superintendent for many years, and in many other offices. He has taught in Sunday school for nearly seventy years, and has been a reader of *THE CHRISTIAN SUN* for nearly sixty years.

Leaksville Church has had a continuous growth from its birth to the present time. Rev. R. E. Newton has served as pastor since January 1, 1940.

We extend to "Uncle George" our sincere gratitude for a life well lived.

ALBEMARLE.

The Albemarle Congregational Christian Church has made strides in recent months of which it is collectively proud. Each member seems to better realize that he has a job to do and he tries to do it. The membership has grown slowly but steadily while the regular attendance is almost double what it was a year and a half ago.

Until about a year ago there had been no active Young People's group in the church for several years. Since that time the Albemarle group has grown into one of the largest and most outstanding societies in the Western Conference. Both the church and parsonage have been painted and more modern conveniences have been added.

The most beautiful addition to the church—and one which will add much to the worshipful attitude of the services—was the installation of a Wurlitzer electric organ along with a beautiful set of Maas chimes. A dedication service for the new organ is being planned for the first Sunday in August. With the exception of one \$500 gift from the Wiscasset Mills Co. the entire amount of more than \$3,200 was raised by gifts ranging from one to one hundred dollars. Two of these smaller gifts came from outside the church membership.

The Albemarle folks are proud of their recent progress, and hope to reach even higher goals in years to come.

W. WALTER HALL,
Pastor.

REPORT FROM ROSEMONT.

While Rosemont's Senior Choir has been on vacation during the month of July, the Youth Choir of the church under the direction of Mrs. Hugh Matheny, has been doing a magnificent job of filling the choir loft at both the morning and evening services of worship. The senior choir, under the direction of Mr. Royal Gallup, will return August 7 while the Youth Choir takes its vacation during the month of August. Mrs. Matheny is taking the young people of the Youth Choir to Manteo, North Carolina, August 13 to see "The Lost Colony." Last summer she took them to Williamsburg, Virginia, to see "The Common Glory."

Attractive new Bulletins with a picture of the Church on the front cover, and the names of all the officers (Continued on page 10.)

MODERN CRUSADES AND THE GOSPEL.

By PASTOR HERMANN SAUER, Ph.D.,
Geisenheim Rheingau, Germany.

The traveler from America to Europe retraces the way by which his ancestors came westward to found a newer world. They left behind them an Old World to build the New. They found it not behind the seven hills by the seven dwarfs of a Snow-White but behind the valleys and the hills of the ocean in a refuge from the evil kings of the world they had left behind. And there they found the happiness of a Snow White, in a country that was content to live unto itself apart from the problems of foreign entanglements—until our own day!

The new day began, for America, in her crusade of the First World War. Her Second World War was a second crusade. It could easily be continued into a third crusade for economic control.

America is now in the place of Europe in the Middle Ages when it sent her sons to the Holy Land for the recovery of the Sepulchre of the Master. It might be said that there is something of the instinct of the birds in our people, in a return to the birth-place of the parents, as the German storks find their way each year to the flood lands of the Egyptian Nile. Out of the struggle of the old Occident against the Moslems, in Asia, arose a new Europe. And could it not be that in the crusade of this day there might arise in spirit and in truth a something new that will have utmost significance for the coming centuries in this time when America is concerned in a Crusade in Europe?

These are questions that must move one who travels from West to East, to land in a newly devastated Europe, with its parallel to the medieval country of the Holy Land of the Bible.

The Crusades were the first pilgrimages of the men of Europe. The crusaders were the first Pilgrim Fathers. The answer to their questions was given by the Reformation, three centuries later. Two things must be borne in mind. First, that these Pilgrims of old found a new haven and a new world as they came from their Europe to an ancient Asia, past the seats of the culture of Rome and Greece. That destroyed their own known world. They returned poorer, not richer in heart to their homes, for the tragedy had befallen them, that the Holy Sepulchre had come into the keeping of the Moslem. And

that gave birth to the second fact, the great creative genius of Europe. They could no longer be content with the old: the questing spirit and the questioning mind demanded satisfaction. They demanded the revelation of the Word of God.

Luther probed the depths of this new Spirit while he opened unto each believing soul the treasures of the riches of the Word of God, from the Book of the lost Holy Land.

It is one of the mysterious accidents of history that Luther sends this answer freighted with a new faith into darkened hearts just at the time when Europe discovers the coasts of America, the New World! Luther is the contemporary of Columbus.

Again four hundred years have passed. And this New World has grown faster than Europe. It has become a great nation. Like Joseph it has become rich and powerful, while the father and his brethren became poor. America is young; Europe is old. And because the future lies before America, her sons are sent on pilgrimages, into the land of the fathers. In these pilgrimages they are changed because they are brought unto themselves by that which they see and that which happened to them. And thus they are forced to think about themselves and their own future. Their world is to be born anew. Along the Rhine, the heart of the people of the crusades, there continue the traditions of ancient days. There is Geisenheim, of whose beautiful bells the poet Longfellow, himself a pilgrim to Germany a century ago, wrote in his "Golden Legend." In the vicinity are three shrines dear to the pilgrims: Marienthal, Notgottes, and beautiful Rochusberg. The customs of the pilgrimages remain alive. Some things related to them
(Continued on page 15.)

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Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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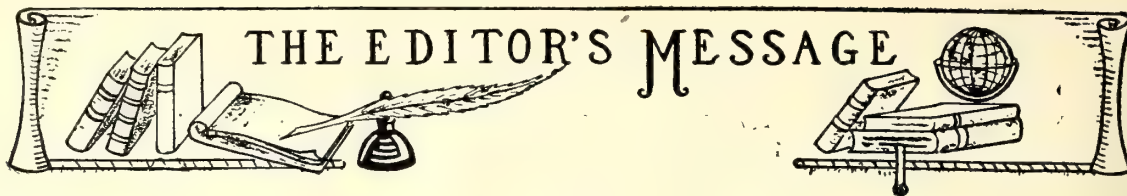
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MATCHING MEANS AND ENDS

"Television Inside—Come In," the sign ran. Why not spend a few moments enjoying the great, modern miracle? Inside, the program was very much in evidence—audible and visible. The discovery of the century was before my eyes. Science was demonstrating the transmission and synchronizing of voice and vision. The means was unprecedented in the history of the world. Back of this production was the study, skill and achievement of many scientists and technicians.

To what end, what purpose was this remarkable means being used? Surely a great means must serve a great end; surely such a remarkable mechanism must serve as exalted purpose. Else, why all this effort and expense?

Surprisingly enough, the program was mediocre. The mountain of television was bringing forth the mouse of triviality. A nonsensical, nonenlightening banter was leisurely ensuing between a person and a simulated species of the animal Kingdom.

It is conceded readily that television does present some very attractive and worthwhile features, but these seem to be the exception rather than the rule.

Christianity has great ends in view—the individual and collective redemption of man. The church is dedicated to the achievement of superb ends, but it has been content in many instances to use inferior means. Cheap, inefficient and antiquated means are inadequate for the consummate task of ushering in the Kingdom of God in all its fulness.

With such transcendent ends in view, the Church should employ the best means possible of assuring their realization. The gospel should be proclaimed with clarity, intellectual vigor, and a disciplined zeal. The vast resources of science, art, sociology, philanthropy, as well as theology should be used on a magnificent scale in order to match our means and our ends.

GOOD-BYE BLACKBOARD

Visual education has been in existence for a long time. Before the expression, "visual education," was ever coined, the humble and lowly blackboard was serving that very purpose. In one-room schools, Sunday school classrooms and even in the home, vast treasures of visual education have been disseminated through this one single medium. Writing, drawing, diagrams and the like have served the basic requirements of effective visual education.

The old fashioned blackboard served a variety of purposes. Now it carries a motto for all to read. Again it serves as a bulletin board. Some are stationary, others are movable. Skill in using chalk and eraser enables one to speed up the visual education process. Any teacher

who ignores the blackboard is overlooking an effective instrument of instruction.

There is a danger, of course, that something may be left on a blackboard long after it has served its usefulness. On the other hand, there are times when those outside the immediate Class may profit greatly by this visual opportunity.

The writer was browsing around (good editorial procedure, of course) at Lakeside and chanced to find this choice quotation on a blackboard: "Christian missions may properly be interpreted as one of the essential Christian methods for creating that spiritual oneness without which the physical oneness of our world is nothing but a millstone around our necks." How fortunate this arresting statement had not been erased! It is a sermon within itself.

Educators are now abandoning the old-fashioned blackboard and substituting green boards, to be used with yellow chalk. This, it is believed, relieves eye strain. If so, thank God for green boards. And in the meanwhile, we salute the blackboard, the most economical, and the most universally usable medium of formal, visual education.

S-A-M-P-L-E-S

An old minister sat down in a restaurant with a traveling salesman, so the familiar story goes, and supplemented the usual provision of black pepper with his own favorite cayenne pepper. The traveling salesman sampled the proffered seasoning. "You are a preacher?" "Yes." "You preach hell-fire and damnation?" "Certainly." "Well," retorted the salesman, "you are the first one I ever knew to take a sample with him."

Today we must preach the reality not only of hell, but also of health and heaven; not only the reality of damnation, but also of salvation. We must have demonstrable samples of health, wholeness, and salvation. This generation is not without its samples of the saints.

All through life we must deal with samples. They are an indispensable means of advertising. The sample sells the product.

Christian people should be sample conscious. Many more subscriptions to The Sun could be secured if people would use sample copies judiciously. Leaders who desire to improve their usefulness will avidly sample various types of books and literature, of which there is an abundance. Vacation time should enable alert churchmen to sample many types of religious services and experiences. "Oh taste and see that the Lord is good." We are authorized and urged to sample the goodness of God for ourselves.

Do not complain about things you cannot help, nor grumble about that which you cannot correct.—Nichol.

It Mustn't Get You Down

By SAMUEL LAWRENCE JOHNSON, F. Ph. S.

A fascinating problem for the student of the Bible is to attempt to analyze, if possible the thinking of Judas. He was a man who had walked with Jesus along the way. It is though that he came from Kerioth Hezron, which is generally identified with the ruins of El-Karjetien, south of Hebron. I want to call this to your attention particularly because this made Judas a man of South Palestine where the other eleven disciples were men of Galilee, and the Judeans had a tendency to look down upon the Galileans and perhaps herein lies one of the contributing reasons for Judas' actions.

We find very often that when a minority group becomes a majority group they, in turn, become less tolerant of those who have been in the majority than the majority originally were to them. Could it be that the disciples of Jesus being in the majority men of Galilee who had been scorned by the Judeans now turned to tables and looked with some question in their hearts upon this man Judas?

The life of Judas, previous to his call, like that of the others is hidden from us. And it is remarkable to me that early historians did not make further use of this attractive field of speculation.

About the only source which makes any reference to this early life of Judas is the "Arabic gospel of the infancy" which makes Judas, the boy a demoniac, and indicates that the demon took flight when he first met the boy Jesus, but the passage which makes this reference stands absolutely alone.

We may take for granted that Judas had some good qualities, otherwise he would not have been accepted into the Apostolic body. Among these were, very likely, practical ability and a great deal of energy for he was made treasurer of their little cooperative community. But somehow or other he wasn't trustworthy and began pilfering money from the corporation. His chief fault seemed to have been that of covetousness. But why was he in this respect so much more of a sinner than the others?

Perhaps we have already had a hint at the reason. Judas because of his minority position in the group began to pity himself and feel in one way or another inferior to the other disciples and particularly to Jesus. Silly—you say? Perhaps—yes.

It would seem that Jesus although the greatest man who ever lived, was one of the most humble in the presence of other men—but was Judas sure of this?

If this were the case, however, that Judas did feel inferior to the other disciples and Jesus, then he acted most naturally and most humanly for he tried to establish himself, first by stealing in order to have a little more money than his chonies and secondly by selling the life of Jesus in order as he thought, to indicate his power over the Master and to add to his own stature in the eyes of the community. I think Judas' actions were as a direct result of an attempt to satisfy his own ego, to in some way to his own satisfaction increase his prestige. That things might not turn out as he planned them, or that he was doing wrong; I don't believe entered his mind until it was too late, so great was his desire to justify, within his own reasoning his position in the community.

One of the clearest insights into Judas' twist of mind was his chagrin at the waste of the ointment when the woman came to Jesus and anointed him with it. I don't believe there would have been any such wrathful reaction had Judas been on the receiving end, the one anointed. Constantly reoccurring in that man's mind was the thought: "I'm not as good as he is; I'm not as able as they are; they look down upon me; I'm just being carried along as ballast or dead weight." And because of this burning feeling of inferiority he generated within himself a fierce hate.

From earliest time this has been one of man's great problems. In the beginning he shivered with fear in the presence of the incalculable power of nature. He was aware all too fully of his puniness in the face of the lightning and the storm. When the winds came, toppling over great trees, and pushing about the waters of the lake, he felt relatively helpless in the hands of so great a power. He attempted to reconcile himself to his condition. He killed other animals and took their skins with which to clothe himself to keep out the cold of winter. He worshipped the snow as a god, and the rain and the sun—for they were beyond his comprehension. They did things he could not do, and he felt subservient to them, despite his attempts at reconciliation. And

still, with many today, one of man's most constant battles is within himself as he fights this all encompassing and sometimes very destructive feeling of inferiority.

In childhood, parents represent omnipotent gods towards whom inferiority feeling first develops. The influence of this attitude of inferiority engendered by parental authority can be devastating. Dr. Henry von Witzleben, one of America's great Christian psycho-analysts reminds us that 20 or 30 years later in life an individual's thinking might be influenced by what parental attitudes were towards him when a very small child, and that parents must constantly be awake to the fact that there is a wrong and right method of disciplining children.

Some years ago Clarence Buddington Kelland wrote an article: "Why We Behave Like Idiots" (*The American* magazine, May 1926). In it he said:

"Everybody is a great deal more like everybody else than most of us imagine. We are shy. We are self-conscious—and we fairly ache with this feeling. I suppose the basis of this is each man's intimate personal acquaintance with himself. I know a heap about myself that nobody else does and that I hope nobody will ever discover. I've watched my own processes as you have watched yours, and each of us realizes that he isn't any great shucks after all. We have sized ourselves up and marvel internally that we've got away with it. It's rather a miracle."

And thus we become self-conscious. We don't know the other fellow nearly as well as we know ourselves, and consequently take him at his reputation value.

Feelings of inferiority center on comparisons of the subject with other individuals. Usually these comparisons are originally of tangible, visible things—that is physique, and physical equipment with that of his omnipresent and omnipotent parents; later with his larger playmates. Necessarily he is constantly aware of discrepancies of size, in height, in weight and strength. His obvious inferiorities are associated with his obvious dependencies and subservience.

The child's reactions to his littleness comes out in the form of his speech. There develops, for example, a resentment at being called "little." And there is much talk of "when I grow up," and children play house and confiscate long dresses and trousers.

(Continued on page 13.)

CHRISTIAN EDUCATION

CONVENTION PERSONNEL: JESSE H. DOLLAR, *Chairman*; JOHN L. GWIN, ROBERT LEE HOUSE, BERNARD V. MUNGER, KENNETH D. REGISTER, H. SHELTON SMITH, LEON EDGAR SMITH; MESDAMES W. J. ANDES, J. D. STRADER, W. E. WISSEMAN.

VACATION BIBLE SCHOOLS.

I have just concluded seven weeks of Vacation Bible Schools. I have served in the Eastern and Western North Carolina Conferences. My first school at New Hope has already been reported so I will only mention it.

Mt. Hermon Bible School was conducted June 20-24. The church is located near Garner, North Carolina, and the pastor is Rev. E. M. Carter. We had approximately 86 in attendance. I held Prayer Meeting on Sunday night and a Young People's Meeting was held on Thursday night with 25 to 30 young people present. We had a picnic and closing program on Friday night.

The Bible School at Beulah, Zebulon, North Carolina, was held June 27-July 1. Rev. T. D. Sutton is pastor. The average attendance was 86. Due to conflicting meetings, no closing program was given but the school was a success. I also attended revival services that week, at another of Rev. Sutton's churches, Oak Level. Rev. J. L. Neese was the visiting minister. We enjoyed the services and had special music each night.

Beginning July 3, I helped Rev. W. T. Madren for four weeks in his churches—Ether, Sophia, Flint Hill and Shady Grove. At Ether, we had 21 pupils and the school was a success. We had a picnic and a closing program. Sophia had 27 pupils. It also was a success and was concluded by a picnic and closing program. Flint Hill had 40 pupils who also helped in the revival services. Rev. Clyde Fields was the visiting minister. We furnished special music one night and gave a program on Friday night before the regular service. Shady Grove school was very successful because they not only attended the School each day but nearly all attended the revival services each evening led by Rev. Madren and rendered special music each evening. The climaxing night was Friday night when the Bible School gave its picnic and program before the regular service. In the service, three of the Intermediates made a decision for Christ and united with the church. Shady Grove had 22 pupils who cooperated very

well. The Primary Class had 100 per cent perfect attendance for the week.

The week of July 18 I conducted two schools, Flint Hill and Bailey's Grove. We had only 12 at Bailey's Grove but they worked well together and accomplished a lot. Rev. B. H. Lowdermilk is the pastor of the church.

The main point that has stood out in my experience this year has been the many young people who have taught and assisted in the Bible Schools. In nearly every school I have had young people for teachers and assistants who cooperated well and benefitted from their experience.

Each school had as its project *Morning Star VI* and they have given their offering for it. Also each school has contributed to the Board of Christian Education.

RUTH H. DUNN,
Student Summer Service.

WESTERN N. C. SUNDAY SCHOOL CONVENTION.

The Sunday School Convention of the Western North Carolina Conference of Congregational Christian Churches held its annual meeting at Pleasant Hill Church, Liberty, North Carolina, Route 2, Thursday, July 7, 1949, from 10:00 a. m. to 4:00 p. m.

The attendance was very good—19 churches represented by delegates and three by reports. Total number present, 163. The Pleasant Ridge Church of Ramseur, Route 1, won the attendance banner by having 22½ per cent of its membership present.

A very inspiring address was given by Dr. W. T. Scott on the theme of "Go Teach."

Rev. J. T. Kiger, pastor of the Ramseur Baptist Church, delivered to the Convention an address on Evangelism.

Rev. Clyde T. Fields conducted the installation service of the new officers for the ensuing year, which were S. H. Pell of Ramseur, N. C., president; Rev. W. W. Hall of Albemarle, vice-president; Miss Elsie Ashley of Liberty, secretary-treasurer; Miss Myra Hinshaw of Liberty, assistant secretary-treasurer.

Rev. W. T. Madren conducted the Communion Service.

This year we are going to mimeograph the minutes of the Convention and send a copy to each Sunday school.

I would like to take this opportunity to thank everyone that had a part in making our Convention a success this year. The ladies of the Pleasant Hill Church did a fine job of providing delicious food and lemonade for all that were present.

An offering was taken for the High Point Church in the amount of \$45.00 to be paid through the C. M. A. With this, Brother Earp, goes our prayer and we wish for you a speedy recovery.

S. H. PELL.

PLEASANT RIDGE DAILY VACATION BIBLE SCHOOL.

The Pleasant Ridge Sunday School of Route 1, Ramseur, North Carolina, completed one week of Daily Vacation Bible School with a closing program Sunday afternoon, July 24, 1949.

Sixty-two children were enrolled in the Bible School, and 57 received certificates for faithful attendance.

Theodore R. Cox, Sunday school superintendent, was director of the Bible School. Other helpers were: Miss Patsy Brown, music; Rev. Clyde Fields, intermediate teacher; Mrs. Fred Allen, junior teacher; Mrs. Quinton Hicks, primary teacher; and Miss Frances Brown, beginner teacher.

At the Sunday school picnic held on the church grounds Saturday afternoon, a large crowd played volleyball, croquet, horseshoes, softball and ping-pong. The community recreation program, sponsored by the pastor, Rev. Clyde Fields, was part of the Bible School activity.

MRS. FRED ALLEN.

PLEASANT RIDGE AWARDED BANNER.

Sunday, July 17, was banner day for Pleasant Ridge Sunday School. Mr. S. H. Pell, President of the Western North Carolina Sunday School Convention and member of our Sunday school, presented the banner to our Sunday school for attendance at the Convention at Pleasant Hill on July 7. Mr. Theodore Cox, Superintendent, received the banner and expressed his appreciation for our interest and cooperation in having 22½ per cent of our Sunday school enrollment attend the convention.

MRS. HARRY STEWART.

News of Elon College

By PRESIDENT L. E. SMITH

TRENDS IN HIGHER LEARNING.

At the outbreak of World War II young men of military age throughout the length and breadth of our country were drafted for service in the armed forces of our country. One of the first qualifying acts of the government was to submit all draftees to an educational test. In the process of this act more than seven million American young men were disqualified for service in mechanized warfare. A large percentage of the remaining millions were not qualified for technical positions that were required in the successful prosecution of a war. Immediately the government caused practically every college campus in the country to be transformed into training camps for specific undertakings in connection with the war being waged. This, of course, put millions of young Americans in college. At the conclusion of the war the government enacted the GI Bill of Rights which provided educational opportunities for all veterans in proportion to the time that they had served in the armed forces of their country. This, of course, put hundreds of thousands of young men back in college. The interest of the government in education and the assistance given has popularized education in our country so that not only the GI's can go to school in large proportions but civilians have enrolled in increasing numbers. The present trend is for a continuously increasing enrollment in colleges. Another tendency is to broaden the curriculum. A half century ago, advanced education was largely for professional and cultural purposes. Today, purely cultural courses are not popular. Student are going to college, not simply to advance in cultural living but to advance in those fields in which they may make a living. The majority of the GI's are interested in Business Administration and Physical Education, both of which are comparatively new subjects in the curriculum of higher education. Business may be able to absorb the large number who are training in this field but there is a serious question that the schools, public and private, will be able to absorb the large number who are prepared and preparing to instruct in this field.

Expansions are necessary to accommodate increased numbers but there is a great danger of overexpansion. In the event that prosperity continues with an upward trend, schools will be filled to overflowing but in the event of a serious depression, many new buildings on college campuses will be left without occupancy. There is another tendency in higher education which many educators consider to be dangerous, particularly for the American way of life. Present indications are that the Federal government will enter the field of higher education in a definite way by huge appropriations. Many educators favor Federal participation in education, secondary and higher. They content that the Federal Government will give aid without assuming control. Dr. Hingate of Columbia University, in a recent book, declares that it is nonsense to think of the Federal Government giving support to education without control. He frankly states that he is not in favor of Federal support for education and not in favor of government control of our entire educational system. In my judgment, no step could be taken that would insure greater disaster to American freedom and our American way of life than for the United States Government to assume control of our educational system. These trends in higher education should be watched carefully and our combined program of education conducted accordingly.

APPORTIONMENT GIVING.

Contributions seem to be decreasing in numbers and in amounts. Confronted with these facts the college is also confronted with the fact that the cost of operation continues to increase at a rate not realized before. We have some replacements in our faculty and at least three new additions. When you go into the field today to employ adequately trained and experienced instructors, salaries come high, higher than at any time within the past quarter of a century. Our people, churches and Sunday schools, should keep these facts in mind when the opportunity is presented to make contributions for the support of our college. I know that other things increase. We have to face the whole

problem but please let's don't forget our one institution for the training of our young people for leadership in our church and communities. Let us make our contribution to the college as large and as frequent as possible.

Previously reported	\$4,103.00
Western N. C. Conference:	
Pleasant Union	5.00
N. C. & Va. Conference:	
Monticello	30.00
Total	\$ 35.00
Grand total	\$4,138.00

THE PARSON GOES TO CHURCH.

By REV. F. H. PETERS,
Defiance, Ohio.

"If it is at all possible for you to attend your own church, do so!" So spoke the radio voice. I had been going to church since boyhood days, and through more than a half century of that time as a minister conducting church services. Now, once again, I sit in a pew with many others about me who have come to church on this Lord's day.

But why? The radio voice had said: "You need your church, and your church needs you." But still, "Why?" Is not most of this which I see and hear a kind of religious formality, and being taken for granted by the leader and a conventionally credulous public? Do any who come here, week after week, ever bother to dig into what goes on to find what parts of it, if any, are really vital?

In the pulpit there are traditions, legends, old doctrines and interpretations, non-religious topics, and much talk—sometimes whole sermons—that have little, or nothing, to do with religion and tend to hinder rather than help true worship and consecration in Christian service. Not always, of course, but much too often because in very truth it ought never so to be. Today the service has been conducted according to program, with all spoken words good enough in their place if their place is in the church. It was like that on the previous Sunday; it will be so on the next Sunday. That is what the minister is for—to carry on in keeping with the established rules. He may, indeed, do more if he chooses. So much more as to come to Saturday night too "fagged out" from his outside of church community chores to draw enough consecrated breath to speak living words to his congregation on the next day, and

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Christian Missions

At Home and Abroad

MISSION IN KUSAIE CONCLUDED.

By DOROTHY P. CUSHING

A dramatic story which began 51 years ago in Newark, New Jersey, ended July 5 at Orange, New Jersey, with the death of 86-year-old Miss Jane DuBois Baldwin, blind, feeble, but mentally alert to the end.

Jane Baldwin was one of the two Baldwin sisters whom the doctor said would never grow up. In 1891 when she and her sister were 36 and 39 respectively, they sailed 8,000 miles to be missionaries of the American Board in the South Seas among the Micronesian people.

There they lived on a tiny pin-prick in the Pacific called Kusaie for 58 years with but one visit home to New Jersey. For 29 years they were the only white folk on their island. For 17 years the nearest doctor or nurse was from 300 to 400 sea miles away.

No story of the pioneer women of the West is packed with more courage and determination than that of the Baldwin sisters. They lived through terrific typhoons, short rations, epidemics, uprisings, illness and war.

They were both teachers, not only of three R's, but of the Christian religion. In 1915 they began the translation of the Bible into Kusaian and 14 years later sent copies of this, together with Bunyan's *Pilgrim's Progress*, and an arithmetic, to Boston for the Board's archives.

The Baldwin sisters accomplished this tremendous task of printing the Bible in Kusaian on a hand press. The price Miss Jane paid before the work was completed was loss of her eyesight. But the sisters carried forward the project with Miss Elizabeth "acting as eyes."

In 1922 on the 25th anniversary of their arrival in the islands the American Board was able to send them a small power press. During World War I when sugar was scarce everywhere, the Baldwin sisters used what little they could secure, not for their tea or food, but to make rollers for the press!

In spite of living in such an isolated place as the South Seas, the Baldwin sisters somehow managed to keep in touch with news from the USA, which they always called "our beloved homeland."

It would appall the average adult

to think of learning a foreign tongue after 50, but the Baldwin sisters conquered three, and taught in them as well as in Trukese. They translated the *Life of Christ* and *Pilgrim's Progress* into three tongues.

Spinsters some may have called them, but they encouraged the children to play at their home because, as Miss Jane put it, "It keeps us from being old maidish!" Every Christmas they made a batch of American doughnuts for the kids.

Once in the Islands Miss Elizabeth came down with tropical exhaustion. "Get out of these parts if you want to go on living," she was told. She didn't get out. She went to bed for two weeks and then got up and went back to work. She died at 80 in 1939 and lies buried on Kusaie.

At 75 Miss Jane still in Kusaie sat in a chair and had a visiting Japanese dentist extract eight tooth roots in one day.

A saving sense of humor never dawaunting them, she, remembering certain dental pieces that had outlived their usefulness, replied with a twinkle: "I already have several gold crowns laid up for me in my bureau drawer."

After Miss Elizabeth's death in 1939, Miss Jane was very lonely. "We were like a pair of scissors in the way we always worked together," she said wistfully. She was brought home to New Jersey in 1940 because of the international situation.

The school at Kusaie to which the Baldwin sisters gave so much is now flourishing, as are the many little coral churches and chapels which they helped plant on the islands. And once more through the blue lagoons and across the often tempestuous tropical seas sails the *Morning Star VI*, the latest of six historic little white missionary vessels sent out from the U. S. A. by American Congregational Christian Churches and the direct descent of the first *Morning Star* that left Boston Harbor, Massachusetts, in 1856.

It takes \$4,000 a year to keep the *Morning Star VI* sailing. This goes for supplies, maintenance, repairs, skipper's salary, sails and the many things needed by any ship that works as hard and under as difficult climatic conditions as the *Star*.

THE GREAT COMMISSION FULFILLED.

Miss Lois O. King of Chicora, Pennsylvania, who is sailing soon for Portuguese West Africa where she will teach under the American Board, was commissioned in an impressive service Sunday morning, July 24, in the South Congregational Church of Andover, Massachusetts. The Commission was conferred by Dr. John A. Reuling of West Newton, Massachusetts, Secretary for Africa of the American Board and recently returned from a four and one-half-month tour of that country. Dr. Merlin W. Ennis of Lexington, Massachusetts, distinguished Christian educationalist for 42 years in West Central Africa, gave the Welcome to the Field.

Miss King, who is the daughter of Mr. and Mrs. E. I. King of Chicora, Pennsylvania, was born in that state and educated in the local schools of Butler County. Later she went to Maryville College and following that earned her M.R.E. at the Bible Seminary in New York.

More recently Miss King has taken special work at Cornell University along the line of agricultural service in the mission field and also a course at Columbia University in Library Science.

Miss King is the niece of Mrs. C. Leslie Shaw, 606 Swede St., Norristown, Pennsylvania. If travel arrangements can be completed it is hoped that Miss King will sail for Africa around September 9.

VETERAN MISSIONARY DIES.

Rev. William Hazen, veteran Congregational missionary in India for 42 years, died suddenly on July 7, at the Palmer Memorial Hospital, Boston, Mass., at the age of 78. Mr. Hazen, who has been residing at Barton House, Walker Missionary Homes, Auburndale, Mass., since his retirement in 1942, first went to India, under the American Board of Commissioners for Foreign Missions in 1910.

A highly versatile missionary, he did many types of work, including supervision of schools and churches, and the promotion of agricultural and social service programs. During the latter years of their service in the Marathi Mission, Mr. and Mrs. Hazen developed a unique plan of work among the villages called "The Travelling Ashram." Although India is the home of the Ashram, an idea developed by such leaders as

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Youth at Work in the Church

ANN TRUITT, Editor; HELEN JACKSON, C. B. TWIDDY, Associates.

DEAR YOUNG PEOPLE:

Take note of the following—we hope it will be of great value to you. We have realized a hope that has been with us for a long time. In this issue and in five succeeding issues you will find on the Young People's Page of THE CHRISTIAN SUN a series of Vesper Services which you can use in your own societies.

These services are not Vesper Services that were copied out of books and are being passed on to you. These services were written by one of our own young people, have been used, and their inspirational value proved.

The services which you will be finding in the next few issues of THE SUN were prepared by Lois Long of Virgilina, Virginia, and they were used at the Junior High Camp held recently at Camp Crabtree. Lois spent several weeks working on these vesper services and the campers at Crabtree were greatly inspired by them.

Here's a word about the author: Lois Long of Virgilina, Virginia, is a Sophomore at Woman's College, University of North Carolina, Greensboro, North Carolina. Last fall Lois was elected Missionary Action Chairman of the North Carolina-Virginia Pilgrim Fellowship and has taken an active part in the work of the Conference Pilgrim Fellowship, doing very good work. Lois attended the Summer Conference at Elon College this summer, taking Rev. Robert Lee House's course on Worship which gave her good background in her work at the Junior High Camp. One of her jobs at this camp was the leadership of an interest group on Worship and Music and she and the members of her class had charge of the Vesper Programs each evening, using the services which you will be finding in the next issues of THE SUN.

If you find these Vesper Services helpful, and we think you will, you will probably want to cut them out and put them on file for future use.

The Young People's Page is intended for our use for such purposes as printing programs, reports of meetings, announcements, etc. If you would like to see more program materials on this page, let us know what you wish to have and we will do our best to provide it for you.

MELVA FOSTER.

THANKFULNESS FOR GOD'S LOVING CARE.

PRELUDE

CALL TO WORSHIP:

*This is my Father's world,
The birds their carols raise;
The morning light, the lily white
Declare their Maker's praise.*

INVOCATION

THE LORD'S PRAYER

HYMN: "For the Beauty of the Earth" (all verses).

LITANY:

Leader—The Lord is my shepherd,
I shall not want;

Group—He maketh me lie down in green pastures;
He leadeth me beside the still waters;
He restoreth my soul.
He leadeth me in the paths of righteousness for His name's sake.

Leader—Yea, though I walk through the valley of the shadow of death,
I will fear no evil: For thou art with me;
Thy rod and thy staff, they comfort me.

Group—Thou preparest a table before me in the presence of mine enemies,
Thou hast anointed my head with oil;
My cup runneth over.

All—Surely goodness and mercy shall follow me all the days of my life,
And I shall dwell in the house of the Lord forever.

Leader—God cares, too, for the things of nature.
Behold the birds of the heaven, that they sow not, neither do they reap or gather into barns, and your Heavenly Father feedeth them.

Consider the lilies of the field, how they grow: they toil not, neither do they spin; yet, I say unto you that even Solomon in all his glory was not arrayed like one of these.

STORY: "The Heart of the Lily"

Harvey could see a mountain, but he could not see a bird's nest snuggled in the beech tree on the mountain side. Harvey could see

the ocean and other big things, but poor Harvey could never see the little lily of the field or the bees hurrying from one flower to the other. This sounds as though he were either very nearsighted or farsighted. Not at all! Harvey was merely lazysighted. He saw the things that were easy to see and did not bother to look for the things that were almost hidden.

One day the Cubs were invited to join the Boy Scouts in a big camporee. There was to be a nature contest and each Cub must do his best because scores were to be kept. The Scout Master said, "You will find red numbers on white cards scattered throughout the woods. The Senior Patrol Leaders will pass out papers with numbers. After each number write the name of the nature object. All ready? Begin!"

Harvey worked fast and finished first, being quite proud and very sure of himself. The time came for answers to be read. Harvey was first. He began, "Number one, tree. Two, flowers. Three, stone. Four, tree. Five, grass. Six—"

But Harvey couldn't finish. Everyone was laughing at him. He stopped and let the next boy read: "One, hemlock. Two, closed gentian. Three, granite"—and on and on he went.

Harvey's eyes grew bigger and bigger. They opened so wide that the laziness fell out. Harvey began to look at things, he began to think, and began to feel. He walked all the way home and when he got there he found his sister looking at a lily through a magnifying glass. He peered over her shoulder and saw each exquisite little line going to the heart of the lily. "Whew!" whistled Harvey. "Did God plan all that? I knew he planned mountains and volcanoes and oceans, but I didn't know he had time for such little things as these designs in the heart of a lily."

HYMN: "Day Is Dying in the West" (all verses).

CLOSING PRAYER: Our Heavenly Father, thou hast given us so many beautiful things to enjoy and use that we cannot sufficiently express our gratitude. We know that thou art caring for them through the sunshine and rain. We know, O God, that thou carest for us even more. Each day we feel thy presence and know that thou art nigh. Teach us, too, to care. Amen.

FOR THE CHILDREN

Mrs. R. L. HOUSE, *Editor*

One of the things I have written about is friends coming to see us when we are not expecting them. It is such a pleasure. A few Sundays ago the Rev. and Mrs. Arnold Slater of Chattanooga, Tennessee, stopped to see us. They came to morning church services and then came to our parsonage to see our family. I knew them when Mr. Slater was minister at Holy Neck and how good it was to have a few minutes to talk. This morning I had a letter from Dr. Scott at Elon telling me about the Slater children. Here is what their mother wrote:

"I read the story of Timothy Chang's sister's illness to my children and his letter to you about his family. . . . After much discussion they each decided to give some of their savings toward a fund for relief of these people and to ease Timothy's burden. It was an effort for Mark. he was saving for a basketball glove but he decided the Chinese should come first, at this age he wants to be a minister like his father. His sister was saving for shoe skates, she, too, being older thought the Chinese should come first." Good wishes and joy to Betty and Mark Slater! I hope some of you will remember our Chinese friends, too.

* * * *

I like rituals or ceremonies if they aren't too long. The other night just at sunset I was at a playground with my children. Suddenly everyone got quiet and some of the children went to the playhouse and stood in line. They were given flags. The playground director began the march, and the pianist began to play. Two boys went to the flagpole and very carefully lowered and folded the flag. The children with the small flags stood at attention while the National Anthem was played and then they all marched to the house where the flags were laid away until the morning. It was a lovely sight, blue skies darkening, rosy sun falling away and happy, free American boys and girls caring for their playground's flag. They do it every night. We should learn to take care of our flag.

* * * *

So many of you have asked me or written about my boy who broke his ankle. He is well. He climbs trees, jumps and runs just as before.

PRE-SCHOOL EDUCATION.

By ANNIE L. GAETZ.

Issued by the National Kindergarten Association.

When should a child's education begin? This is a question frequently discussed, and is one on which there is some diversity of opinion if the question refers to formal education. Real education begins with the child's consciousness of existence. Much can be taught during the years prior to entrance into kindergarten.

You may often have noticed a mother place her baby in his carriage or in his chair, clean and comfortable, but without a thing for him to play with, and, perhaps you have heard her admonish the child, "Now, do be good till I get my work done." If he is a normal, active child, the chances are that he will not be good. He will look around, in vain, for something to get hold of, to manipulate, and to examine, but these natural urges will remain unsatisfied. Now, while the child just sits, inactive, there is very little development of any kind.

A string threaded through some empty spools and tied loosely will keep a baby happy for some time. When he tires of the occupation which this presents, a kettle, and a cover for him to put on and take off, will keep him diverted. Then, a different kettle or box, with a spool inside, is likely to prove a further source of interest to him. While his mind and his fingers, are employed, Mother can work undisturbed.

When the baby is old enough to sit on the floor, he can have two boxes and some empty spools to put from one box to the other. After being shown a few times, he will learn to put all the spools into one receptacle and then into the other. When he becomes tired of that, he can be shown how to pile up the spools in various ways. There are almost endless interesting things that very small children can do with blocks. All these activities teach a child to concentrate, to create, and to use his fingers. A child with a package of colored sticks will enjoy laying them in straight line along the linoleum, and through this activity he learns to notice form and to follow a guide.

Then there are the ever-popular paper cutouts for children before

they reach the kindergarten stage. One should show a child how to cut out the pictures without harming the main figures but should not call to his notice any lack of exactness. Even a five-year-old child must not be encouraged to do anything which requires fixed or prolonged attention.

Of course, baby talk to small children is always objectionable. That should be left to the baby. The best language is none too good for him. When he is struggling with a new word, if it is divided into syllables for him he will find it much easier to learn, and he will be able with this help to pronounce some quite long words. A little friend of mine had been taught to say "Mother-er." His playmate said "Mudder," and this child's relatives thought it cute. He continued to say "Mudder," at home, even after he had reached high school. One evening he took part in a high school debate, making a splendid showing, but unconsciously he used the word "Mudder" twice. As a result, he lost the honor which otherwise he would have received.

A little extra thought, planning, and watchfulness on the part of the mother, during pre-school years, may help the child to enter kindergarten and the grades with a keen mind and clever fingers. The period is all too short when Mother has the child so largely under her care, so why should she not make the best of it and give her boy or girl a good foundation on which to build in later years.

REPORT FROM ROSEMONT.

(Continued from page 2.)

and committee members, announcements, and organizations, with a place for information for pastor and church office on the back cover were introduced at the Rosemont Congregational Christian Church, Portlock County, July 17. If you are interested in using bulletins of this kind in your church write to Spalding Publishers, 754 East 76th Street, Chicago 19, Illinois. Rosemont people are very much pleased with them.

During the months of July and August the Mid-Week Prayer Services at Rosemont are being sponsored by the Maude Hedley Bible Class under the leadership of Mrs. J. M. Carter. Even in spite of the hot weather good crowds have been attending. Says Mrs. Carter, "If you are as warm in spirit as the weather makes you warm in body, you will be there worshipping and working for the Lord."

Have You Read ?



ACROSS THE YEARS. John G. Truitt. Central Publishing Co., Richmond, Virginia.

DOWN MEMORY LANE. Tucker G. Humphries. Dixie Printing Co., Aberdeen, North Carolina.

There are a number of poetic spirits in our ministerial fellowship. Books of poems by Rev. R. A. Whitten and Dr. C. Rexford Raymond have been published. Poems by Rev. John D. Kempster, Congregational minister in Florida, have appeared in recent issues of our publication.

Dr. Truitt has written a kind of glorified diary in his *Collection of Poems*, for many of them suggest or have notations concerning the time and occasion. He states in the Preface: "The poems . . . were never meant for publication . . . but they began to find their way into friendly letters to shut-in members. It was thus there grew from among well-meaning friends the demand that a collection of them be put in book form." The result is a handsomely bound book of approximately 180 poems, covering a wide range of themes and occasions. These lines are the reflection of a great personality and summarize a stalwart Christian's basic philosophy of life. This volume is another reminder that prose can never record the full story of life, or interpret its deeper meaning. The ampler significance of life is found in poetry. This publication should find, therefore, a wide circulation among Dr. Truitt's friends in the Southern Convention.

Rev. Tucker G. Humphries, who has recently gone from Southern Pines to Reidsville, is the author of a collection of poems, experiences and stories. These grew out of a wide and interesting background as a special agent for the Federal Bureau of Investigation, Director of Young People's work in a St. Louis church, and as assistant to the curator in the Washington Cathedral, before going to the Church of Wide Fellowship in Southern Pines. A sample from this

interesting publication is found on our back page.

Copies may be secured directly from the authors.

* * * *

SONGS FROM THE LAND OF DAWN.

Toyohiko Kagawa and other Japanese poets. Friendship Press. \$2.

"Out of chaos comes music. Out of the darkness of a bereaved land comes the light of a shining hope." This is the succinct and reliable statement of the publisher. As one reads these poignant poems he realizes anew how true it is that God has not left himself without witness in any generation, even our own.

Privileged Americans can sit at the feet of this great Christian and learn much. Kagawa writes:

I like the simpler life;
I'm sixty,
But I've never had
A best suit yet;
Where there is need
The doctor close at hand
Has one that I can get.

There is convenience
In the simple life;
I find it good,
And practice commonness
In clothing, home and food.
It is a pleasure
Not to be burdened
With too much of treasure!

Other Japanese poets are represented in this collection.

* * * *

EVERY DAY RELIGION. Don Delano Tullis. Rodeheaver, Hall-Mack Co., Winona Lake, Indiana. \$1.

Here is a grand idea. A sermonette appears on one page and a gospel song of the same general subject appears on the opposite page.

Many messages fall flat because they are not given the wings of song. The singing preacher or singing evangelist will find in this publication a pattern for endless study and development.

These thirty-tone messages by Dr. Tullis were syndicated originally through the North American Newspaper Alliance. The book serves admirably as a guide for daily devotions or source book for sermonic illustrations.

* * * *

NEW MINISTERS is a research bulletin of 32 pages written by Ralph A. Felton. It is a report of a study of 1,978 ministerial students to determine the factors which influence men to enter the ministry. These men came from all of the 48 states, they represented 20 denominations and

were contacted in 57 theological seminaries and church-related colleges.

The bulletin discusses the people and the events that influenced these young men to enter the ministry. It classifies the reasons they gave for choosing this profession. Retarding factors or the things that tend to keep young men out of the ministry are also given. The age of decision, the occupation of the fathers, the type of communities that produce ministers, and the types of fields desired are also discussed.

The bulletin was prepared to help pastors, parents and teachers in recruiting new ministers. It may be ordered from The Rural Church Department, Drew Seminary, Madison, New Jersey. The price is 15 cents per copy or 10 cents for \$1.

Other practical and helpful publications of the Rural Church Department in Drew Seminary are:

Men Working—A study of voluntary labor gifts in 341 churches located in 44 states and affiliated with 27 denominations. The major emphasis is upon men's work. Discusses 60 different kinds of work laymen are now doing in their churches. Analyzes the harmful effects of some money-raising projects. 72 pages, 58 photographs. One copy, 30c; four copies, \$1.

The Home of the Rural Pastor—A study of 1,171 parsonages in 47 states and 12 denominations. Contains suggestions for improving parsonages, also floor plans for new ones. Seventy photographs. 112 pages. One copy, 40c; 3 copies, \$1.

The Lord's Acre—A study of 151 churches using the Lord's Acre Plan. 34 pages. One copy, 15c; 8 copies, \$1.

One Foot on the Land—Stories of 16 successful Rural Churches. 96 pages. One copy, 30c; 4 copies, \$1.

Cooperative Churches—A study of 635 experiments in church cooperation. 76 pages. One copy, 25c; 5 copies, \$1.

The Church and the Land—A study of 412 families showing the relation of Land Ownership, Soil Conservation, the Standard of Living and Church Activities. 71 pages. One copy, 25c; 5 copies, \$1.

A Hundred Games for Rural Communities—A guide to help leaders carry on an effective program of recreation. 66 pages. One copy, 30c; 4 copies, \$1.

The Art of Church Cooperation—The Enlarged Parish, Group Ministry, the Larger Parish, Yoked (Continued on page 14.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

FESTIVAL SONGS.

LESSON VII—AUGUST 14, 1949.

MEMORY SELECTION: *O give thanks unto the Lord, call upon his name; make known among the people his doings.*—Psalm 105:1.

LESSON: Psalms 105-107; 111-118.

DEVOTIONAL READING: Psalm 114.

Festival Days.

Festival days had a large part in the life of the Hebrew people. There was, for instance the Feast of the Passover, perhaps the greatest festival day in the Hebrew calendar, the time when the Passover lamb was sacrificed and when the priest made the sacrifice for the nation. It was primarily a religious festival and was observed as such. Then there was the Feast of Pentecost, so named because it came fifty days after the Feast of the Passover, and often called the "Feast of Weeks." It was a kind of "Harvest Home Festival," and marked the completion of the barley harvest. The day was observed as a Sabbath day, all labor was suspended, and the people appeared before Jehovah to express their gratitude. It was a festival of good cheer and a day of joy. The central feature of the day was the presentation of two loaves of leavened, salted bread unto the Lord. Freewill offerings were made unto the Lord, and liberality shown to the Levites, widows, orphans and strangers. It might be likened to our Thanksgiving Day. It was on Pentecost, it will be remembered, that the Holy Spirit came, and in a sense the Church was born. And finally there was the Feast of Tabernacles which came after the harvest season was over, and which was a sort of camping-out time in memory of the period when the Hebrews were wandering in the wilderness. The people lived in booths or rough shelters. It was a general harvest festival, and perhaps it was more like unto our Thanksgiving Day than the Feast of Pentecost, although it lasted for a week. Pentecost was associated with the barley harvest, the Feast of Weeks with the wheat harvest. All three festivals were of agricultural significance and each of them was an expression of the spirit of thanksgiving and gratitude of the people. They were holidays but they were also

holidays—there was special religious significance attached to each one.

Festival Songs.

It is not to be supposed that the songs for these holidays were confined to the few listed in today's lesson, and referred to as "festival songs." These happy people sang other songs during these joyful days. But the songs or Psalms listed in today's lesson were used especially in connection with these national festivals and had rich meaning for the occasions. For instance Psalm 105 is especially appropriate for a national festival or holiday and holyday, for it sets forth in poetic form God's gracious dealings with his chosen people. It calls to mind the marvelous works which He had done, and the sure leadership which He had given his people. It recounts in stirring language how He delivered them from the land of bondage by signs and wonders, and how after He had delivered them from the land of Egypt, He provided for them during the long wanderings in the wilderness, and how at long last, He brought them into the land which He had promised, through Abraham his servant, to give to them. A thoughtful, or for that matter a thoughtless Hebrew could hardly read or sing this song without feeling a deep sense of gratitude for the rich blessings and the unfailing goodness of God. Or could he? How many of us sing America or God bless America without feeling what we sing?

Psalm 106 is a companion song to Psalm 105. But whereas the latter song referred to God's providence and provision, Psalm 106 recounts in more or less detail the apostasy and the ingratitude of the people. In spite of the well-attested generosity and goodness of God the people all too soon forget. In fact some of them never even recognized Jehovah as the source of all their blessings. And had it not been for the fact that Moses stood in the breach, they might have been destroyed anyway. But then as now, God was full of mercy and compassion and long-suffering, and heard them in their distress and remembered them for the sake of his covenant. Thus it is that the Psalm ends with the prayer that the people may not forget, and with a call to praise and thanksgiving. Here again is a

song suitable to be sung and read on their national holidays, one that would remind them of the goodness of God and that would remind them likewise of their dependence on God. With these men of old we might well pray, "Lord God of Hosts, be with us yet, lest we forget, lest we forget."

Psalm 107 has a recurring refrain, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" which comes at stated places in the song after an account of Jehovah's provision for and deliverance of his people. It may be that a singer or a group of singers may have chanted the body of the song, and then the multitude would join in this chorus. That would make it very effective. Like the preceding songs it exalts Jehovah's relation to and care for Israel. But there is a universal element in these songs, Jehovah's sovereignty over all nations is expressed and the praise of Jehovah is invited.

Today's lesson also includes eight other Psalms or songs, some longer than others, but one the shortest song in the Bible and thereby the shortest chapter in the Bible, Psalm 117 which contains just two verses. These Psalms are known as "The Hallel" which is the Hebrew word for "praise" because they are predominantly just that, songs of praise. If they were listed by titles in our hymnals they would have such titles as "Praise God for His Goodness (Psalm 111), "The Prosperity of Him Who Fears the Lord" (Psalm 112), "Praise God for Delivering the Humble" (Psalm 113), "God's Deliverance of Israel from Egypt" (Psalm 114), "Heathen Idols Contrasted With the Living God" (Psalm 115), "Thanksgiving for Deliverance from Death" (Psalm 116), "A Psalm of Praise" (Psalm 117), and "Thanksgiving for God's Goodness" (Psalm 118). There is a diversity of title and subject matter, but there is a common core of praise and thanksgiving running through all these Psalms. They emphasize a factor that is basic to character at its best, the spirit of thanksgiving and praise, and a factor that must be preserved in our national culture, a recognition of God's goodness to us as individuals and as a nation, and a sense of our dependence upon him.

Even a casual reading of American history will show the hand of God in it even as He was in Hebrew history. We are indeed a "chosen nation" in the sense that through us God can reveal and fulfil his will and purpose

(Continued on page 13.)

IT MUSTN'T GET YOU DOWN.

(Continued from page 5.)

ers, wear mother's and dad's shoes and express rebellion in all sorts of ways.

Other painful comparisons are made by every child—the little boy—the little girl—compares himself with his father or mother and wonders what's wrong with himself. Such feelings of inferiority are common to nearly all children. They are based, to be sure, upon misconceptions and ignorance but the emotional response is there and unless properly treated may be a blight throughout life.

One of the most dastardly things we parents do is to make unfavorable comparisons, such as, "Sam is not as bright as his sister," or "George is unusually awkward and clumsy at his age," or "Daughter, it's a good thing you're smart in your studies because you certainly are one of the homeliest children I've ever seen"—"John, your teeth are so ugly that they make you look terrible"—"There's no use in paying out any more for music lessons, you haven't got a voice." Such comments are deadly. They often crush a child's hope and his efforts at self-respect are completely devastated, they rarely stimulate, because the authority of their sources makes them incontrovertible.

The child grows into a man, physically that is to say, but often many of his attitudes and mental reactions are still those of the child, and he is subject to much unhappiness because of deeply ingrained feelings of inferiority.

These feelings of inferiority can be absolutely destructive, they can disturb the whole life of the individual they can reduce his ability for accomplishment, they can trammel his senses, can make him vicious and a fairly undesirable character.

A man must recognize his abilities for what they are and then proceed to utilize them. If he does this there is no reason whatsoever for his having feelings of inferiority toward others, particularly those who have more innate ability than he does, and who steadfastly refuse to utilize or develop their capacity.

I've given you one example from the New Testament of a man who permitted his feelings of inferiority to go unscotched. I would like to give you another, of a man who acted very much the opposite. Timothy, the young and trusted companion of Paul, was a native of Listra, or possibly of Derby, the son of a Greek

father and a mother who was a Jewess. The son of this mixed marriage received a name which was fairly common in Greek but which would also be acceptable to the Jews. He was trained by his mother in the Old Testament scriptures. But in many respects this young man was not fitted for the task, particularly of preaching to the Jews, as was Paul's first line of attack, for they would be affected by the presence of one who was half-Jew by birth. Half-breeds were no more popular then than now.

Then, too, Timothy, in comparison with Paul was a man of small capacity mentally and emotionally. He was much younger than Paul. Paul's formal education had been such that the ordinary young man could never hope to receive; and yet this boy Timothy became the trusted confidant of Paul. He eventually became a representative of Paul and was left in charge of the church of Ephesus. An indication of how Timothy might have reacted if he had so desired is given in the second letter which Paul wrote to him after the Apostle had been re-arrested and carried to Rome. He begged Timothy not to be ashamed of the Gospel. Now Timothy was not ashamed of the Gospel and he was encouraged to become in his small way an imitator of Paul and Christ; one whom Paul was happy to call his son.

If any man had reason to develop an attitude of inferiority it was Charles William Eliot, the late president of Harvard University. Dr. Eliot had a horrible birthmark on his face, a mark which made him ugly in the sight of others, and people would turn and gaze at him as he walked along the street. There was a man who had reason to hide himself, a man who might easily have crawled into a shell away from others, but instead of escaping from human contact he conquered his feelings and in 1853 was graduated from Harvard, became a successful tutor; assistant professor of mathematics and chemistry; professor of analytical chemistry at Massachusetts Institute of Technology; and in 1869 was elected president of Harvard University, and until the age of ninety-two, President Eliot was a great leader in the field of education.

You can let a feeling of inferiority get you down, or you can get it down. You can let it stifle you or stimulate you.

Jesus once said to a man sick of palsy, "Take up your bed and walk." He might just as easily have said to the man, "Look here fellow, have

faith in the dignity of yourself. As long as you lie there you are doing an injustice to the God who created you. So, for God's sake, and man's sake, forget your self-pity and stand up." And the man stood up and re-entered life.

MISSIONS.

(Continued from page 8.)

Gandhi and copied by Christians like E. Stanley Jones, it was difficult for Indian villagers to travel for long distances in order to attend such Ashrams. So the Hazens brought the Ashrams to them. With a group of Indian Christians, including a minister, a doctor, a nurse and several teachers, they set out with their food and equipment and camped in village after village conducting Christian services, holding clinics, classes for illiterates and discussion groups on health, agriculture and child care. At the heart of the Ashram was the study of the Bible and the story of the life of Christ.

Mr. Hazen was a scholar who had made a special study of the history of Buddhism and had done considerable research among the relics of Buddha in India.

Born in Jericho, Vermont, Mr. Hazen was ordained to the Congregational ministry in Sherburne, Vermont, where he preached for two summers. Educated at the University of Vermont, Class of 1893, Hartford Theological Seminary, Class of 1897, he also studied for a year at Yale Divinity School.

In 1905 Mr. Hazen met and married Miss Florence E. Hartt in Ahmednager where she was serving as an unmarried missionary. During their joint service they worked in Sholapur, Bombay, Satara and Rahuri.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

among modern nations. He guided and protected our nation in its early and formative days. He raised up great leaders in times of national crises. He has richly blessed us in many, many ways. He has made us great to the end that we may be the servant of all. He has been long-suffering with us in our forgetfulness of Him. Let every national holiday or festival remind us of his goodness and of his grace, and beget within us a deeper sense of gratitude and of consecration to our nation's welfare and to his will.

(Based on lesson copyrighted by International Council of Religious Education.)

The Orphanage

A LOOK AT THE ORPHANAGE.

The Orphanage campus resounds with "Hello, Dr. Truitt," and "Hi, Dr. Truitt," and little boys and girls come running up. Does it do something to the inside of a fellow? Well, I say it does. Messrs. Less Wagner and Garner Hilliard, the matrons, Mrs. Perry the secretary, the bigger boys and girls, the two fine colored men—and Mr. V. R. Holt—everyone has done just the kind of things to make us glad to get to work.

Did I say *work*? I used the exactly right word. Hay, acres of alfalfa, has been placed in the big barn since I arrived, and since it has been so very hot (and since I do not take over until Monday and then not the hay fields!) I only looked on. But here there is work. Every child can ask a few questions. All have to be answered by somebody. Every day each one needs some advice, counsel, or help. It is a home you know for twenty-four hours every day. But it is a jolly fine one. I visited three excellent playhouses made right under the big trees by the dearest little "mothers" of a few simple pieces of cardboard and broken glass. True you had the trees for decorations and the sky for a roof, but you had to "knock" at the door and it did not make any difference how big you were you did not just step over the imaginary walls! The talk was sweet and their eyes sparkled (perhaps mine were a bit damp but when necessary I looked up at the high ceiling).

There are "men" here, too. What a fine job two of them were doing scrubbing with heavy, big brushes, and a stream of water from a hose, the dairy. It was the wash-down and they knew how. Others just as industriously were helping to handle great loads of baled hay. This hot spell is a test—a real test—for both adults and children but all are making the grade. Let me add this line to say that V. R. Holt, interim superintendent, has done a marvelous job and he along with Mrs. Iris Holt McEwen and others deserve the thanks of us all.

JOHN G. TRUITT,
Superintendent.

REPORT FOR AUGUST 4, 1949.

Sunday School Monthly Offerings.

Amount brought forward \$ 6,196.68
Eastern N. C. Conference:
Morrisville \$ 7.18

Morrisville (On new stove) 10.00 ✓
Piney Plain 14.00
31.18

Total this year from churches \$ 6,227.86

Special Offerings.

Amount brought forward \$ 9,420.64
Mr. Dunn, children \$ 50.00
Mrs. Kinch, children 15.00

County:
Vance (Proctor girls) 30.00

Total this week from
Special Offerings \$ 95.00

Total this year from
Special Offerings \$ 9,515.64

Grand total for the week ... \$ 126.18

Grand total for the year ... \$15,743.50

TENTATIVE PROGRAM OF VIRGINIA VALLEY CONFERENCE.

The following is the tentative program of the 101st Annual Session of the Virginia Valley Central Conference to be held at Palmyra Church near Edinburg, Virginia, Rev. Clyde O. Koon, pastor, August 10-11, 1949. Theme: "The Call of Christ." Text: "And ye shall be witnesses unto me"—Acts 1:8.

Wednesday—Morning Session.

10:00 Call to order—Rev. Robert A. Whitten, President.
Worship—Rev. Clyde O. Koon.
10:15 Organization and enrollment of delegates.
10:45 Address: "Team Work in Church Work"—Rev. John G. Truitt, D.D., President, The Southern Convention.
11:30 Announcements and miscellaneous business.
11:45 Address: "Christ's Church Must Evangelize"—Rev. Frank H. Lewis, D.D., President, Eastern Virginia Conference.
12:30 Adjournment.

Wednesday—Afternoon Session.

1:45 Call to order.
Worship—Rev. Roy D. Coulter.
2:00 Annual Sermon: "Letting Ourselves Off and Down"—Rev. Clyde O. Koon.
2:30 Christian Missionary Association—Rev. S. E. Madren, President.
3:00 Address: "Fellowship Through Service"—Rev. Wm. T. Scott, D.D., Superintendent, The Southern Convention.
3:30 Reports of churches and of standing committees.
4:00 Adjournment.

Wednesday—Evening Session.

Rev. R. E. Newton, Vice-President, Presiding.
8:00 Brief Session, Pilgrim Fellowship—Howard N. Carper, Jr., President.
Sermon: "Givers - Keepers"—Rev. Wm. J. Andes, Pastor Winston-Salem, N. C.

The Administration of the Lord's Supper—Rev. John G. Truitt, D.D., Assisted by other ministers.

Thursday—Morning Session.

9:45 Call to Order.
Worship—Rev. Emerson J. Rohart, Pastor of Antioch, Linville, New Hope and Beulah Churches.
10:00 Reports from Home Missions Committee and Foreign Missions Committee.
Address: "Missions During the Next Fifty Years"—Rev. F. C. Lester, D.D., Chairman, Mission Board.
11:15 Address—Rev. Leon Edgar Smith, D.D., President, Elon College.
11:45 Problem Discussion Period for Laymen.
12:30 Adjournment.

Thursday—Afternoon Session.

1:45 Call to Order.
Song and Prayer.
Address: "The Church and Her Children"—Rev. John G. Truitt, D.D., Superintendent, Christian Orphanage.
Reports of Committees — Ministerial Reports.
Unfinished Business — Miscellaneous Business.
Election and Installation of Officers.
Meditation and Prayer for Guidance.
Adjournment.

HAVE YOU READ?

(Continued from page 11.)

Churches, the Allocated Field, Mutual Exchange of Churches and the Federation Church. 64 pages. One copy, 30c; 5 copies, \$1.

The Size of a Rural Parish—Discusses the membership needed to pay an adequate salary; enlarged parishes; travel expenses of pastors paid by their churches. 24 pages. One copy, 10c; 15 copies, \$1.

The Church Bus—A study of 66 churches of 14 denominations which use a church bus. 20 pages. One copy, 10c.

The Salary of Rural Pastors—A study of minimum salary plans of five denominations. 40 pages. One copy, 10c.

The Church Farm—A study of 35 church farms. 24 pages. One copy, 10c.

A drop of water, polluted and foul, lay in the swamp. It longed for purity. Finally it was lifted in the vapor, wafted by the wind, transformed into a snowflake, and rested on the crest of a mountain, where it was kissed by the unpolluted breezes, warmed by the spring's warm sunshine, then ran down the mountain to aid the growing plant and give zest to life.—C. R. Nichol.

In Memoriam

ROGERS.

On Tuesday, May 17th 1949, death removed from our midst Mrs. Loulie Byrd Rogers.

Although she was eighty-six years old, she was very much alert. She loved people and it was a real pleasure to be in her company.

We the members of the Woman's Missionary Society of the Suffolk Christian Church offer the following resolutions:

1. That we realize God doeth all things well and that our loss is her gain.
2. That we keep in lasting remembrance the high Christian standards and high ideals of service, kindness and joyfulness which were in her daily living.
3. That we extend our deepest sympathy to her family and commend them to the great Comforter who said, "Let not your hearts be troubled."
4. That a copy of these resolutions be sent to the family, a copy be entered on the records of our society and a copy be sent to The Christian Sun for publication.

Mrs. MYRTLE B. ROGERS,
Mrs. HARRY P. TAYLOR,
Mrs. W H. YATES.

MILLER.

WHEREAS our Heavenly Father has seen fit to take unto Himself our beloved friend and brother, Perry D. Miller, therefore be it resolved:

- 1 That the Fidelis Class, in striking from its earthly roll the first name of a member to be transferred to that eternal roll, has sustained a great loss.
2. That we deeply miss his presence among us, his genial personality, friendliness and fine spirit of cooperation in any undertaking of his Sunday School Class.
3. That our Church has lost a loyal member.
4. That we bow in humble submission to the wisdom of a loving Heavenly Father, knowing that "all things work together for good to them that love the Lord."
5. That each member of the class make his own personal commitment that Perry's name shall be but the beginning of a new Fidelis Class roll in that City where sorrow is not known; looking forward to that day when there shall be an unbroken circle and a reunion that shall not end, in the Father's house.

Mrs. ROBERT A. WHITTEN,
LUCILLE H. TRENARY,
CATHERINE E. CARTER.

WAMPLER.

William C. Wampler, born March 12, 1871, near Harrisonburg, Virginia passed away June 21, 1949, aged 78 years, 3 months and 9 days.

Brother Wampler united with the Antioch Christian Church near Harrisonburg, Virginia many years ago and was a most active and loyal member as long as his health permitted. Only a few years ago declining health forced him to retire from active duty. He served as deacon for nearly 35 years and as teacher of the Adult Bible Class for 40 years.

With seemingly inexhaustible energy, Bro Wampler took a leading part in all the activities of the church, which, attracted his interest from early boy-hood, and being an advocate of righteous living and possessing a genial disposition and an understanding of others, he was prominent in the affairs of the church.

He also served as vice-president in the Valley Conference and presided over one session of the Conference.

He leaves his wife and six children besides a host of friends to mourn his passing. Funeral services were conducted at the Antioch Church by the Rev. John F. Locke of the Brethern Church, a close friend of the deceased, assisted by the Rev. L. C. Dickerson of the Harrisonburg Baptist Church. Interment was in the church cemetery.

O. W. ANDES.

MODERN CRUSADERS AND THE GOSPEL.

(Continued from page 3.)

are a bit alien to the Protestant. Yet, they have within them a deep meaning. The journey of the pilgrim, of old, exposed him to serious dangers along the way, even as half of the Pilgrims died in the first winter at Plymouth Colony.

In danger and death the pilgrim is brought close to the judgment and the grace of God. And the descendants make their journeys to the sacred sites to re-live, in spirit, the experiences of divine grace. They seek an old world where is hidden a wealth of history. Perhaps we might say that, because we do not, as Protestants, see the world as religious pilgrims, God has broken us away from our homes to push our men out upon the highways of life, that they might learn anew that which their fathers had seen and heard and lived.

There is in Cloister Notgottes a series of pictures that portray the legend of the Knight of Ruedesheim, as he on his crusade into the Holy Land was made a prisoner of the Moslems, and that he on his miraculous delivery to his home had built this Cloister in gratitude to God. This story contains the entire meaning of the crusades and the pilgrimages.

From the spirit of the pilgrimages arises a memory of the early times when mankind was fugitive and vagabond upon the earth, void of hope, without faith; in that time of great despair that we call the migrations of the nations, into which came the message of the Christ.

The Holy Land could not be saved. But a new spirit came over the men of the crusades. And unto this spirit Luther gave a direction. And from that movement arose the new Europe. Is it too much to say that in this spirit lies the union of the Old World

and the New, just today? and that America, for that reason, now looks Eastward?

Let this be the mission of America: to build an altar of faith and prayer between the two worlds, whence would flow a stream of the peace of the spirit; where politics would be spiritualized. Thus was transformed long ago, here in Germany, the old culture of primitive men into a Christian people. In 933 there were yet the Huns, the terror of Europe, and a few centuries later it had become the country of King Stephan, the home of St. Elizabeth.

If America could thus reach the heights and the depths of prayer, who knows but that therein she would be granted the beginning of a new era with an escape from the shoals of the atomic bomb. The world needs a country that will create peace, the peace that Christ can give. Perhaps just there is the seat of wisdom. Europe must not be a colonial project. It should be a Holy Land, whose home is in the hearts of men, a treasury of creative freedom. It should be not a bone of contention between East and West, but a land of peace, a land of the meeting of brethren, where Americans and Russians would be freed from their mutual fears. It should be the country of the pilgrimages of the hearts of the nations. June 30, 1949.

THE PARSON GOES TO CHURCH.

(Continued from page 7.)

cause his hearers to wonder what point, if any, he is trying to make.

Isolated case? No, it is more like the common order in many churches of the country, with the majority of attendants seemingly content to have it so.

But other things are here in this church service—inspiring music, open Bible, call to prayer, influence of the house of God, and urgings to unite hearts and hands to promote the kingdom of God in terms of brotherhood and peace.

The church ideally perfect? No, not that. Probably in its human aspects it never can be so. Nevertheless, the greatest force for righteousness in the world, and, in spite of its shortcomings, ever aiming to point the Christian Way to sinful, confused mankind, and making clear to me that I do need the church and the church needs me.

All of this and more, this parson sees and hears on Sunday while sitting in a pew.

The Story of A Dandelion

By REV. TUCKER G. HUMPHRIES

Many years ago, more years perhaps than most of us like to remember, my little sister and my little brother went out to a neighbor's yard to play. The season was summer and the day was warm and beautiful. As my sister and brother joined their little playmates they immediately decided to play store. In order to play store they must have some mud pies to "sell." In order to have good mud pies, they would have to bake them. In order to bake them they must have a fire. So in a little toy cookstove, they lighted a fire. And before they realized their danger, my little sister, Margaret, was in flames. She was burnt terribly; she was burnt completely. For as she was wrapped in a blanket and placed in an ambulance, her shoes were all that was left of her clothing.

That night as my family gathered at her bedside in George Washington Hospital, God called Margaret home. That morning at ten she had been in the fulness of life. A beautiful child, full of enthusiasm and interest and life. That night at ten, she was dead.

Our friends were quite as heart-broken as we were, for Margaret was known to them all as a lovely and loveable child. And these many friends were kind and generous in their expressions of sympathy. The living rooms of our home were filled with beautiful floral tributes. Early on the morning of the funeral service, our door bell was rung in a timid sort of way. And when someone answered this ring, a little ten- or twelve-year-old Negro girl was there. she asked to see my mother. When mother came, this Negro girl said, "I hears Miss Margaret is dead."

"You're right, child," mother answered. "Margaret is dead. Did you know her?"

"Oh, yes, Mrs. Humphries," the child answered. "I knew her well." "See these shoes I has on? She gave them to me. See this dress I'm wearing? She gave me this. See these hair ribbons on my pig tails? She gave them to me. I loved Miss Margaret. When I heard that she was dead, I came to tell you I was sorry and I came to bring some flowers."

I know there was a tear in my mother's eyes at this pathetic expression of love. I know there were many more as this little girl drew her hand from behind her and gave my mother her expression of sympathy—two lovely dandelions.

So the little pickaninny said "good-bye," and with tears in her eyes, turned away and disappeared out of our lives forever. We do not even know her name. But as our family wander down Memory Lane we always shall remember her. Why? Well, the hours ticked by and the time for the funeral service arrived. Our home was filled to an overflow with friends and the flowers they had sent. All was in order as our pastor read the burial service and pronounced the benediction, committing the soul of a little girl to God. And then many stopped at the open casket on their way out. If they had looked closely, they could have seen two lovely dandelions, now somewhat withered, resting in the hands of another flower, a little girl, who, too, was somewhat withered, but whose soul had gone home to God.

Do you wonder why we pause at the dandelion for just a moment as we wander down Memory Lane?

—From Down Memory Lane.

Southern Convention of Congregational Christian Churches. 1956.

1844 - Over a Century of Service to the Denomination - 1949

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CI

RICHMOND, VA., THURSDAY, AUGUST 11, 1949

NUMBER 31

YOUR NEXT PASTOR

By HAROLD W. HEWITT

Recently a pastor who was leaving for a new appointment stood up before his people and said: "And now it is my privilege to present to you your next pastor.

"He is, first of all, a man of God. Fully aware of all that it means, he has given himself to the Christian ministry; and he comes to you as a consecrated leader. His whole family will work among you gladly and in quiet devotion to duty they will live among you to the glory of God.

"Your next pastor comes trained in the problems of church leadership. He believes that you will have confidence in him, that his training has qualified him to be your pastor.

"Of course, he does not come as a saint incapable of making mistakes. He knows he will err occasionally; he knows that there will not be agreement in every detail between him and every last member of the church. But he knows that this is a Christian church and, as such, there will be the spirit of good will and forgiveness that will win a victory over any difficulty.

"Your next pastor is a kindly disposed, well-meaning person. He will burn himself out for the Kingdom of God if you let him.

"His name? I do not know his name. But what does it matter? The things just said would refer to anyone who comes here as your pastor.

"Your next pastor will come to you as a stranger. With everything new, the first month will be desperately lonely. You will receive him with open minds and hearts, of course. And you will throw open the doors of your homes to dinner invitations in such numbers that he will not have time to be lonely. By your attitude you will say to him, 'You are my pastor. There have been others here whom we have loved and admired, but they are gone. You are here now, and we are behind you 100 per cent.'

"Our relationship to the church does not depend upon the person who is our pastor; it depends upon our loyalty to Christ. To him we will be true no matter who may be our pastor. You are now, and, for the cause of Christ, we will walk with you; we will serve with you. As Christians, we can do no other!

"If you confront your pastor with that spirit, nothing can defeat the advance for Christ in this church. If you do not confront your pastor with that spirit, he is already defeated."—Christian Advocate.

News Flashes

Dr. Luther B. Grice supplied the pulpit in our Richmond Church last Sunday.

The Virginia Valley Central Conference is in session on Wednesday and Thursday of this week. Rev. R. A. Whitten is president.

No copy has been received this week for the Elon College page. There is also no news from the Convention Office. Possibly vacations are to blame.

Robert Woodruff, pastor of Ingram and Pleasant Grove Churches, near Halifax, Virginia, is to be the guest speaker at the Winston-Salem Church the morning of August 28.

Rev. G. H. Veazey writes that a new Congregational Christian Church is being organized and built at Linville, La. Mr. Veazey has been conducting open air services at night and assisting as a carpenter during the day. Prospects are good and more details will be forthcoming later.

The Massanetta Springs Bible Conference will begin the first of next week. There is usually a representative group from the Congregational Christian Church present. If you are able to go for either the whole conference or for one week, it will be time well spent, especially by ministers.

WANTED A MORE WIDELY OBSERVED LAYMAN'S SUNDAY.

Laymen and church organizations give promise of making Laymen's Sunday on October 16, 1949, more widely observed than ever before, says John H. Ryder, the National Director of Laymen's Sunday.

Mr. Ryder, who is also a director of the Laymen's Movement for a Christian World, says this increased support shows the growing awareness of Elton Trueblood's statement that "the spiritual awakening now overdue will come by and through laymen and will be completely identified with the common things of daily life."

Many church councils and ministerial associations throughout the country have endorsed the observance this year on the theme: "Am I my brother's keeper?" The Right Reverend Charles Gilbert, the Episcopal

Bishop of the New York Diocese says: "It should enlist the cooperation and prayers of all who are mindful of the urgent need of building Christian principles into the life of the sorely troubled world in which we are now living."

Although conflicts in dates prevent some denominations from taking part on the third Sunday in October, Edwin W. Parsons, the executive secretary of the National Council of Northern Baptist Men, says: "It is to be hoped that churches of all denominations will eventually observe the same Sunday which has already secured wide-spread recognition in North America."

Some 30,000 laymen took part in Laymen's Sunday in 1948 and replies have come in from laymen in 39 states that they will have a layman's service this year, the eighth in which the lay Sunday has been sponsored by the Laymen's Movement.

Abroad, churches in both Germany and Japan will also have laymen taking over the service on October 16. This is the first time that the day will be observed by Japanese churches.

The publication of the United States Department of Commerce describes the purpose of Laymen's Sunday as: "To get as many churches as possible to request laymen to take over the morning service to give their ideas of the practicality of Christianity as a way of life to tell of the successes in trying it, their difficulties and failures, and their hopes for the future."

SOUTHERN CONVENTION LAYMEN ARE ASKED TO OBSERVE LAYMAN'S SUNDAY.

The Laymen's Committee of the Southern Convention of the Congregational Christian Churches has decided to cooperate with the Layman's Movement (national organization) in observing October 16, 1949 as "Layman's Sunday." Last year about thirty-five Congregational Christian Churches used laymen to conduct services on the third Sunday of October in observing Layman's Sunday. It is expected that more churches in the Southern Convention of Congregational Christian Churches will use laymen to conduct the services this year.

GEORGE D. COLCLOUGH,
Chairman.

JOHN H. ROUNTREE, Greensboro, N. C.
CYRUS SHOFFNER, Liberty, N. C.
A. H. McIVER, Sanford, N. C.
ROY LARRICK, Winchester, Va.
HARRY LEE, Portsmouth, Va.

HOPEWELL CHURCH HAS BIBLE SCHOOL.

The Vacation Bible School at our Hopewell Church has completed its first week and the Rev. D. D. Nash, pastor, reported that it is proving to be an outstanding success.

Through the efficient handling of the school by William Tolley, of North Carolina, a wide variety of activities is being carried out under the direction of local teachers.

This is the first year that the Hopewell Church has conducted a Bible School. Mr. Nash states that with another week of the school to go, he is certain that there will be additional children joining this week.

Beginners, among their various workshop activities, made scrap book marks and did memory work as well as listen to stories.

Scrapbooks were started in the Primary Department and the group drew and colored their creations. They also heard stories and studied the structure of the Bible and did memory work.

Phases in the life of Christ are being taught in the Junior Department while scrap books, memory work and construction work are all part of their curriculum.

In the Intermediate group, scrap books are being made and a play for commencement was written.

Boys have begun to build bird houses and benches and expect to complete them by the end of the coming week.

MONEY IN ABUNDANCE.

We, who strive to collect money for churches and welfare agencies with too little results, are *numskulls* working on the wrong road. The greatest joy to a person is returning to the Lord a part of the money which the Lord has given him.

Too many churches and welfare agencies have followed the line of least resistance by "over-begging" the willing givers. The organizers of many money raising campaigns are in too big a hurry, or have never found the "know how."

There are powerful "know how" agencies and their facilities should be used to a greater extent. They have instructions and blueprints for success, which will come by following the plans of an efficient "Every Member Canvass," the Community Chests and Councils, and other sponsoring agencies.

Moreover, their "know how" methods will do much to educate and reach

(Continued on page 10.)

FIRST TV RELIGIOUS NEWS PROGRAM LAUNCHED.

By HAROLD J. QUIGLEY, *Chairman, Radio Committee, Troy Council of Churches, Troy, New York.*

The first religious news program, "Thru the Eyes of Religion," was started the beginning of May over WRGB, Schenectady, New York. The pioneering effort represents the co-operation of General Electric's TV station, Religious News Service, and the Tri-City Protestant Radio Commission, of which the Federation of Churches of Christ of Albany and Vicinity, The Schenectady County Council of Churches, and the Troy Area Council of Churches, are members.

Two Troy clergymen are commentators for the program: the Rev. Richard Cummings, First Baptist Church, and the Rev. Harold Quigley, minister of the Ninth Presbyterian Church. Both have been broadcasting regularly on Troy's WTRY station, "Religion Views the News."

The program opens with a one-minute twenty-second movie of the First Baptist Church of Troy, showing the high tower, people going into the church, and the traffic going by. The captions, the name of the program, the commentators, the photos by Religious News Service, "News of Interest to Protestants, Catholics and Jews," are shown successively, on a church bulletin board.

On the June 10 program, the station supplied a large map of Europe, showing the division of the "Iron Curtain." Mr. Cummings discussed for two minutes the story of the churches in the Soviet orbit. Pictures of Roman Catholic Archbishop Joseph Deran of Prague, Czechoslovakia, and Bishop Otto Dibelius, head of the Evangelical Church in Germany (EKID), were included. Both have severely criticized the Communist regime.

Featured next was a story on the Quakers' celebrating a year's anniversary of trying to bring about friendly relations between the United States and Russia. A picture of the Quakers receiving the Nobel prize in 1947 was used with the commentary.

Next followed a story on the investigation of the Atomic Energy Commission. Commentary ran as follows: "A new term is being used widely these days to describe the low punches being thrown in the fight for power in Washington, D. C. It is 'character assassination.' Abraham Lincoln was assassinated by a gun. The new

device is the razor sharp word that cuts the heart of the responsible public servant. Forrestal was a recent victim. The new target is David Lilienthal."

To lighten up the program at this point, a picture was introduced showing people going to church in overalls. The pastor in Meridian, Mississippi, had said, "We don't want people to stay away from church for the lack of new clothes."

Since Mr. Cummings had attended the Northern Baptist Convention in San Francisco the week before, Mr. Quigley interviewed him regarding highlights of the meeting. The proposed merger of the Baptists and the Disciples of Christ was referred to as a "flirtation," and the five-year plan to bring it to a successful conclusion as a "full-blown courtship."

A "woman's page" told of the appointments of women to high positions in the Church. It was illustrated with pictures of the ordination of Mrs. Victoria Booth Demarest as a minister of the Congregational Christian Churches, and of Mrs. Colewell, newly-elected president of the Northern Baptist Convention. Mrs. Demarest is the granddaughter of General William Booth, founder of The Salvation Army. The pay-off line was "The Moslems used to say that the women will make heaven on the coat tails of their husbands. News this week gives the lie to that saying."

The problem of the internationalization of Jerusalem, next treated, was illustrated by pictures showing the damage to some of the shrines from the recent conflict, and a map indicating the divisions of the city.

To illustrate the problem of "separation of Church and State" a remarkable picture was shown of a nun, Sister Mary Josella, teaching school

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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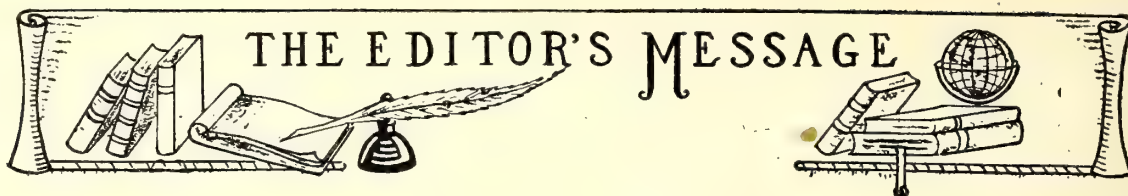
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THEOLOGICAL INSTITUTIONS

The average person thinks of a theological institution as something far removed from his own sphere of influence. He is vaguely conscious of the fact that there are such things as theological seminaries, but they are for ministers and for ministers only and therefore may be dismissed from further attention.

Yes, there are theological seminaries for ministers, and there are some very good ones in America. Our people should know something of the character of these institutions, their denominational background or affiliation, and especially their theological presuppositions. Those engaged in the gentle art of selecting and calling a minister are distinctly handicapped if they lack this knowledge. Some churches, to their sorrow, have learned this lesson too late.

But theological institutions are not limited to ministers. Two of our foremost are the home and the Sunday School. Here many people imbibe their basic theology. Parents are theologians and theological instructors, inescapably so. Children get their first theological instruction at home. Some of it is rather crude, but it is theology nonetheless. Since religion is both taught and caught, parents cannot evade their theological responsibility. Yes, the home is our primary theological institution, with the world's largest enrollment.

Sunday School officers and teachers are theologians. What a responsibility and opportunity! Every lesson and every prayer has theological implications—crude or refined, liberal or conservative, true or erroneous. Every Sunday School building is a theological institution. This being true, we should see that adequate provision is made for theological instruction, that current theological books are available and read. Every lesson should be prepared and taught in the sobering realization that children are theological students. Given an adequate foundation, they should mature in their theological thinking.

Dr. Elton Trueblood had this to say in a sermon before the Chicago Sunday Evening Club: "We are living in a very great day so far as theology is concerned. As I mention names you will recognize that we have a galaxy similar to that of 1649. Among those who are today living or just recently dead are the following: William Temple, Nicholas Berdyav, John Baillie, Karl Barth, Emil Brunner, Albert Schweitzer and Reinhold Niebuhr." (This writer would add the name of Trueblood to this imposing list, for there is no more astute analyst of Christendom today than Elton Trueblood.)

Then Trueblood went on to say: "There has not been for a hundred years, so far as I know, a set of men of greater fidelity, more masculine minds, able to wrestle with the problems of our time from the Christian point of view. This means that the people who say that 'I cannot believe in the Christian religion; that old

poppycock doesn't mean anything to me,' are out of date. They are fighting the battles of their childhood; they are judging the Christian faith by some poor little church in their hometown, they do not know what is going on because today we have men who can interpret the Christian faith in terms so strong, so honest and so intelligent that the humblest believer should have no fear. There is no use of worrying today about the old problems of science and religion or of prayer and the natural law. These problems have been threshed out so well that genuine solutions are clear to people who have the courage and industry to attain them. The great theologians belong to all of us. They are read by all of us."

This, stop to think of it, is a theological era. Thank God therefore for all our theologians and theological institutions. Theologians all, let us rejoice in our heritage and discharge our responsibility to posterity.

THE REVERIE OF A DOWNTOWN CHURCH

I am a downtown church. Some people rather pity me, for they think I am destined to grow weak and die. But they do not know me, or they would know better.

I have an honorable history. I was here a century ago, and I may still be here a century hence. Long after neighborhoods have changed, and good neighborhoods have deteriorated, I will continue to be strong.

For I am in the heart of the city, and my ministry is not to a section of the town, but to the entire city, for I reach out in every direction. My ministry touches every neighborhood, and it extends to all classes.

I am not provincial in my outlook. In me, the rich and the poor mingle in the fellowship of worship. Through me the poor are enobled and enriched, and the rich are made generous and gentle.

I live to serve. I exist for others. This may be the reason why I continue to keep my strength through the years.

It is sometimes said that I am not convenient to attend. But whoever said that religion is to be a thing of convenience? If pilgrims of Israel could travel the length of Palestine afoot to attend the special temple services at Jerusalem, surely the twenty minutes it requires to come to the heart of the city is not too much.

I leave my future to you, for my place in the city depends upon your loyalty. I believe that I can count on you. (Author Unknown.)—From bulletin of The Little Church Around the Corner, New York, N. Y.

Do you know what is more hard to bear than the reverses of fortune? It is the baseness, the hideous ingratitude of man.—Napoleon I.

World Missionary Task of the Churches

By DR. J. H. OLDHAM

You have heard during the past year a good deal about the World Council of Churches. Less prominence has been given to the work of the International Missionary Council, which came into existence more than a quarter of a century before the World Council of Churches, and by its example provided the main stimulus to later developments in international Christian cooperation. Let us take a look at the position of Christianity in the world as a whole.

The Drama of Christian Missions.

The spread of Christianity to almost every country in the world during the past hundred and fifty years has been one of the outstanding events of modern history. The propagation of the Christian faith in non-Christian lands has for the most part engaged the interest of only a minority of the members of Christian Churches. It was for long an object of derision to many both inside and outside the church. The picture of Mrs. Jellyby and the jibes of Sydney Smith were the expression of an attitude that was widespread. In spite of this, missionary service often made its appeal to the ablest of the younger Christian generation, and the ranks of missionaries include some world-famous names, like David Livingstone and Grenfell of Labrador, and many men and women who in their time were outstanding figures in the countries in which they laboured. Alongside of these were to be found missionary workers of limited education and, sometimes, of narrow outlook. Like all human agencies Christian missions have made mistakes and have sometimes done harm as well as good. But the remarkable thing is that in spite of shortcomings and failures modern missions have in the past century and a half achieved the astonishing result of making Christianity, in fact as well as in principle, a world religion.

It is not only that there are today throughout the world younger Christian Churches with an independent life of their own, and with gifted leaders who can meet on equal terms with those of the older churches of the West. What is of no less importance is that Christian ideas, largely through the influence of Christian colleges, have penetrated into far wider circles than the membership of the Christian Church. The outlook and action of outstanding personalities and a host of less widely

known national leaders have been in varying degrees influenced by contact with Christianity. It is one of the notable surprises of history that an adventure of Christian faith and hope, conceived and carried out for the most part by very ordinary men and women, in the face of obstacles that must have made it appear in the eyes of outsiders a fantastic dream, should have achieved results that are an important factor in contemporary world history.

It is clear, however, that a movement which, however little recognized as such at the time, has been the most important achievement of Christianity in recent history, is now facing entirely changed conditions. To meet the demands of the new age it must be reborn in some new shape. What that new shape is to be is not yet clear. The International Missionary Council is alive to the range and gravity of the questions to which an answer has to be found. It knows that it does not at present possess the answers. But it is determined to search for them. It is initiating consultations and inquiries in the different countries as a means of preparing for an international conference to consider the broad lines of Christian strategy in the new period, and how to present today in the most appealing terms the claims of the universal mission of the Church.

Editor's Note—This article comes with the following endorsement of Dr. Fred Field Goodsell of the American Board.

We are accustomed these days to surveys, or appraisals or other studies which help us individually and collectively as Christians to get our bearings. Whither are we going, how far have we progressed, and where are we now, what obstacles must be surmounted, what are our resources? I was about to write out such a statement when I read Dr. J. H. Oldham's recent article in the *Christian News Letter* of London on "The World Missionary Task of the Churches." Dr. Oldham is a very wise man, a remarkable Christian, and an experienced ecumenical leader. I can do no better as I take my official leave of you than to ask you to read and ponder his words. To what action do they spur you? Here they are."

We are glad to circulate this important statement and trust that it will be read carefully and widely.

What are the new factors that make

necessary a radical re-thinking of the nature of the world-wide responsibilities of the Christian Church and of the means by which they can be fulfilled?

The Younger Churches.

To begin with the inner development of the missionary movement, the great decisive new factor is the growth of the younger churches which are the fruit of missionary activity. We have the outstanding example of the formation of the united Church of South India. There are still large areas in the world which are practically unevangelized or where the indigenous church is small and weak. But in all the main fields of missionary activity the predominant factor is now the indigenous church. The task of the western churches is no longer, as it was throughout the nineteenth century, that of planting Christianity in virgin soil and fostering and superintending its early growth, but the less clearly defined and more difficult task of assisting the younger churches in the discharge of responsibilities that are primarily theirs. A stage has been reached similar to that in the family when the younger members are ready and anxious to stand on their own feet. In the new period the leadership and main initiative must be that of the younger churches.

That does not mean that aid from the West is no longer needed. We have spoken of the miracle of the younger churches—for such it is—but it is also true that, apart from a relatively small number of gifted leaders, they are for the most part still weak and immature. Their membership is recruited to a large extent from the poorest classes in the community. They are in an alarming degree dependent financially on the supporting missions. While there are among them ardent evangelists like Dr. Kagawa of Japan, these younger churches as a whole have hardly as yet the strength to take upon themselves the main burden of the tremendous world mission of the church. The experience is only too widespread that the second generation of Christians is apt to turn in upon itself and lose any sense of obligation towards those who remain without.

Leaders of the younger churches have repeatedly declared that they will still need and want the help of missionaries from the older and more experienced churches of the West. But it is plain that only men and women with exceptional gifts of sym-

(Continued on page 8.)

CHRISTIAN EDUCATION

CONVENTION PERSONNEL: JESSE H. DOLLAR, *Chairman*; JOHN L. GWIN, ROBERT LEE HOUSE, BERNARD V. MUNGER, KENNETH D. REGISTER, H. SHELTON SMITH, LEON EDGAR SMITH; MESDAMES W. J. ANDES, J. D. STRADER, W. E. WISSEMAN.

MINUTES OF EASTERN VIRGINIA S. S. CONVENTION.

MORNING SESSION.

The Eightieth Session of the Annual Sunday School Convention of the Eastern Virginia Sunday School Convention of the Congregational Christian Churches of the Eastern Virginia Conference met at the Oakland Christian Church, Chuckatuck, Virginia, Tuesday, July 19, 1949.

The morning session was called to order by President Mills E. Godwin, Jr. Song service was conducted by Mr. W. H. Baker, Secretary of the Convention.

The Invocation was given by Dr. I. W. Johnson, pastor of the Oakland Church and the address of welcome was given by Dr. N. G. Newman. The response was given by Mr. Floyd A. Turner of the Suffolk Christian Church.

The morning worship service was conducted by the young people of the Oakland Christian Church.

The ministers of the conference were recognized—nineteen attended the morning session. The superintendents of the various schools were also recognized and there were ten attending the first session.

Dr. Wm. T. Scott, Superintendent, Southern Convention of Congregational Christian Churches, gave a very informative talk on "Our Sunday School Literature."

Rev. Earl Farrell of the Cypress Chapel and Damascus Christian Churches gave a most interesting address on "Where Does the Sunday School Lead Its Scholars?"

A worship service was then conducted by Rev. L. B. Grice of the Holy Neck Christian Church after which the morning session was adjourned and a most delightful country dinner of fried chicken and country ham was served by the ladies of the Oakland Christian Church.

* * *

AFTERNOON SESSION.

The afternoon session was called to order by President Mills E. Godwin, Jr. Song service was conducted by Mr. W. H. Baker. Dr. Will B. O'Neill gave the invocation.

"A Young Man Looks at Sunday

School" was the subject of a most interesting talk by Mr. Jack Byrd of the Cypress Chapel Christian Church.

Mrs. Ray Gordon of the Suffolk Christian Church gave talk on "A Mother Looks at Sunday School."

Mr. L. P. Waldo, Jr., of the Holland Christian Church, discussed "A Superintendent Looks at Sunday School."

Dr. Will B. O'Neill of the Holland Christian Church gave an inspiring address on "Go Teach."

* * *

BUSINESS SESSION.

Dr. Wm. T. Scott and Rev. Robert Lee House gave fine talks on the need of every school supporting THE CHRISTIAN SUN and the help it could give to teachers and workers in our schools. Dr. Harcastle's Sunday School Notes which are published by THE SUN each week were commended and are a real source of help and inspiration to all Sunday School teachers.

Report of the Finance Committee—

We, the members of the Finance Committee, have examined the books and records of the Treasurer and have found them neatly kept and correct as far as we can ascertain. We commend Miss Folk for her good work.

We have also checked the Secretary's report of funds received by mail and at this session of the Convention and have found them also correct—the amount being \$830.00.

We recommend the payment of the following appropriations and bills: (1) Virginia Council of Churches—\$50.00; (2) Secretary of Board of Christian Education—\$800.00 (\$100 of this amount to be earmarked and reserved for various conferences and training schools in this conference); (3) W. H. Baker for salary and expenses—\$28.00. We herewith turn in all funds received to the Treasurer \$830.00 and we recommend the payment of bills for printing, etc., in connection with this Convention. Signed: H. S. Harcastle, Chairman, R. E. Brittle, Letcher Eley.

Report of Time and Place Committee—The committee reported that an invitation had been received from the Cypress Chapel Christian Church, to

meet with them on Tuesday after the third Sunday in July, 1950. Signed: G. C. Man, Chairman, C. W. Darden.

Report of Committee on Resolutions

—We, the members of the Eastern Virginia Sunday School Convention in session July 19, 1949, would like to record our appreciation for the invitation to meet at Oakland Church and for the fine way in which the Convention has been entertained.

We bespeak our hearty thanks to the officers and speakers for an excellent program.

Be it resolved that the Convention commend the Board of Christian Education for the promotion of training schools, camps and conferences and Bible schools and that we pledge our continued cooperation in this essential work of our Convention.

Resolved that we urge our Sunday Schools to give intelligent and sympathetic consideration to the wealth of materials provided by our denomination. That we further commend for consideration the use of THE CHRISTIAN SUN among adult groups.

We have missed the presence of Mr. and Mrs. J. F. Morgan in this session, and would record our gratitude for their many faithful years of service in our midst and our very earnest hope that they may be with us again next year. Signed: R. L. House, Chairman, Mrs. I. W. Johnson, J. E. McCauley.

The secretary was instructed to write Mr. and Mrs. Morgan a note of good will and hopes for continued improvement.

Nominating Committee's Report—

The following officers were nominated by the committee: Mr. Mills E. Godwin, Jr., president; Rev. W. L. Wood, vice-president; Mr. W. H. Baker, secretary; Miss Mary Lee Folk, treasurer.

Motion that the Nominating Committee's report be adopted, seconded and carried and the above officers were elected to serve for the year 1949-50.

Motion that all reports be adopted, seconded and carried.

The closing worship service was conducted by Rev. Johnson Griffin of the Bay View Christian Church.

The benediction was given by Rev. R. E. Brittle, pastor of the Bethlehem Christian Church.

Motion that the Convention adjourn, seconded and carried to meet Tuesday after the third Sunday in July, 1949, with the Cypress Chapel Christian Church.

MILLS E. GODWIN, JR., *Pres.*
W. H. BAKER, *Sec'y.*

A New Church in New York

By WILLIAM CLEMES AND BETA MUELLER

The fashionable section of New York's famous Park Avenue extends from Grand Central Station to 96th Street—some fifty blocks. Here well-dressed people live in tall apartment buildings and hotels, their doors sheltered by sidewalk canopies and attended by men in livery. The big churches and cathedrals are as handsome and secure as their congregations.

But at 96th Street the neatly trimmed strip of park dividing the Avenue's traffic abruptly ends. North of here the tracks of the New York Central Railroad, emerging from underground, bisect long rows of tenements, their fire escapes inelegantly draped with faded laundry.

This is East Harlem. Its people are Negroes and Puerto Ricans, with a scattering of Germans, Italians, and the impoverished remnants of earlier populations. Here bad housing and disease live side by side and inadequate schools and playgrounds beget juvenile delinquency and adult violence.

Where is the church? The "church" here is mostly sects which meet in store fronts where the lonely and disinherited find comfort in lavish promises of a happier world to come. In another sense, the "church" is the Communist-dominated American Labor Party, a highly efficient political machine presided over by Congressman Vito Marcantonio.

While well represented in the "silk stocking district" of Park Avenue, orthodox Protestantism has long existed here like a prehistoric animal dying slowly because it can no longer meet the demands of a changed environment—its congregations mere tokens of the whites who have long since moved away.

But today, for the first time, established Protestant denominations are engaged in a unique experiment to bring a living and meaningful gospel to this blighted area. Known officially as the East Harlem Protestant Parish, it is supported by the home mission boards of the Baptist, Congregational Christian, Methodist and Presbyterian Churches. The pattern being set by the young ministers and social workers attached to this project might well provide Protestantism with the formulae for unlocking the doors of city slums across the country.

The story of the Harlem Parish opens in the fall of 1947, when a

group of young Union Theological Seminary students decided there was more to the ministry than just well polished sermons, pot-luck suppers and wedding ceremonies.

"We came to feel that the Protestant faith was being proclaimed mostly to those who could afford to pay for their religion," is the way the Rev. Donald Benedict summed up the sentiment of the group. "Furthermore, we were dismayed at the inability of the Protestant church to evangelize the masses of industrial workers, especially those of the lower income brackets."

When Benedict and his co-workers finally decided to move into East Harlem they realized that the traditional church trappings, such as an impressive building, well carpeted floors and stained glass windows, would serve more as a hindrance than a help.

The beginning of the East Harlem Parish was simply a card table set up on a sidewalk on one of the most crowded blocks in Harlem. As children flocked around to register for a vacation Bible school, curious neighbors watched the scene from the vantage of their window sills, doorways and orange crates used as sidewalk bleachers.

Even though the Parish had no church, the vacation Bible school opened on schedule with space borrowed from three neighborhood store front churches for the hundred or more kids who had signed up.

By October, Don Benedict and his friends had found an abandoned butcher shop which they thought might be converted into a store front church.

There was no building committee to supervise this operation, but there were plenty of eager youngsters from the vacation Bible school to help. They pitched in on the basement first, which yielded two sanitary truck loads of refuse. Next they installed new beams and propped up the sagging floors with rough hewn posts and gave the exterior a cheerful coat of red paint.

Determined to make their church more than just a place for Sunday worship, the ministers next eyed a desolate lot two doors away, typical of many that lie like scars among the ugly tenements of the district.

"This could be a playground," they said.

They discovered that taxes on the lot had long gone unpaid and the owners had either disappeared or lost interest. After consultation with city officials and lawyers, a block committee took over the lot by "squatters rights." Men and teen-aged boys from the neighborhood spent days and evenings cleaning the lot, while the women-folk brought lunches and suppers. Finally they leveled off the lot with ashes from the city sanitation department. Already there are baseball games because Joe Cronin, former manager of the Boston Red Sox, has sent bases and a dozen major league balls. Twice a week after dark, two or three hundred people bring chairs to the lot to see movies projected on the wall of an adjacent tenement.

The guiding principle behind this city slum church has been to demonstrate the meaning of Christianity in terms of people's every day problems. There is no place here for a religion which offers only "pie in the sky," a charity handout or a pretty sermon.

The parish has now grown to include four full-time ministers and two dozen staff workers. A second storefront church was acquired early this year along with a Methodist church building. While the big church eventually will be used for worship, the store fronts will always be the heart of the parish.

Here, unabashed by long corridors or secretaries, the people come, bringing all the medical, legal, psychiatric and economic problems that are part of East Harlem—a man seeking a blood donor for his wife, another surrendering a knife with which he planned to stab a neighbor, a family threatened with eviction, a troubled mother, a rebellious adolescent.

As the ministers up there will tell you, normal adolescent growing pains on the street corners of East Harlem too often turn into truancy, gang fights and petty crime. By 17 or 18 too many of these kids bred amidst poverty and hate have prison records. But reached a few years earlier, these same children have proved to be the most responsible and enthusiastic group in the parish.

The parish's teen-age Crusader's Club grew out of an escapade of a 14-year-old girl. Missing from home for nearly a week, she was found by one of the ministers in a down-town movie house.

On the way home, this minister suggested that she help organize a

(Continued on page 15.)

Christian Missions

At Home and Abroad

ZULU TEACHER RETURNS.

Miss Minnie E. Carter, a Congregational Christian educator and thorough-going Connecticut Yankee from Bethel, Connecticut, set sail back to her post under the American Board of Foreign Missions in Inanda, South Africa on the Holland-American Liner *Veendam* from New York on August 2.

Inanda Seminary, where Miss Carter teaches, was founded by the American Board in 1869 and is the oldest and finest Christian educational institution for girls in all South Africa. It is 20 miles from the nearest city, Durban, and six miles from even a tiny railroad whistle stop.

This is why Minnie Carter has been busy raising funds for a new automobile which has just been purchased in Africa and given a hearty welcome by the Zulu students.

"No one can estimate the influence of the Zulu girls who go out from Inanda school with a practical education, plus Christian ideals of service to their own communities as nurses, teachers, pastors' wives, social workers or just Christian mothers," says Miss Carter.

Born in Redding, Connecticut, and educated at Danbury State Normal School, plus work at Columbia University, Miss Carter has been making her headquarters during her furlough in Bethel, where she is a member of the Bethel Congregational Church.

MISSIONARIES TO AMERICA.

The Third International Seminar of the American Board of Commissioners for Foreign Missions, Boston, Massachusetts, will take place August 10 to September 15 at Old Orchard Beach, Maine, bringing together a small and carefully selected group of Christian Nationals from Asia, Africa, Latin America and the Near East.

These "missionaries to America" are key men and women in the great Christian fellowship which has its roots deep in the native soil of every country. In the present days of tension the nurture and strengthening of the Christian fellowship around the world is imperative.

The American Board held its first International Seminar at Yale University in 1939 and its second at Chi-

cago Theological Seminary in 1945. In 1949 it is leaving a college campus or big city and gathering in a spacious beach house bearing the somewhat Victorian name of "Minnie's Seaside Rest" at Old Orchard Beach, where since 1896 spiritual and physical refreshment has been found in the summer by hundreds of missionaries from more than twenty different countries ranging from China to Africa and from Turkey to Great Tibet.

"Minnie's Seaside Rest" was built in 1896 as a memorial to a little girl by the name of Minnie Green. Following her early death at seven years of age her parents purchased land near their own summer home on Old Orchard Beach and erected Minnie's Seaside Rest as a memorial to the wistful, dark-eyed child who repeatedly expressed her desire to "take the tired off somebody."

It was willed to the American Board of Foreign Missions, international arm of the Congregational Christian Churches for this express purpose.

This Third International Seminar of the American Board will have as its Dean a distinguished Christian educator and sociologist, Dr. Samuel C. Kincheloe of Chicago, Illinois, Professor of The Sociology of Religion at Chicago Theological Seminary.

On the "faculty" which will be mainly a consultative and discussion group, will be: Prof. and Mrs. William Pauk of Chicago Theological Seminary, Chicago; Prof. and Mrs. Julian Price Love of Louisville, Kentucky; Prof. and Mrs. Philip Guiles of West Newton, Massachusetts; Dr. Douglas Horton of New York, Moderator of the International Congregational Council and Minister of the General Council of Congregational Christian Churches; Francis McPeck of the Council of Social Action, Chicago, Illinois; President Charles S. Johnson of Fisk University, Nashville, Tennessee; and Dr. Thomas A. Tripp of New York City.

WORLD MISSIONARY TASK OF THE CHURCHES.

(Continued from page 5.)

pathy, understanding and tact can meet the demands of a situation which contains many possibilities of

tension and must always remain delicate.

The New State.

The remarkable influence of Christian missions on the non-Christian world was largely assisted by the fact that they were the pioneers of western education. Throughout the greater part of a century the outstanding educational institutions in China, India and the Near East were Christian colleges and schools. It was in these that a large proportion of the educated national leaders of these areas received their education. For decades all the schools in pagan Africa were, almost without exception, Christian schools. Missions were also in Asia and Africa the pioneers of western medicine and exercised a widespread healing ministry. They have rendered notable services in the field of agriculture. The contribution of Christian institutions to education, medicine, and agriculture is still immense, and the needs to be met are as great as ever. But almost everywhere today governments with vastly greater financial resources than are at the disposal of Christian missions are accepting responsibility for the provision of these social services. With the expansion of state-provided services, the proportionate share of Christian institutions in these fields must inevitably diminish, though the share of Christian teachers, nurses, and doctors in state services may be a very important one.

The maintenance of Christian institutions, even of theological colleges and training institutions indispensable to the vigorous life of the church itself, makes financial demands that are entirely beyond the resources of the younger churches. In view of the rapidly rising costs the subventions that are still needed from the churches of the West will not be easy to provide. The missionary boards and societies are facing entirely changed conditions which will call for a new strategy—combined, unified and worked out in closest consultation with the younger churches.

Conflict.

The modern missionary movement in its first beginnings had in many areas of the non-Christian world to knock for long at closed doors, which only slowly opened. It was only later that there came a remarkable period of almost world-wide missionary freedom. There were still some closed areas, and others in which missionary work was subject to considerable restrictions. But the general picture (Continued on page 9.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

VALLEY WOMAN'S CONFERENCE IS HELD.

The Virginia Valley Missionary Conference met with the Linville Church, July 28, 1949, with an excellent attendance. Miss Verdine Showalter, the president, was presiding, and the theme used was "We Dedicate Ourselves."

Mrs. J. E. Rohart led the morning devotions in a very impressive manner. Miss Mary Rohart welcomed the conference, and Miss Betty Showalter gave the response.

Miss Pattie Lee Coghill of Henderson, N. C., was present as our guest speaker. She also gave a preview of our mission study on Japan. Luncheon was served in the church basement.

The afternoon devotions were given by the Wood's Chapel Juniors. Other speakers present were: Rev. and Mrs. R. E. Newton, Luray, Va.; Rev. and Mrs. R. A. Whitten, Winchester, Va.; Rev. J. E. Rohart, Linville, Va. Mrs. Frances Cooper of Winchester brought us echoes from the School of Missions held at Elon College in June.

The reports given from the various superintendents showed much improvement over last year.

The following officers were elected: Miss Verdine Showalter, president; Mrs. R. A. Whitten, vice-president; Mrs. Howard Hensley, secretary; Mrs. Noah Painter, treasurer. The following superintendents were elected: Mrs. J. E. Bryant, spiritual life; Mrs. Edgar Nelson, life memberships and memorials; Mrs. O. J. Sours, literature; Mrs. Orville Hoover, friendly service; Mrs. R. A. Whitten, interdenominational cooperation; Mrs. Kermit Kibler, young people; Mrs. B. F. Frank, women; Mrs. Austin Kipps, cradle roll.

The Missionary Conference will meet with the Winchester Church next year.

MRS. J. E. BRYANT.

NEWS FROM LOCAL SOCIETIES.

LITTLE CREEK.

Our society has enjoyed a profitable year. In November, we observed World Community Day and sent several boxes of clothing to children in

Germany. We held our public service November 7, with the whole church participating, from which we received a good Thank Offering. Our World Day of Prayer service was attended by only a few of our women, but was inspiring. We hope in the future our women will realize the importance of this day and attend better. May Fellowship Day was observed May 5, with emphasis on family life. A movie was shown: "Yesterday, Today and Forever."

The outstanding event of Family Week was a "Family Festival" on May 6, which all church families attended. We had appropriate games for each member of the family, and a weiner roast. Much fun was had by all.

During Youth Week, a party was given for our young people. The fellowship, fun and food was much enjoyed. The young people had charge of Sunday school devotions that week.

A party was also given for the Cradle Roll. Our Cradle Roll leader, Mrs. Percy Price, has done a good job with the little tots. They filled their mite boxes to send to the Christian Orphanage, for the Baby Home.

On Our Own Doorstep was reviewed by our President, Mrs. M. E. Taylor. We were invited to the Christian Temple, and were privileged to hear *China, Twilight or Dawn*, reviewed by Mrs. Frank Morgan, who is an able and interesting speaker.

We are working toward being a Superior Society by meeting all requirements. Each month we have a well-planned devotion. We are planning a vesper service for August. Our Bible Study was conducted through six meetings at our Wednesday night Bible Study. For our Friendly Service, we sent hospital supplies to the Ryder Memorial Hospital, Puerto Rico, and baby clothing for the Indian Mission in North Dakota.

In addition to our missionary activities, we had a chicken supper, from which we received \$167.00 to be used on our parsonage indebtedness.

When we read of the dangers and trials of our beloved missionaries, the Jacksons and Riggs, we realize anew our responsibilities in being a small

part in sending God's message into the uttermost parts of the earth.

Reporter.

WORLD MISSIONARY TASK OF THE CHURCHES.

(Continued from page 8.)

was of a world in which the Gospel was freely proclaimed. The prestige of Europe was at its height. Liberal ideas were in the ascendant. Countries that desired to be regarded as civilized felt it incumbent on them to conform to the principle of religious toleration.

All this is changed. Communism is in principle hostile to religion. Christianity finds itself face to face today throughout the world with one of the most formidable opponents it has ever encountered in its history. The historical parallel which leaps to the mind is the conflict thirteen centuries ago between Christianity and Islam, which swept over lands nominally Christian and ousted Christianity from the countries of the middle and nearer East and northern Africa. Communism has established itself over a large part of China and is everywhere acting as a powerful ferment among the peoples of Asia and Africa. It is possible that its greatest and most significant triumphs may be in Asia.

It may be that among Asiatic peoples Communism may assume a different form from that which it has elsewhere displayed. But the evidence thus far available points to the likelihood that Communist governments will do all in their power to restrict within narrow limits, if not to eradicate, Christian activities. In particular, the state may be expected to bring education entirely under its own control and eliminate Christian activity from this field. Information about the spread of Communism in China and its effects on the Christian Church has already been given in recent issues of the *News-Letter*. The situation is at the present time much too fluid to permit of any safe generalization.

Islam has always been intolerant of other religions, and Moslem countries are less open than formerly to influences which might lead them to mitigate their intransigence.

If doors are closed that were formerly open to missionary activity, that does not remove the obligation of the Christian Church to proclaim its message to the whole world. The missionary boards and societies are generally agreed that they will maintain their

(Continued on page 13.)

FOR THE CHILDREN

Mrs. R. L. HOUSE, *Editor*

DEAR LITTLE FOLK:

Jody and Anna were excited. They tugged at mother and daddy's hand. They pulled and jumped. They were at the zoo. Mother told them a zoo was the place in which wild animals were kept, clean and as much like their homes as possible, and in order that people could come and see them.

Jody cried, "Look, a brown something jumping up and down, up and down." Anna echoed, "Up and down, what's it, what's it?"

It was a big brown bear. He rolled over and jumped and grinned like a teddy. Next there was a big, big white polar bear. He had a pool of water in which to keep cool. His feet were so big.

Anna laughed when she saw three bears—all of them waving a paw. "Look, he is telling me bye-bye," she said, and waved at the biggest one.

Daddy and mother held Jody and Anna by the hand as they crossed the road and went to visit the monkeys. They scampered up the bars of their cages. They swung over and under. They stopped to scratch their heads, they looked at the people watching them.

Jody called, "Come Anna, come see the rabbits." A large pen had hamsters, guinea pigs and bunnies. Anna and Jody watched the wigglesome noses of the rabbits. They walked along seeing camels, giraffes, a baby elephant, zebras, reindeer and elands.

Jody said, "Mother, the camels are like those when Jesus was a boy. Did he ride on one?" Anna answered, "I hope he didn't, there isn't any sitting room on them, not much room."

Finally they had looked at many animals and were on their way home. Jody began a prayer: "Thank you, God, for this day. Thank you for kangaroos, camels and bears. Thank you for all your good things. Amen."

"A real trip to the zoo," said father, "helps us remember that God indeed made more than man for His world."

"SUCH PRETTY WAYS."

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

Essie, our laundress, speaks of the children of my neighbor as having "Such pretty ways!"

I agree. Jackie and Mary Ann Aldrich have pretty ways. I asked their mother, as she and I sat knitting in her garden, what she had done to help her children acquire their charm of manner.

"Children should learn early to be resourceful, sociable and happy," she replied. "When I caught my children's first smiles, I began talking to them—to help them to understand it's pleasant to communicate with people. Their feeling of nearness to me—of belonging—was encouraged by chatting with them while I worked, singing snatches of songs when I passed them, substituting one toy for another or suggesting a different use for the one that, for the time, had lost its attraction. I made it a practice to exchange smiles with them frequently, so that they would acquire a disposition of sunniness."

"When you are away for relaxation or shopping, how do you continue these practical lessons in social relationships?" I asked.

"I always leave a congenial substitute. When I cannot secure one, I stay at home," Mary Aldrich replied. "However, from time to time I make an earnest effort to secure a proper person, for I don't want my children to become too dependent upon me. Having substitutes for Mummy and Father, widens a child's circle of acquaintances. This is a way, too, of teaching hospitality."

After I had inquired in what way, Myra continued, "One night my husband's secretary offered to stay with the children. Before bedtime the children appeared with a tray on which was a glass of milk, some cookies, and a napkin. 'For you, when we are asleep,' Jackie told Miss Jo, and Mary Ann added, 'Mommie does this when she has guests.'"

"These are indeed, as Essie says, 'pretty ways,'" I answered. Then, remembering the times the children had sent cards and greetings when they were on trips with their parents, I mentioned our appreciation.

"Children become naturally thoughtful and kind if they are encouraged in such habits on their own age level," said Mrs. Aldrich. "When a friend is ill I have Jackie and Mary Ann deliver whatever delicacy or flowers I may have for the invalid. The children enjoy doing this, and

each such errand helps to strengthen the tendency to be considerate of others. I find it is important for a child, when learning to share, to have an abundance of satisfactory fun experiences in doing it. This manner of teaching, aided by example, is far superior to nagging or pleading methods—such as saying, 'Be a good host, Jackie,' or 'Be gracious to others, Mary Ann.'"

"Jackie and Mary Ann certainly are learning to be good little *mixers*," I said, thinking of the occasions on which I had noticed how easily they fitted into the picture when among strangers.

"You're quick to observe, and it is kind of you to mention this," my friend answered appreciatively. "I have worked hard to bring it about. Boys and girls need to be gradually weaned from over-dependency on their families. They need their social horizons broadened. Self assurance, socially, also increases as children learn skills—both of language and body control. We should help them to develop those capabilities for which they have an interest and aptitude." The mother had been deeply serious; now she smiled broadly as she said, "Well, I have gone on the lecture platform! And all I intended to do was to thank you for telling me of Essie's remark—that our children have such 'pretty ways.'"

MONEY IN ABUNDANCE.

(Continued from page 2.)

the spendthrifts and selfish people who are permitted to dry rot spiritually. This negligence is certainly an indictment against leaders.

Did you know that the major activity of the Golden Rule Foundation is to sponsor stewardship in behalf of all churches and all welfare agencies on a non-partisan basis? Furthermore, if ministers, leaders and solicitors will place the proper literature in the hands of church members and civic-minded people, it will benefit all parties spiritually and materially.

The average church and welfare agency must adopt better technique for collecting, and more practical methods for spending donations. Successful churches and wide-awake communities are using the "know how." The above is not a theoretical program—it is the practical way to get "Money in Abundance."—*T.F.Epes.*

Do not incubate your anger with malice.—*C. R. Nichol.*

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Associates*.

ATTENTION: NORTH CAROLINA-VIRGINIA YOUNG PEOPLE.

What—A week-end Retreat for all young people of the North Carolina-Virginia Conference.

When—Saturday, August 13-Sunday, August 14. Registration starts at 3:00 on Saturday, and the program will end about 5:00 on Sunday afternoon.

Where—Camp Betty Hastings (Y. W. C. A. camp for Winston-Salem), Walkertown, N. C.

What to Bring—Sheets, blanket, pillow, toilet articles, camp clothing, bathing suit, towels, Bible, notebook, pen or pencil, flashlight and a good spirit. Except for Sunday morning worship, dress will be usual camp clothing.

How to Get There—Those coming from Greensboro and points east should come to Kernersville, thence to Route 66 which by-passes Walkertown by one-half mile; follow Highway No. 66 until sign "Y. W. C. A. Camp" (Camp Betty Hastings) is sighted. Follow signs to camp. Those from Reidsville and other points should come on the Reidsville - Winston - Salem Highway until reaching Highway 66, turn right, by-pass Walkertown and follow camp signs to the camp.

How Much—The cost is \$2.50 per person, with \$1.00 of that amount being sent in with registration. Those coming only for Sunday will pay 75c for their dinner.

Those Coming by Bus—Come to Winston-Salem and notify Rev. W. J. Andes, 637 S. Sunset Drive, Winston-Salem (Phone 2-2379).

The deadline for registration is August 10. We are all looking forward to a successful week-end full of fun, fellowship, inspiration, worship and more! Come with a good spirit, prepared to make this week-end a truly successful one.

DOROTHY BALLINGER, *Pres.*,
N. C. & Va. Y. P. Conf.

IF YOU WILL. A VESPER SERVICE.

PRELUDE

CALL TO WORSHIP:

O God, our Father,
We would ascend into thy holy hill,
We would enter into thy holy place

And stand in thy glorious presence,
That we may commune with thee:
Therefore cleanse our hands
And purify our hearts;
And reveal thy beauty and truth.
To guide us unto thyself.

HYMN: "Dear Lord and Father of Mankind" (all verses).

SCRIPTURE: Psalm 51:1-12—

Have mercy upon me, O God, according to thy loving kindness; According unto the multitude of thy tender mercies blot our transgressions.

Wash me thoroughly of mine iniquities, and cleanse me from my sin.

For I acknowledge my transgressions and my sin is ever before me.

Against thee, thee only, have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest and be clear when thou judgest;

Behold I was shapen in iniquity, and in sin did my mother conceive me.

Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me know wisdom.

Purge me with hyssop, and I shall be clean; wash me and I shall be whiter than snow. Make me to hear joy and gladness that the bones which thou hast broken may rejoice. Hide thy face from my sins and blot out all mine iniquities.

Create in me a clean heart, O God and renew a right spirit within me.

Cast me not away from thy presence; and take not thy holy spirit from me.

Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

SPECIAL PRAYER HYMN: "God Who Touched Earth With Beauty."

STORY: "A Legend of Spring (Junior Worship Materials):

Once upon a time there lived an old man who did not get along very well in the world, so he left other people and went to live in the forest all by himself as a hermit. He was very unhappy and believed everything was wicked. He even prayed to God that great storms

might destroy every living thing. The hermit accustomed himself to standing still for hours at a time, praying thus, and in time he became so rugged and weatherbeaten that it was hard to tell him from the broken and gnarled stumps that were in the forest.

The storms did not come; and the birds commenced building their nests for another spring. Soon a pair of little birds, searching for a suitable location, discovered a lovely hollow in a rough old stump and began building a nest. The lovely hollow was the outstretched hand of the old hermit as he stood motionless before God.

At first the old hermit was about to spurn them because he was displeased with everything; but they seemed so innocent and happy that his heart softened and he no longer wished to harm them.

He became interested and watched each day as they built their nest. Some children who had formerly been afraid of him, came by. When they saw him they were afraid no longer, and brought him food and drink, and arranged a rest for his arm.

Soon four little eggs were in the nest. By and by they were gone and four birds replaced them. Soon the old hermit became alive with them and no longer prayed for storms. When the little birds needed his care no longer, he left his lovely forest and lived in happiness among those whom he had hated; seeing God's hand in the lives of those about him, and serving where he might.

POEM: "If You Will"—

*If God can make of an ugly seed,
With a bit of earth and air
And dew and rain, sunshine and shade—
A flower so wondrous fair;
What can he make of a soul like you,
With the Bible and faith and prayer,
And the Holy Spirit—if you do his will
And trust his love and care!*

HYMN: "Open Mine Eyes" (first verse only).

BENEDICTION: Almighty God, unto whom all hearts are open, all desires known and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name; through Jesus Christ our Lord. Amen.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

PRAISE FOR THE WORKS OF GOD.

OF GOD—S. S. Lesson for Aug. 11

LESSON VIII—AUGUST 21, 1949.

MEMORY SELECTION: *O Lord, our Lord, how excellent is thy name in all the earth, who hast set thy glory upon the heavens.*—Ps. 8:1.

LESSON: Psalms 8; 19:1-6; 65:9-13; 104.

DEVOTIONAL READING: Job 37:14-24.

The Wonder of the Earth.

The earth, this planet on which we live is a wonderful thing, an amazing thing which ought to call forth a sense of awe and wonder and worship. Think of anything as large as it, suspended in space, revolving around the sun in a well-defined path, traveling thousands of miles an hour and millions of miles a year, and revolving all the while at tremendous speed, yet without any perceptible vibration or sound. That in itself is a wonderful thing.

Then think of the composition and the construction of the earth. Here are vast oceans and great land masses, great heights and abysmal depths, rivers, lakes, forests, plains, deserts, some of them exceedingly productive, some of them barren of life—no, that is hardly true for both in the great deserts and even in the vast ice areas of the world there are some forms of life. Think of the infinite variety and incalculable volume of the foliage and fruitage of the earth, grasses, trees, fruits, vegetation of all kinds, herbs, grains, medicinal plants and herbs, and all growing things of the vegetable kingdom. Think, too, of the vast resources in the earth, the millions of tons of coal, of ore of every kind, including precious minerals and metals, of the oceans of oil and the billions of cubic feet of gas that lie under the surface of the earth. Think, too, of the tremendous natural forces such as water power, electricity, and man's latest discovery, atomic energy. What an earth this is indeed!

But the end is not yet. Thus far we have considered only the physical world with its vast material resources and its organic life in the realms of plants and the like. But behold living things of the animal world, using the word animal in an inclusive sense. Think of the wide variety in the living creatures of this world, ranging

all the way from an elephant to the tiniest bacteria, in infinite variety, but with one unifying principle, the principle of life, the power to adjust themselves to their environment, the power to reproduce their kind. Lacking what we humans call reason and conscience these living things have skills and instincts and characteristics that are amazing and awe-inspiring. Their plumage, their coloring, their protective devices, their weapons of defense, their cunning, their keen sense of sight and smell and hearing, their speed of movement, these and other things make them another factor in the wonder of this earth of which they are a part.

But the crown of the earth, and of creation, is man. "What a piece of work is man!" Take a look at him with his body fearfully and wonderfully made, the most delicate animal alive; think of him with his power of speech and the ability to write and to read; think of his power to think and to feel and to will, to imagine, to remember, to create, to compose music and poetry, to invent intricate and delicate machines, to discover and to control and to utilize the vast resources of the earth, and the air and the sea; think of his spiritual nature, that divine life within him that comes from something outside himself, which those with the Christian philosophy of life say, comes from God. Man is a part of this great and wonderful earth we have been considering in its myriad forms and in its mystery and majesty.

The Wonder of the Universe.

Just a minute, my friends. In one way this is a great earth, there is no denying that. But in another way it is "mighty small potatoes" if we compare it with the vast universe of which it is such a small and infinitesimal part. I read only the other day that men can make a model to scale of practically everything except the universe. And the reason is not far to seek. If the earth was represented by a ball one inch in diameter the nearest star would be fifty-five thousand miles away!!!! In fact when men began to chart and measure the universe they had to speak of distances in terms of "light years." Light travels, as I recall it, 176,000 miles per second. And even the near-

est stars are thousands of light years away from us!!!! Folks, this is a big universe we are living in, of which our earth as large as it may seem, is only the tiniest of specks.

Vast, stupendous, immeasurable, yes. And orderly and dependable. A few years ago a group of scientists and astronomers went to far off Africa to make studies of a total eclipse of the sun. They established camp, set up their instruments, and made ready to take pictures, and to study the eclipse. Looking at his wrist watch one of the men said, "Gentlemen, if we have not made a mistake in our calculations, the eclipse should begin in three minutes." Sure enough in three minutes the first faint shadow appeared on the edge of the sun. And the men who know would say that this is characteristic of the orderliness and the dependability of the universe. Sun and moon and stars follow a pattern and a time schedule that is so dependable that men measure their time by it and find their way by means of it.

And perhaps still more wonderful is that the microscope reveals order and law as does the telescope. Every snowflake falling in its original condition has perfect crystals arranged in definite and yet different ways. One of my professors told us in a course in Organic Evolution that perhaps the most wonderful creation of God aside from man himself was the wing of a bird. But enough. What the writer of these *Notes* has been trying to do is to help his readers to see something of the glory and the grandeur of the earth on which we live and the universe of which we are a part.

The Works of God.

From whence came all these things? That is the "Sixty-Four-Dollar Question." Did they just happen? Were things put together, shaken up well, and lo the earth and the universe with all these mysteries and marvels and miracles come out? I talked with a man recently who takes that view of things, although he did say that perhaps there was some kind of supervision at the beginning, but that the superintendent had got things to going and then had gone off and left the machine running. But that answer does not take account of the facts and does not satisfy even the average man. The universe shows evidences of order and wisdom and purpose. And more, there are many to whom the universe shows a concern for personal and spiritual values. They recognize the difficulty of believ-

ing, but they recognize the greater difficulty of not believing, of thinking that this vast universe is simply the product of chance and coincidence. They go beyond reason to faith. They go back as far as they can, and when they can go no further they say with the inspired writer of Genesis, "In the beginning God created the heavens and the earth . . . and God created man and woman. . . ." They join the Psalmist in today's hymns of praise to God as the Creator of all things, and in awe and adoration they cry out, "O Jehovah, how manifold are thy works, in wisdom hast thou made them all; the earth is full of thy riches."

That is it. *The works of God should lead to the worship of God.*

(Based on lesson copyrighted by International Council of Religious Education.)

WORLD MISSIONARY TASK OF THE CHURCHES.

(Continued from page 9.)

work in China so long as it is possible to do so. In northern China there seems to have been a marked improvement in the situation in the past few months, and some of the British missionary societies feel justified in sending out fresh recruits. The time has certainly not yet come to rule out the possibility that in the matter of religious toleration the Chinese attitude may be different from that of the Kremlin.

Already in some of these difficult situations in different parts of the world young Christian leaders with the help of missionary colleagues are showing there are new—if precarious and dangerous—ways of bearing Christian witness in the new conditions.

The Missionary Call.

So far as the churches of the West are concerned there appears to be no drying up of missionary interest. On the contrary, that interest appears to be more widespread than ever. Missionary giving has reached in recent years unprecedented heights. The decline in the number of lavish individual benefactors has been largely offset by the increased number of smaller contributions. The available evidence shows this to be true of Great Britain, the United States and Scandinavia.

On the other hand, in spite of the higher level of giving and its more widely spread basis, the missionary societies may before long be facing the greatest financial crisis in their history. Costs all over the world are rising out of all proportion to the increase in giving. The principle of

a whole-time Christian ministry has been accepted by the younger churches but has in relatively few instances been fully carried out in practice. The goal of self-support seems as far from being reached as ever. The younger churches have not in general been able to maintain a village ministry without assistance from the missions. The problem has acquired a new acuteness not only through the rapid rise of living costs and of the market value of coolie or peasant labour (with which the payment of the village ministry in China, India and Africa at one time compared favourably), but also through the separation which has become inevitable of the functions of teacher and pastor. Until recently local pastoral service could be provided in many instances by a teacher, who was subsidized by Government. That stage is rapidly passing for good.

If the support of the western churches for the world-wide mission of the universal church is to be maintained, the home constituency must be educated to understand the radically changed conditions. A new basis of appeal is needed, which has not yet been formulated. At an earlier stage the participation of home congregations in the missionary enterprise was direct and evident. They sent out and supported their own agents for evangelistic work abroad in the same way that they themselves engaged in evangelistic activities at home. They could speak rejoicingly of "our" converts. It is a more difficult task to enlist their sympathy, prayers and support for the younger churches, which desperately need their interest and support, but can receive it only on their own terms. The missionary movement has reached a turning-point at which there is an imperative need of a new apprehension of the essential meaning of the missionary obligation.

No programme, however excellent in itself, will amount to anything unless men and women in both the younger and the older churches dedicate themselves to its realization. The missionary societies are at present short of candidates, and in particular are getting too few of the type of men and women qualified to meet the demands of the situation that has been described. This fact is engaging the attention of the Student Christian Movement and the World Student Christian Federation. There are signs of a stirring of a new interest among students in the world-wide church, which found expression in a conference in Holland last year attended by

a hundred and thirty students from thirty different countries who came together to examine with fresh eyes the responsibilities and needs of the universal church.

Strategy of the Universal Church.

The importance of the questions to which the International Missionary Council is directing its attention is seen in a fresh light when we think of the strategy of the universal church in the present state of the world. It may well be that the main advances of Christianity in the next few generations may be in areas that have never formed part of Christendom. In the countries in which it has long been the prevailing religion it has to contend with the handicap that its message has in the ears of many acquired a certain staleness. They think that they have laid their account with the church and are consequently impervious to its message. A French priest, working in rural France, has recently described his disheartening experience among the de-Christianized population. "I have been struck and pained," he writes, "by the discomfort of this depreciated religion. I suffer much from being obliged to give the sacraments to people in whom there is no inward response. I would like to bring them the Good News, but they have become so inured to it as to see in religion nothing but a kind of social conformity and to be able no longer to understand that it has any meaning beyond baptism, communion, marriage, and burial." In lands in which the Christian message is unknown and is seen to involve an entirely new outlook on life, there is a greater prospect of its finding a welcome among those who have become dissatisfied with traditional ideas and ways of life. It has been remarked that the unsurpassed contribution of the early fathers to Christian theology may have its explanation in the fact that practically all of them up to St. Augustine, and even after him, were converts from paganism and embraced the Christian faith as offering a more adequate interpretation of the meaning of life than the systems in which they had been reared. Transplanted to new soil the church may gain a fresh access of vigour and an enriched understanding of its faith, which will in turn set in motion new vitalizing currents in the older church of the West.

Unhappy is the man for whom his own mother has not made all other mothers venerable.—*Richter.*

The Orphanage

DEAR FRIENDS:

Now I have done six days at the Orphanage, and what fine full days they have been! It is somewhat like being initiated into a lodge with some one taking you by the hand and leading you around. Sometimes it is a tiny little girl leading me. She talks and her little eyes sparkle and I look somewhat amazingly at her with "Marlene, how old are you?" and she replies, "I do not know." But she does know her way around, and she will soon be four. I sat under the big trees for a minute before coming in to write this letter and she saw me and came running. Close on her heels was Jackie. If you do not know Jackie you have missed a charming little fellow just above four, and he is heart-high to everybody that looks into his beautiful brown eyes. And there followed Richard, and Ruthie, and Tommy (she is a girl, too), and Doris . . . well, they increased until I told them I had to go write for THE CHRISTIAN SUN. And just to show you Marlene knows her way around she asked me in all seriousness if I were going to put her name in the paper!

How fine I felt when two or three big boys came up to me as I was escorting a goodly group of visitors from the Valley of Virginia Conference who caught me just before I got into the office to write this letter, to ask me if they might go to the movies—a privilege which they have occasionally. These boys in their teens were so well-mannered and courteous that my guests remarked on the fine fellows here in the Orphanage. I escorted the guest through the three main buildings. They were pleased with what they saw, and I carried them to the dairy and the big hay barn. I told them about the devotionals before each meal in every dining room, and how reverent the children are according to the matrons' story. I shall see for myself occasionally and pray a prayer for them, too.

I hurry to Greensboro with two boys who are being treated there. I hold conferences with staff members. I write letters. I delve into business problems and take questions to Mr. V. R. Holt. I find every day full. But there are the charming children and the kind neighbors and a moment to relax and thank God for the hun-

dreds of Orphanage friends and for the joy of serving.

JOHN G. TRUITT,
Superintendent.

REPORT FOR AUGUST 11, 1949.

Sunday School Monthly Offerings.

Amount brought forward	\$ 6,227.86
Eastern Va. Conference:	
Bethlehem (Nans) S. S.	\$ 19.18
Christian Temple S. S.	20.00
Portsmouth, First S. S.	5.36
Union (So)	16.00
N. C. & Va. Conference:	
Durham S. S.	25.17
Greensboro, First	65.62
Reidsville	22.00
Va. Valley Conference:	
Bethel S. S.	3.00
Beulah	1.00
Linville	10.60
New Hope S. S.	3.64
Timber Ridge	59.58
Alabama Conference:	
New Hope S. S.	3.02
	254.17

Total this year from churches \$ 6,482.03

Special Offerings.

Amount brought forward	\$ 9,515.64
U. S. Government, Wilson children	36.00
Mrs. Black, children	20.00
Suffolk Welfare, Harvell boys	30.00
Refund	21.24
Refund, Insurance	7.59
Daniel Arch	25.00
Mrs R. L. Gilliam, Sr.	5.00
Cash	1.00

Total this week from Special Offerings \$ 145.83

Total this year from Special Offerings \$ 9,661.47

Grand total for the week .. \$ 400.00

Grand total for the year .. \$16,143.50

WHY I WANT TO BE A MINISTER.

(Continued from page 16.)

to Gaza, but there is also the same Christ along the Damascus Road to whom must be asked, "Lord, what wilt thou have me do?"

Another test after my decision I had to meet as I began my college preparation. Through a bitter experience I learned that the church, though following the perfect Example, is not in itself a perfect organization. That it consists of human beings, who are capable of making mistakes, and who too often capitalize on their humanness. I was embittered, not at the outcome of the experience, but the way the matter was handled. Then for some time I searched for the answer to how a church, using standards even below good business, could hope to redeem this world. I found no solution until I felt the impact of these words: "Seek ye first the King-

dom of God. . . ." Forget everything—material wealth, personal gain, public honor—and work only for His Kingdom.

Not long ago in wondering what part is mine to build in this Kingdom, I realized my share would be but a small part. I began to relax, as the dreams of greatness seemed to melt away. And there came a certain sense of security that comes from knowing that there is reasonable livelihood ahead for one and that one need not strain for it. But again and again I am stirred with the words of Jesus: "No man, having put his hand to the plough, and looking back is fit for the Kingdom of God." The Kingdom is coming, and I want to look forward for my part, small or great, so that I may be a part of that Realm.

Finally, in becoming a minister I found before me the unavoidable question of success. In college, success is mostly measured by material standards. To Christ I do not think material possessions and the spiritual Kingdom blended together. Therefore, to work for a higher salary, or to aspire for a more prominent pulpit, should not be in the heart of a minister. It is human for anyone to do so; it is Christian to put Christ first and only. This success that Christ stands for is best expressed, it seems to me, in the words of Paul: "In Jesus Christ I die daily." My ambition is to remove successfully my daily short comings that I may more and more die daily for Christ.

I want to be a minister because I believe that is what God wants me to be. I was not sure when I first decided, and I still wonder why He chose me. I want to be a minister not because I think I can be "a good minister of Christ," but that that Christian life is a constant growth, that "he will teach (me) in the same hour what I ought to say." Timothy was not the best man Paul could have chosen, but he was of one mind with Paul, working the Lord's work, seeking the things of Jesus Christ. To serve Christ and His Kingdom, that is why I want to become a minister.—(Used in the Central Pennsylvania Methodist Youth Fellowship publication.)

What religion needs today is not more flying with God, or leaping with God, or jumping up and down with God, or going into spasms and convulsions and epileptic fits with God. What religion needs today is more walking with God.

—Milo H. Gates, D. D.

PLANNING YOUR FALL PROGRAM?

Even a city congregation can find vital meaning in a service of thanks and praise for the fruits of the harvest, Dr. Benson Y. Landis, secretary of the Protestant inter-council Committee on Town and Country, said this week in a message urging all Protestant churches, both rural and urban, to set aside one Sunday between now and November for a special Harvest Festival service.

From earliest times, people of all lands and faiths have celebrated the harvest, in primitive folk festivals, in the great Hebrew feasts of Succoth and Pentecost, in the English "Harvest Home," the German "Erntedankfest," the Scottish "Kirn" and the American thanksgivings of the Pilgrim fathers, Dr. Landis pointed out.

In churches today, however, Thanksgiving has come to be a remembrance of national blessings rather than those of nature, he added.

"Although only a few groups, such as the Lutheran, Reformed, Brethren, Mennonite and Moravian, have maintained the separate tradition of the 'harvest home,' it is one we might all observe," Dr. Landis said. "The cycle of growth and fruition, with its evidences of mystery and providence, has a vital meaning for all mankind, city-dwellers and country people alike."

Dr. Landis' message accompanied the eighth annual leaflet of his committee which has a suggested Order of Service for the harvest festival, including hymns, special readings and offerings of appropriate harvest fruits and clothing which could later be distributed to charitable organizations or needy individuals. The Sunday may be chosen according to the time of the area's harvest, the leaflet suggests.

Prepared by the Rev. Theodore A. Rath, Frenchtown, N. J., director of town and country church work of the Synod of New Jersey, Presbyterian Church, U.S.A., the leaflet is available for 5c a copy from the Home Missions Council, 297 Fourth Ave., New York 10, N. Y., and rates are available on quantities.

A NEW CHURCH IN NEW YORK.

(Continued from page 7.)

group her own age, "Then you won't have to run away for excitement," he said.

The girl returned the next night with 15 friends who formed the nucleus of the parish's teen-age group. The group set to work on a health and

housing survey for the East Harlem District Health Council. Later they helped round up 2,000 neighbors for free chest X-rays. When warm weather came, they organized a festive street carnival and a block party for over 300 people.

While the teen-agers were easily accessible, their parents were a tougher problem.

The parish finally found the solution in a revival of the ancient Christian tradition of the Agape Meal—the "love feast." Since the people were reluctant to come to church, the church went out to them. Small groups were organized in each apartment house to meet in one member's flat with the minister for a light meal, prayer and the reading of the scriptures, which were then related to an immediate problem—cleaning a vacant lot, helping a sick neighbor, getting better garbage disposal or heat for a building.

As they faced their mutual problems together, they were led into a closer relationship with the church. And people who had felt alone in a hostile world discovered a sense of belonging and a new dignity in acting together for a better as well as a more Christian life.

The Agape Meal has served to break down barriers between the church and the people. It, along with other activities, like taking kids to the country, representing their parishioners in court, getting medical aid for the sick, has also given the ministers a deeper understanding. Hargraves recently wrote in a report:

"As we dig into some of the immediate problems of human need, better housing, better health, a little more fun for the kids and little more hope for their parents, we break through into ever deeper human problems. It is then that the message of the Gospel has its real relevance, then that it must speak to these men and women, who like the rest of us, are alienated from God and full of antagonism toward their fellowmen."

FIRST TV RELIGIOUS NEWS PROGRAM LAUNCHED.

(Continued from page 3.)

in Raleigh, North Dakota, but wearing ordinary clothing, in compliance with state legislation outlawing the wearing of a religious garb by a public school teacher.

The story of Dr. Ralph Bunche, former special representative of the United Nations in the Palestine dispute, turning down a job as Under-Secretary of State, because of Jim

Crow policies in the nation's capital, was illustrated by picture of Dr. Bunche in a happier mood, receiving a medal as "father of the year."

A regular feature of the program is "pictures that tell their own story." A typical story follows: "Here is a Protestant church service in an unusual place. You could never guess this location. It is the plaza of the Imperial Palace in Tokyo, Japan. Imagine an Easter Service in the Palace Grounds of the Emperor of Japan."

And another: "This is a new kind of paint shop. And a new kind of sign painter. Harrison Mayes is a coal miner in Kentucky, but by avocation, he is a preacher. He does his preaching, however, by brightly painted signs which he has posted in all parts of the United States, and many foreign countries. There's more than one way to preach your religion."

Now seen every two weeks, the program requires two full days of work (besides initial planning), and an afternoon, the day of production, for camera rehearsal and preparations at the studio. Five scripts are required for production personnel.

The two commentator-clergymen, experienced radio broadcasters, know that they have a big job ahead of them. Comparing their experiences in video and radio, they had this to say:

"The medium of television requires more creative and technical preparation, greater financial expenditure, and extended hours for planning, writing and production."

At this stage, the program represents a pioneering venture on the part of local councils of churches, who were the first to come forward with a religious news program for television.

Dependence and obligation are related to each other as the wings of a bird, which, being opposite and of equal size, sustain the bird in its course without difficulty as it pursues the even tenor of its course; but let it attempt flight bereft of one of the wings, and its futile effort is evidenced at once as it flutters to the ground in utter confusion. So, too, the man who boasts of a life of independence, who spurns all offers of aid, and turns a deaf ear and unseeing eye on those things others furnish him, or lives for self only, with never a smile bestowed nor a word of cheer or encouragement spoken—such a man is never a success, nor is he happy.—*Nichol.*

Why I Want to be a Minister

(A Letter from a Junior in a Pennsylvania College)

I have not always wanted to be a minister. Like most American boys I dreamed once of becoming a big league baseball star. After the fading of this dream I looked with more seriousness toward the life of a cartoonist, and through most of my high school I carried a sketch book with me, sketching everything in sight—and some I did not see. I do not know exactly when I began considering being a minister. The fact is I did not decide completely at one time, but one experience led me to another until I realized finally I wanted nothing but to be a minister.

One night while working on a drawing I began, for some reason, to consider my future then as a cartoonist. What if I would become a successful cartoonist? A home, cartoon fans, a new convertible—all that! But what could I say for myself at the end of such years? Then something inside made me admit I wanted more from living in this world. I wanted people to remember me for the accomplishment of some good work. Although I went no further that night, I took a forward step by finding for the first time a sense of service.

The following summer I worked in a textile mill where during lunch hour I spent my extra time either sketching or reading. About the end of the summer I realized I was more interested in reading than in sketching. The book I happened to be reading was "How to Illustrate Sermons." This to me was another practical experience, and another forward step.

That year at school I went a little further. Our class one day began discussing future vocations. When my turn came to express my desire, I said, "I don't know—perhaps a minister." Afterwards I thought regretfully about the incident. After all, had I not often asked His guidance—especially before a Spanish test? I decided then that if I would expect Him to help me in school, I must also in school stand by Him.

After these three and other experiences I decided I wanted to become a minister of the Christian gospel. But not with trumpet blare, or flare of colors, or rush of mighty wind, was this decision made. It came as "a still small voice." At first I did not hear, and when I heard I did not recognize; it came at my own prayer corner, where I had even prayed that I would not have to become a minister. Gradually however I began to see that His Will was for me to become a minister. I launched out and thought I knew where I was going. But Columbus, I do not think, was more surprised. For I, too, found a new world, full of a glorious new future.

Deciding to be a minister and becoming one I have since found are two different things. Several since my initial decision have explained to me how they almost became ministers. Only recently one person said: "You know, it wouldn't take much for me right now to become a minister." But how much? They have decided, almost, but as yet they have not launched out into the fathomless waters to find the thrill of Christian adventure. Becoming a minister today is to me first of all a challenge. There is the same thrill of the Holy Spirit that "caught away Philip" from the road (Continued on page 14)

1844 - Over a Century of Service to the Denomination - 1949

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CI

RICHMOND, VA., THURSDAY, AUGUST 18, 1949

NUMBER 32

Making Your Minister

By FREDERICK M. ELIOT

Of course, the plain fact is that any minister is largely the product of his parish. It is easy to forget this, and to talk as though the minister would be just what he is in any church—just as successful or unsuccessful, just as good or poor a preacher, just as wise or unwise a counsellor, just as assiduous or lazy, in whatever place he might have found himself. Sometimes I have to listen to laymen who tell me that their minister “isn’t the same man we called two years ago,” and they usually seem very much astonished by the discovery. But how could he be “the same man?” He cannot help changing, and the direction of the change will be largely determined by his people.

A church can build up its minister into a true servant of mankind and God. It requires patience, and courage, and kindness. Patience, to listen and understand and wait; courage, to speak out in defense and in helpful criticism; kindness, to create the bonds of mutual confidence and goodwill that hold minister and people together. A church can even make its minister a great preacher—not, perhaps, by popular standards, but by the true measure of greatness in the pulpit. Best of all, a church can make its minister a power for personal and social and civic righteousness such as he himself could never have become—or dared to dream of becoming—alone.

News Flashes

The resignation of the Rev. Peter Young as pastor of the Christian Temple, Norfolk, has been announced.

Homecoming Day will be observed at Bethel Church, Valley of Virginia, on Sunday. Dr. W. T. Walters, a former pastor, will be the guest speaker.

Supt. and Mrs. W. T. Scott were on the faculty of the Senior Camp at John's River, North Carolina, for the past two weeks. Dr. Scott taught a course on "Our Church and the Whole Church." Mrs. Scott taught "Music in the Church."

The Rev. W. T. Scott, Jr., supplied the Sanford pulpit the first two Sundays in August. Mr. Scott will complete his undergraduate work at Elon College this summer and enter the Yale Divinity School in the fall.

The Rev. Robert Lee House, pastor of our Richmond Church since 1940, announced his resignation last Sunday in order to accept a call to The Church of Wide Fellowship, Southern Pines, North Carolina. Mr. House will conclude his Richmond pastorate October 31.

HAPPY HOME VACATION BIBLE SCHOOL.

The Happy Home Vacation Bible School was held July 11-16. There were 180 children enrolled.

During the opening exercises each day, Miss Clarice Gunn, director of the school reviewed our foreign mission study book, *The Watch Goat Boy*. At the conclusion of the school, an offering was received for the Jacksons.

The entire school used the "Life of Jesus" for its study during the week. The worship services were planned around this theme. Splendid notebooks and projects were completed in the various departments and were displayed when "Open House" was held following the commencement program on Sunday, July 17. The Intermediate Department edited and published a newspaper which contained news summarizing the work done in each department.

Teachers in the school were: Beginner's Department—Miss Barbara French, Mrs. Harold Hill, Mrs. Wil-

liam Sheffield and Mrs. Robert Watkins; Primary Department—Miss Margie Strader and Miss Anne Ward; Junior Department—Mrs. Raymond Daniel, Miss Mary Price Dix, Mrs. Leonard Gillie and Miss Helen Powell; Intermediate Department—Mrs. Edwin Hill and Mr. Harold Strader; Music—Miss Theodora Carter and Miss Louise Sparks.

Mr. Page Owens contributed greatly to the success of the school by keeping the building and helping on the playground and other places where he was needed during each session.

EUROPEAN REPORT.

The Rev. Henry Lee Robison, Jr., formerly Executive Secretary of Virginia Council of Churches and now

WHOM WE REMEMBER.

By ROY C. HELFENSTEIN.

We remember people not by their wealth or by their poverty; not by their wisdom or by their nativity; not by their greatness or by their commonality; not by their genius or by their simplicity; not by their success or by their failure but by their kindness. Memory enshrines those who are good, those who are true, those who are kind. And "kindness is to do and say the kindest things in the kindest way." We soon forget those who are selfish, those who are false, those who are ruled by hate. But we never can forget those who are kind.

pastor of the Blacksburg Methodist Church, flew to Brussels, Belgium, from Idlewild Field, N. Y., on June 25. He was accompanied by his son, Jim, who is a junior at Randolph-Macon College.

On June 28 the Robisons went to Paris by train where they remained five days—sightseeing. On July 1 they went by train and boat to London, England, where they were met by Mr. Stephen Thorne, Executive Secretary for the English Society of Friends (Quakers). Mr. Thorne took them by train to his beautiful country home at Jordans in Buckinghamshire, only a few miles from Windsor Castle.

On Sunday morning the Robisons attended worship at the Jordans' Friends Meeting House, where William Penn and his family worshipped. The Penn family are buried in front of the Meeting House door in a beautiful garden. After the morning

meeting the Robisons and Thorne walked through beautiful gardens and parks—stopping for a brief visit to the Friends' Hostel—a group of very old buildings where weary travelers and holiday seekers may stay for a few days in an atmosphere of quiet and beauty. One of the buildings of the Hostel is an old barn built from the remains of the *Mayflower*.

On Sunday afternoon the Robisons took a bus for Windsor where they visited one of England's most ancient towns, including Windsor Castle, the country home of the Royal family, and Eton College established in 1440 by Henry VI. Within the Castle walls is St. George's Chapel where Henry VIII and many of his wives are buried. The Castle in its earliest parts dates back to the Dawn of English History. In a private tomb in the garden lie buried Queen Victoria and Prince Albert. The Castle overlooks the Thames River and has some of the most beautiful gardens in all England. These gardens, the Chapel and many of the rooms of the Castle are open to visitors every day except Friday—which is reserved for "clean-up" day.

On July 6 the Robisons joined forces with a group of churchmen who had come from the United States to study the relation of the Church to the British Labor Movement and to learn something of the present Socialist Government in meeting the needs of post-war life among the British people. The group was under the direction of Dr. Willard Uphaus, Executive Secretary of the Religion and Labor Foundation, New Haven, Connecticut.

The party went places, interviewed members of Parliament, Cabinet Ministers of the Government, talked with church leaders of the Established Church, the Methodist Church, and leaders of other Free-Churches. They studied the National Health Program and visited the coal fields of Manchester, attended the Methodist Conference in session at Liverpool, talked with church leaders working with men in the steel plants in Sheffield and spent two days with trade union leaders among agricultural workers in Northern Wales in the area of Bangor. They met Trade Union leaders, interviewed the Red Dean of Canterbury, and talked with people on trains, in buses and by the wayside. They were told that most of the program of the present Labor Government would be continued—even if the Conservatives should win the next election—which seems doubtful.

(Continued on page 11.)

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

VIRGINIA VALLEY CENTRAL CONFERENCE MEETING.

The Virginia Valley Central Conference met at Palmyra Church at Edinburg, Virginia, for its annual meeting August 10 and 11, 1949. Rev. Clyde O. Koon is pastor of the church. The meeting was called to order by the president, Rev. Robert A. Whitten and the opening devotional was led by Rev. Mr. Koon. About 150 delegates were present for the conference. The theme of the conference was "The Call of Christ," and the text chosen was, "And ye shall be witnesses unto me"—Acts 1:8. Officers of the conference are: Rev. R. A. Whitten, president; Rev. R. E. Newton, vice-president; Rev. Silas E. Madren, secretary; Mr. Clarence A. Phillips, assistant secretary, and Mrs. Owen W. Andes, treasurer.

Dr. John G. Truitt, president of the Southern Convention and new superintendent of the Orphanage, brought greetings to the conference. Dr. Truitt then presented the opening address entitled, "Team Work in the Church." He stated that because the members of this conference were servants of Jesus Christ, they had come, and he challenged the group to real team work with vision and the willingness to sacrifice; that church people be cooperative and use team work in the local church. He explained the relationship between the local church and its conference and the whole Southern Convention, and urged that the conferences work together as a team of five. Dr. Truitt said that it was the business of church people to do their little part that in God's sight will be a big sight, because it is in God's sight that the Kingdom of God will come and His will be done on the earth.

The conference was saddened to learn of the death of Rev. M. L. Weekley who had long been a minister in the Valley Conference.

The second address of the morning session was presented by Rev. Frank H. Lewis, D.D., president of the Eastern Virginia Conference and pastor of the Shelton Memorial Church of Portsmouth, Virginia. Dr. Lewis gave a stirring message on the theme, "Christ's Church Must Evangelize." He used as his text Luke 19:10, "The Son of Man is come to seek and to save that which was lost," and

he stated that the most important matter of the church is to come close to God, to evangelize men and women. The church has no other real purpose, he added; all else contributed to that. He reminded the congregation that theirs is a great commission—that of going out to evangelize. He stated that our task is great but that it is a great time to be alive and that because of Jesus Christ we can be equal to any task. Dr. Lewis closed with these words, "I can only point you to the east and assure you that the dawn will come."

The afternoon session on Wednesday was called to order by Vice-President R. E. Newton. Rev. R. D. Coulter led in the opening worship period and this was followed by the annual sermon which was delivered by Rev. Clyde O. Koon. Mr. Koon chose the topic, "Letting Ourselves Off and Down," and he challenged the conference to better and greater work in the coming year.

The presiding officer called for reports, all of which showed progress and enthusiasm of the part of the Valley Conference. Report was made that all of the Valley churches are now supplied with ministers. Rev. Emerson Rohart, new pastor of Antioch, Linville, New Hope and Beulah Churches was presented formally to the conference.

The Wednesday evening session was called to order by Rev. R. E. Newton. Young people from the Valley Pilgrim Fellowship were in charge of the worship. The worship period was followed by a sermon delivered

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The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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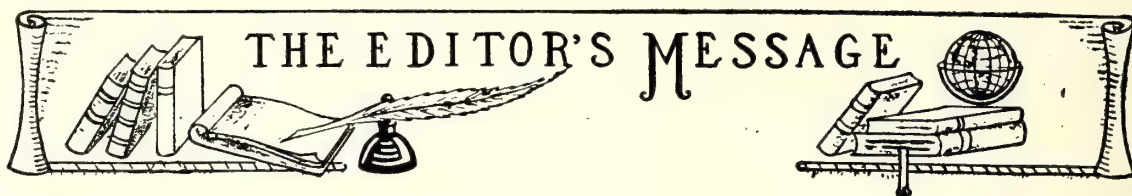
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SUBSCRIPTION DEPARTMENT

Those charged with responsibility for publishing our church paper get discouraged at times. We hear about subscriptions being discontinued and the paper not being read, but "in the red." What are the explanations? Are our people immune to good reading matter or is the paper insufferably poor in content and make-up? Why do we have such a struggle in getting and maintaining subscribers? Surely there must be something radically wrong with our people or our publication—or both!

Then comes a reminder that our situation is not unique, that by and large our problems and those of other religious publications are similar if not identical. For instance, a Newsletter to a member of the United Student Fellowship carries a paragraph which reflects our common problem: "Why does 1 in 20 USF-ers take 'Intercollegian'? Because 199 cannot spare the price of a couple of shows for something to read. Because in many of our 160 USF groups there is no one who makes it his job to promote 'Intercollegian.' Because 'Intercollegian' is given only a cursory reading, and is cast aside with the remark, 'There's nothing in it to interest me.' Our paper will bear up under thorough reading, for behind the facade there is always something you are very glad you did not miss."

Substitute "The Sun" for "Intercollegian" and you have a statement which approximates our own situation. Cursory reading and lack of promotion are the bane of all religious publications.

In the face of all the usual and peculiar difficulties, we have grounds for encouragement. Many of our people and churches have responded to Supt. Scott's efforts in the promotion of subscriptions. "The Sun" representatives are rendering an invaluable service to religious journalism. New subscribers are being added from week to week. We thank God and take courage.

GOD'S TROUBADOURS

Biography is a fascinating study. This writer never tires of reading and re-reading the lives of great preachers. Many of these are found in the Bible, but extra-canonical and more recent examples abound.

Dr. J. D. Jones of Bournemouth, England, was one of the great Congregational preachers of the last generation. Here is one comprehensive paragraph which gives the heart of his biography:

"Men ask what made him so comprehensive and manysided. My answer," writes his biographer, Arthur Porritt, "would be experience. He became one of the world's greatest preachers and expositors. Why? I think again experience, experience of men and things. To preach sermons for nearly forty years, to many thousands of all sorts and conditions, must be educative.

How did he do it? No doubt there were many factors. Systematic and comforting home visitations—so-called pastoral work—created and stimulated a joint and uninterrupted cooperation between them; a careful preparation of his sermons; exceptionally good health, a personality, a soul of insight; a quiet and melodious conversational delivery; a hidden source of flame, hidden but generative. These had much to do with it. But there was something more. He was interpreter and teacher as well as being evangelist, for he possessed expository genius; and an understanding apprehension, a sympathy with wonder; and a vast experience of the hungry world of men, rich and poor. Lastly, there was the superb splendor of his message. He was God's Troubadour, who held the early ones and won the new ones."

Holding the early ones and winning the new ones; ah, that is the test of a pastoral ministry. It is not an easy achievement, but it has been and is being accomplished by many of God's troubadours.

One of the best ways of acquainting oneself with God's work is to study the lives of God's men. It has been many years since the late Dr. P. J. Kernodle wrote "The Lives of Christian Ministers." That volume served a great usefulness. Perhaps another publication of this type is overdue.

THE CHRISTIAN WORLD MISSION

The imperative need in these critical days for strong Christian churches both in America and around the world is crystal clear to even the most religiously illiterate, says Rev. R. Norris Wilson, of New York City, Associate Minister of the Missions Council, who is directing the Christian World Mission of our denomination with its goal of \$6,280,000 for 1949.

With the slogan, "The Truth Shall Make You Free," Mr. Wilson is promoting a stream-lined educational and promotional program to help the Congregational Christian Churches of the country raise this money through the use of up-to-date methods including motion pictures, radio, enlistment of laymen, and a drive for an Every Member Canvass this fall in all the 6,000 churches of the communion.

DANGER OF INDIFFERENCE

A family perished, not long ago, by a fire in their own house. They were not consumed by the flames, but suffocated by the smoke. No blaze was visible at all, nor could any alarming sign of fire be discovered from the street, and yet death came as effectually upon them as if they had been burned to ashes. Thus is sin fatal in its consequences, few being destroyed by outrageous forms of it, flaming up with lurid glare, but multitudes perishing by the stifling smoke of indifference and spiritual slumber.—J. N. Norton, D. D.

The Home of the Rural Minister

By RALPH A. FELTON

The writer has just completed a study of 1,171 rural parsonages in 47 states. These represented 12 different denominations. In many cases the insurance on the parsonages was not enough to cover replacement costs, minus depreciation. The insurance on 39 per cent of them was inadequate. In 37 cases the pastors did not know whether or not there was any insurance. One fourth of the parsonages were in need of repairs. This was no doubt due to the shortage of materials and will soon be remedied. Ordinarily one per cent of the value of the parsonage should be put in the budget each year for repairs and redecorating.

The Study.

Most parsonages are built like other homes in the community and not with the special needs of the pastor's family in mind. These are all rural churches, in communities of 2,500 population or less. Rural churches, as a rule, are not kept heated during the week. Rural pastors in 87.6 per cent of the cases had their study in the parsonage and not in the church. But in the very few cases has the church equipped a study for their minister. In 31.9 per cent of the cases it was upstairs. We can hardly picture a doctor's wife sending her husband's patients upstairs to a back room.

The study should have an exterior entrance, or from the front hall. Young ministers are trained in the seminaries these days in personal counseling. The laymen can do their part by providing a well-equipped study.

It should have an extension telephone, so the pastor can talk undisturbed with his parishoners. It should have a couple of easy chairs for personal interviews. There should be a mimeograph machine and also filing cabinets. The minister needs a big flat-top desk similar to those his laymen have in their offices. And, of course, there should be ample bookshelves built around the walls.

It might seem more encouraging to say that many parsonages are beginning to provide this equipment. Forty-five per cent have a telephone in the study. One-third have separate entrances. Three out of five have installed bookshelves. Nearly half have filing cabinets for sermon material. Nearly three-fourths have a mimeograph.

Some churches take great pride in helping their pastor to become more efficient by giving him excellent equipment for his study. They provide a swivel chair for the study, table, an over-stuffed easy chair for reading, a rack to hold his many magazines, a fluorescent desk lamp, and a storage closet for supplies.

The Kitchen.

Of all the rooms in the house the kitchen was the most lacking in modern equipment. This probably has two explanations. Many of these parsonages were built before the days of modern built-in equipment. In those days they built one room with four walls and simply designated it as the kitchen. At the present time they build into the kitchen three "work centers" and they are arranged from right to left in this sequence, (1) refrigeration and food preparation, (2) sink and cleaning, (3) range and serving. This is what our home economics people call "a well-planned kitchen."

When we asked one minister's wife if she had a well-planned kitchen she said "it was not planned at all."

Probably the other reason for the lack of modernized kitchens is the fact that the church never knows what equipment the new minister will bring with him. The average tenure of the ministers in these rural churches was 5.7 years. Any church would hesitate to change its kitchen around that often. The same would apply to the laundry equipment.

The pastor is a tenant and does not pay rent. So he makes few demands upon his landlord, the church. The laymen are interested in the parsonage, in every room in it. But there seems to be no very clear understanding as to who provides what. As a result, many things are neglected.

Our conclusion is, after studying 1,171 parsonages and conferring with the pastors, and in 60 per cent of the cases with their wives also, that churches should agree upon "standard equipment" for parsonages. All built-in or connected equipment should be provided by the church, all movable pieces should be the responsibility of the pastor's family.

If a church followed this general policy, the result in most cases would be a modernized kitchen. The pastor would appreciate the church's help and interest and would do a little more than his share.

The church would provide a gas or electric range, hot and cold running water, a sink, built-in kitchen cabinets, a storage or supply closet, counter work surfaces of proper height, a semi-indirect ceiling light and a light over each work area, adequate electrical outlets, linoleum for the kitchen floor, and an automatic refrigerator.

With such a modern kitchen as this, the pastor would do his share. He would provide the pressure cooker, the small pressure saucepan, the electric clock, the electric mixer or beater, a step-stool, an electric washer, a serving table, and all cooking utensils.

Mistress of the Parsonage.

Some busy laymen are not enough interested in the kitchen-side of life to agree wholeheartedly to such a plan as this. So let us study the matter further. Pastors' wives are the best educated group in the community and receive the least for their work. Eighty-three per cent of them attended college. Three-fourths of them had vocational or professional experience before becoming mistress of the parsonage. They were not "called" to be ministers' wives. They just fell in love with your pastor. One-third of them were trained teachers, one-third had studied music, one out of five were trained in the field of religious education. As a rule they don't hold church offices, but they do plenty of church work. They teach a Sunday School class, lead missionary meetings, help in summer conferences, go calling with their husbands, answer the telephone about twenty times a day, and open their house to some church group about once a week. In fact a pastor's wife does on an average 12 different church jobs all the time.

Now let's get back to the kitchen. Thirty-two per cent of her day's work is spent in food preparation. With all the things she has to do in the church and community, for which she receives no compensation, she surely should have a modern kitchen. She spends a little over seven hours a week washing dishes. Isn't it fair to give her a kitchen sink of the right height. If some "important church trustee" would work seven hours a week over a sink that was too low he would fix it before another week passed.

Someone might say, "I thought our parsonages were pretty well equipped." The facts are that in one parsonage out of five the cooking and canning is still done over an old coal

(Continued on page 8.)

CHRISTIAN EDUCATION

CONVENTION PERSONNEL: JESSE H. DOLLAR, *Chairman*; JOHN L. GWIN, ROBERT LEE HOUSE, BERNARD V. MUNGER, KENNETH D. REGISTER, H. SHELTON SMITH, LEON EDGAR SMITH; MESDAMES W. J. ANDES, J. D. STRADER, W. E. WISSEMAN.

A REPORT FROM THE VIRGINIA INTER-DENOMINATIONAL RELIGIOUS WORK FOUNDATION.

"Chaplain, will you go to see my girl friend?" The young man, scarcely more than a boy, had no family and only one brother who at that time was in the Army overseas, and the chaplain was interviewing him on his admission to the State Penitentiary. Chaplain Frazer agreed to see the "girl friend" and asked for her name. Peculiarly, the young man did not know her family name. He did not know her street number and he did not know the name of the street on which she lived, but he told the chaplain that he and Betty were planning to be married just before he got into trouble. Chaplain Frazer said how did you find Betty when you went for a date? And he explained that he rode a street car to a certain point and transferred to a bus and when the bus went up over a hill and made a right hand and then a left hand turn, and "then you go one block and walk down the street three blocks and Betty lives in the third house on the right hand side." With these instructions Chaplain Frazer found Betty. There are those who will say that such an errand has nothing to do with religious work in state institutions, but the Rev. Emmet M. Frazer, Director of Religious Work in State Institutions, believes that any service which helps to restore fellowship between the individual and his fellowman and between the individual and his God is included in the program of religious work in state institutions. Chaplain Frazer believes that letters from friends and relatives do much to help a prisoner maintain his self respect, his faith in God and in himself. There is a tendency for those who feel that "nobody cares whether I'm living or dead" to become careless and cease desiring to live better lives. Without this desire rehabilitation is doubtful.

Sunday morning finds Chaplain Frazer setting out to visit institutions to conduct worship services according to a definite schedule. For example, on the fourth Sunday of each month he has a worship service at the State Farm from nine to ten, visits patients

in the hospital at the State Farm from ten until eleven, returns to the Penitentiary at 11:45 to check and supervise three students from Union Theological Seminary who are doing field work at The Penitentiary as a part of their ministerial training. During the morning these young men have been conducting worship services for those who are in quarantine and cannot attend the regular chapel service, interviewing new men and those who request interviews because of personal problems, and visiting the sick in the prison hospital. After lunch Chaplain Frazer and one of the students from the seminary drive to the Peaks Industrial School for a worship service at 2:30 and from there to the Hanover Industrial School for a worship service at 4:00 o'clock. Five-fifty finds the chaplain returning to Richmond to join his family for dinner, unless he has accepted an evening speaking engagement at some church or young people's organization.

On the first Friday of each month Chaplain Frazer visits the Blue Ridge Sanatorium for tubercular patients in Charlottesville. He spends the entire day going from bed to bed greeting and visiting with the patients; stopping to answer questions, to make notes of letters that should be written, to make notes of Bibles or devotional literature which are requested and moving on from building to building and to the worship service which is held in the evening, by Rev. Mr. Frazer on the first Friday and by ministers of Charlottesville on the other Fridays of the month. The patients look forward to these monthly visits which do much to break the monotony of hospital routine. Some requests have no relation to religious work and yet the chaplain thinks of them as important. Not too long ago one of the patients called the attention of the chaplain to a young girl who had been a patient for a long time, and now that she was strong enough to get out of bed for one meal a day, she could not go to the dining room because she had no clothes to wear (she was just a little girl when she came to Blue Ridge). The young woman had no family to do anything

for her and the chaplain came back to Richmond and told the story to a ladies sewing circle. In short order clothes were made and delivered and by that Samaritan gesture, the hope and confidence of a young woman were restored. Her health improved steadily and she is today healthy, happy and devotedly religious. On the third Friday of each month Chaplain Frazer goes to the Piedmont Sanatorium for tubercular patients, at Burkeville, Virginia. At this institution he not only visits the patients but presents a program of moving pictures in the evening.

Miss Erma J. Barker, secretary to Mr. Frazer, promotes a Christmas stocking project for the inmates of state institutions. In September she buys bolts of material and passes this material to various groups who cut and sew the stockings. Most of this work is done by the Woman's Auxiliary of St. Mark's Episcopal Church and by the inmates at the State Industrial Farm for Women who have volunteered this service from year to year. When the stockings are all prepared they are distributed to various Sunday school classes, church societies and individuals who undertake to fill them according to a list provided in order to assure uniformity. A typical stocking will contain, for a boy, a cake of toilet soap, a candy bar, mixed nuts, game, tooth brush, handkerchief and comb. Similar items are included for girls, and for men and women. For Christmas, 1948, Miss Barker secured and Mr. Frazer distributed 2,278 stockings to boys and girls in the sanatoria and industrial schools, and to men and women in the hospitals, sanatoria and prisons.

A chaplain's work is not all dreary, sometimes it is even humorous. Not so long ago a Negro prisoner came to the chaplain to complain that he had been sent to prison and that he was innocent. The chaplain listened while the prisoner told the story and insisted that he had committed no crime. After he had unburdened himself, he said, "I've done lots of things that I did not get caught for. Last night I was adding up the time that I would probably have gotten if I had been caught and, you know, it added up to just about 15 years that I got for something I didn't do. I guess it balances out after all." A less humorous instance is brought to mind of a Negro who came to the chaplain's office and said, "These mens ain't treatin' me right. I was sentenced for three years and they got it down six years, and that ain't right."

(Continued on page 10.)

News of Elon College

By PRESIDENT L. E. SMITH

HOUSING PROBLEM AT ELON COLLEGE.

In the Spring of 1943 a contingent of the Army Air Force was assigned to Elon College for training. The contingent assigned numbered 250. The regular enrollment of the college was approximately 300. Adding this number of students required additional faculty members. The college owned only one faculty house and there were none in town for rent. The Dr. J. O. Atkinson house was for sale. The college purchased the house and made it into a four-family apartment. This eased the situation for a brief season only. In 1946-47, we failed to secure two efficient educators for our faculty because of unacceptable living conditions. It became evident that if Elon College was to have a good faculty that provisions would have to be made for acceptable living conditions. In the summer of 1948 the college constructed seven faculty homes. In the spring of this year, the college faced again the necessity of providing additional homes for additional faculty members. Consequently, there are being erected at this time one large dwelling designed to accommodate a professor with a large family and a duplex house. The apartments in this consist of six rooms and bath each. In addition to these two homes, the college has this week acquired the Reverend L. I. Cox home. This is a large house and will accommodate three families. These additions to the college plant are expensive but they are valuable additions and will mean a continuous income to the college. All buildings are paid for in full with the exception of the ones being constructed and the one acquired this week. Arrangements have been made whereby these will be paid for by the spring of 1950.

It was not desirable that the college make these investments but it was inevitable if we are to secure and maintain the grade of professors that Elon College should and must have. These improved living quarters contribute perceptibly to the morale and satisfaction of our faculty.

Body of 1949-50 in the *Student Handbook*:

We are living in an advancing age. Everything moves forward. Progress demands new avenues and opens new roads. Obstacles appear and new difficulties are encountered. Nothing threatens to halt our advancing civilization other than ignorance and war. In this particular, man is the answer. He is made in the image of God and should seek and abide by the will of God.

To be able to cope with the hindrances of the march of civilization, man must in reality be a new man, new in body, mind and spirit. There are two definite forces that strive to make him a new being, education and religion. Education gives information and guidance. It strives to give you a healthier and stronger body and a more alert mind. Religion seeks to relate you to God that you may share His wisdom, His vision, and His courage.

On Elon College campus, you will find education at its best and religion at its work. In the classroom, you will meet men and women who have spent their lives up to the present moment gathering information and enriching their experiences by imparting to those who have sought and who seek. In the classroom, on the campus, in chapel, and in church you will discover a spirit and encounter an atmosphere that will remind you of the finer things of life and cause you to seek Him whose we are and whom we serve.

At Elon College, education and religion are regarded as essential to the proper development and sure guidance of college men and women for the days and years that lie ahead. In this little booklet, you will find recorded some of the ideals, wishes and injunctions of Elon College. They are meant for your advancement and happiness. Elon College is delighted to have you as a student and wishes for you every possible success. All that the college has and is are placed at your disposal. Make the best of it.

APPORTIONMENT GIVING.

There seems to be a difference in an outright gift and an apportionment. A gift, as a rule, is voluntary. The contribution is made out of the be-

nevolence of the contributor's soul. An apportionment, as a rule, is worked out in consideration of a need and made to the individuals or churches who are expected to meet that need. It is understood that an apportionment is assigned in due consideration of certain benefits received from the cause supported. It certainly has been the aim of Elon College and is its main purpose today to make contributions to the church and the cause of Christian education through the church in excess of any support that may have been given by the church. The college welcomes and is always glad for any opportunity to render specific service, as well as an overall contribution to the whole program of our church. It has dedicated itself to the cause of Christian education and proposes to train young men and young women who come to its campus in the spirit and atmosphere of our Christian religion. An apportionment paid to Elon College is an investment made in human life which we hope will bear rich dividends as the years come and go.

Previously reported \$4,138.00

Eastern Va. Conference:

Bethlehem (Nans.) S. S.	14.57
Mt. Carmel S. S.	12.59
Union (South.)	19.00
Waverly S. S.	5.95
Liberty Spring S. S.	15.00
Newport News S. S.	16.65
Rosemont	125.00
Windsor S. S.	15.55

N. C. & Va. Conference:

Bethel S. S.	5.00
Hines Chapel S. S.	7.16
Ingram S. S.	30.39
Union (Va.) S. S.	10.90
Durham S. S.	25.31
Greensboro, First	30.24
Long's Chapel	6.74

Western N. C. Conference:

Hank's Chapel	60.00
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Va. Valley Conference:

Joppa	5.00
Mayland	11.00
Mt. Lebanon	4.00
Mt. Olivet (G)	11.78
Newport	18.51
Wissler's Chapel	9.00
Bethel S. S.	14.33
Bethlehem S. S.	23.00
Linville	22.14
New Hope S. S.	19.00
Timber Ridge	66.00

Total \$ 602.91

Grand Total \$4,740.91

Many churches today want diplomas behind their pulpits instead of prophets. They want glad-hand artists who will pat people on the back and tell them they are wonderful. They want good "mixers" but God wants good "separators."

—Dr. Paul Rood.

FOREWORD TO STUDENT HANDBOOK.

The following is President L. E. Smith's foreword to the Student

Christian Missions

At Home and Abroad

CHINESE CHURCH ASKS WITNESS, NOT RETREAT.

"We need a Church of Witness, and not a Church in Retreat," says a report on Christian work in Communist areas of China which was presented to Dr. John R. Mott, vice-president of the International Missionary Council, on his visit to Shanghai in early April, 1949.

"I believe that a church with strong Chinese leadership and a well planned social program has a bright future in China," asserted the author of the report, an experienced Chinese Christian. "We need men of faith and courage to cooperate with laymen to work for the Kingdom. A paid ministry may not be able to function, but a church emphasizing a lay program will have a good chance."

1. There are generally three stages in the Communist attitude to Christian work in newly occupied areas. There is first a Period of Tolerance and Freedom, next a Period of Toleration with Control and third, a Period of Opposition. Communist leaders have made pronouncements that there will be freedom to practice religion; there will also be freedom to criticize, ridicule and oppose religion.

2. During the past six months, country churches have experienced more restrictions and difficulties than city churches in Communist areas.

3. In the city churches, morale is good and in some cases more people attend than before liberation.

4. Many western missionaries remain at work in liberated areas. It is almost certain that the chances of continuing medical and educational work of certain kinds are better than for direct religious work.

5. Chinese pastors may not solicit funds from church members—they may in some cases receive voluntary contributions. Many church workers are already earning their living in secular occupations—some are farming, others sell bean curd and still others make soap.

6. Church buildings are considered as public property by the Communists. The buildings are often used for public meetings, sometimes at the very time arranged for Sunday worship. This has generally happened in rural districts.

7. Church property acquired by

Chinese churches with money raised in China is generally not interfered with by Communistic authorities.

8. Most Christian schools are carrying on. Many of them face financial difficulties as in some places fees cannot be collected from students. In each school there is a student council, recognized by the Communist educational authority, and this council sometimes exercises the final authority in matters of administration.

9. Christian hospitals have had varied experiences. In some cases hospitals cannot collect fees from patients but are obliged to maintain a large staff. Some hospitals have continued to operate with little interference.

10. In many cases Christian institutions now have to pay heavy property taxes. Formerly, schools and hospitals which were registered and recognized as charitable bodies paid almost no taxes.

11. Communist policy in relation to churches and Christian institutions is not uniform—in some places Communist officials have been friendly and helpful, in other places markedly antagonistic.

12. Money for Christian work has been sent to Communist areas in a good many cases through commercial transfers. It seems likely that this cannot continue.

THE HOME OF THE RURAL MINISTER.

(Continued from page 5.)

or wood stove. There could be an electric range in the kitchen since in 94 per cent of the cases electricity is available. One kitchen sink out of six is not "satisfactory." One parsonage out of seven still uses an old ice box instead of an automatic refrigerator. The work surfaces in one-fifth of the kitchens are not of the proper height.

Please don't get the idea that the pastors' wives are complaining. We didn't get a half dozen complaints out of 1,171 cases.

We expect the parsonage to be a model of happy living for the community. We should make it a model of good housekeeping.

Wash Day.

Suppose we send a committee around to inspect the parsonage on

Monday morning. Sunday is just over and our pastor's wife attended every service. She was a substitute teacher in the morning and she had some of the young people "drop in" after the evening service. Most of us didn't know it but she made some sick calls with her husband on Sunday afternoon. We appreciate all she does. After each church service we shake hands with her as well as with her husband just to try to show our appreciation. But now it is Monday morning—wash day!

She is using the old-fashioned galvanized iron or heavy wooden tubs (in 61.6 per cent of the cases). One member of the visiting committee would probably suggest stationary tubs with a floor drain. In over a third of the parsonages, the water is being heated on the stove. Someone suggests an automatic water heater. In only one out of three cases is the laundry on the main floor. There is the running up and down steps to the basement.

The committee probably wouldn't stay till the end of the washing and ironing, but they would stay long enough to decide on a few things. They would need to stay nearly five hours to see the end of the routine work of washing and ironing each week.

The average pastor's wife spends 4.68 hours a week at washing and ironing or 243 hours a year.

There are automatic washers available. The clothes are put in, the controls are set, the soap is added, and there is nothing more to do until the clothes are ready for the line. The machine fills itself with water, washes the clothes, rinses them and spins them until they are nearly dry. There is no stooping, no lifting, no heavy sheets to rinse, no backaches.

The wife of one rural pastor wrote thus about her automatic washer: "The church should by all means provide as standard equipment in the parsonage an automatic washer. It is the most important of all the time-saving and labor-saving devices for the minister's wife. My only regret is that I did not have it ten years ago when I was a young bride. What time it would have saved me for other worthwhile things. What anxiety it would have kept from me, when concern over two growing boys vied with the drudgery of soiled clothes. The combination of an automatic washer and an ironer in my experience is more important as a strength saver than a time saver."

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions
MRS. W. J. ANDES, Editor
637 S. Sunset Drive, Winston-Salem, N. C.

WOMEN TO MEET WITH N. C. COUNCIL OF CHURCHES AT HIGH POINT.

When the North Carolina Council of Churches meets in annual session on Tuesday, September 13, at High Point, the North Carolina Council of Church Women will also hold their annual session. The place of meeting is the First Presbyterian Church, North Main Street.

Registration begins at 9:30 a. m. and the opening devotional service begins at 10:00. The business session and program of the North Carolina Council of Church Women, with Mrs. C. C. Todd, president, presiding, follows. During this time, Miss Mabel Head of New York will conduct a Workshop on "Conferring About Council Work and Problems."

A Workshop on Evangelism led by Dr. Forrest C. Weir of Atlanta will come at 10:20. At various times through the day Miss Sarah Little, Presbyterian Youth Director, will present audio-visual aids.

At the Council Luncheon at St. Mary's Episcopal Church, 12:30, Miss Mabel Head, official observer at the United Nations for the United Council of Church Women, will address the group on "The Church and the United Nations."

The business session of the North Carolina Council of Churches will begin at 1:45. This will include election of officers, committee reports, and an address on "The United Evangelistic Advance" by Dr. Forrest C. Weir.

The Fellowship Banquet will be served at 5:30 by the host church. At this time, Dean J. H. Satterwhite will speak on "A Panorama of Past Achievements and Future Forecast."

The Ecumenical Service of Worship will be held in the Sanctuary of the First Presbyterian Church, with the host pastor, Rev. Paul Tudor Jones presiding. Music will be presented by the choir of the host church, the new officers will be installed by Dr. Stanley C. Harrell, president of the North Carolina Council of Churches. An address, "The Evangelistic Task of the Church," will be presented by Dr. George D. Kesley.

Reservations for the luncheon and banquet should be made at once, and

must be in by Friday noon, September 9.

* * * * *

Women: Try to attend the meeting of the North Carolina Council of Churches—all women—not just the President of the Local Council of Church Women. It is both inspiring and instructional. It is just a one-day meeting, and should be fairly accessible to all.

BEREA (NANSEMOND) WOMAN'S MISSIONARY SOCIETY.

The women of Berea (Nansemond) Woman's Missionary Society have enjoyed a good year of Christian fellowship under the leadership of Mrs. Lowry A. Daniels, our capable president.

The programs for each monthly meeting have been inspirational and interesting. The Bible Study of Galatians, *The Gospel Unlimited* by Dr. Ferris E. Reynolds, was taught in a most comprehensive manner by Mrs. Herbert Harrell. The good women of Liberty Spring Church invited our Woman's Missionary Society to meet with them in the study of the Home Book, *On Our Own Doorstep*. Three of our women taught the book and the women of Liberty Spring were gracious in their hospitality by serving a delicious luncheon.

In May, our kind neighbors, the women of the Bethlehem Christian Church, gave us the wonderful opportunity of joining with them in their church and hearing Mrs. Frank Morgan in her usual competent manner give a most interesting review of the Foreign Study Book on China. The women of Berea led the opening devotional service, which was based on May Fellowship Day. At the conclusion of the afternoon program, the ladies of the Bethlehem society served a lovely tea in the social room of the church to friends and guests present.

One of the happiest experiences and privileges of the year was when the Spring Rally of the Suffolk District met at Berea (Nansemond). Approximately 225 attended the meeting. The program for the day was inspiring with good speakers who brought us challenging missionary messages. There was beautiful music and de-

lightful fellowship. At the noon hour, all drove to Plante's Club on the Nansemond River, where our women served luncheon.

The Berea Missionary Society does not have a large membership, but the women work together in unity and a fine spirit of cooperation exists. Our loyal and faithful pastor and his wife, Dr. and Mrs. I. W. Johnson, are at all times a great help.

MRS. R. T. BRADFORD.

THE CHURCHMAN'S CREED FOR AN AMERICAN.

The following appeared in a recent issue of *The Churchman*, issue of April 1, 1949, and is from the pen of its editor, Rev. Dr. Guy Emery Ship-ler:

"I believe in America—an America which stands for the equal rights of all to life, to liberty and to the pursuit of happiness; which stands for duties as well as rights; which puts people first and things second; which rejects hatred and intolerance, the bulwarks of slavery, and cherishes goodwill and understanding, the bulwarks of freedom.

"I believe in America—an America fashioned from the fibre of many races and people, where none shall know discrimination and all shall have respect; an America where the decencies of brotherhood can be practiced under a common Fatherhood; where sacredness of the individual is not lost under the domination of the state, and when the church of God speaks not with the voice of a dictator but with the Voice of God.

"I believe in America—an America strong through the high warrants of the Bill of Rights—the rights of freedom of speech, freedom of press, freedom of assembly and freedom of religion; an America which stands not for selfish isolation but for courageous cooperation with all men and nations of goodwill; which dares to dream of a Kingdom of God on earth, when wars shall have ceased throughout the world and the principles of the Prince of Peace, of Love and Brotherhood, shall rule in the hearts of all men everywhere.

"I believe in America—an America which shall be the consummation of all the Utopian dreams of all the dreamers of the world—A Commonwealth of Goodwill.

"I believe in America."

One good mother is worth a hundred schoolmasters.

—George Herbert.

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

LITTLE FRIENDS:

When you read this I shall be at Massanetta Springs in the Valley of Virginia. I shall be there if my family stays well I will be able to go. Massanetta is near Harrisonburg and is very beautiful. The hotel is on top of a hill and the building where services are held is on a higher hill so that newcomers and oldsters often puff and groan as they make the ascent. When I go up the hill and the congregation is already singing I often think of the ancient Hebrew song, "Who shall ascend unto the hill of the Lord, and who shall stand in his holy place?" Do you know the answer. It is about those who have clean hands and pure hearts.

There is a beautiful swimming pool with its blue reflecting the skies. How pleasant to swim and see the mountains in the distance. Not too far away is a middle-size mountain which I have climbed. At its top one may see for miles in the Valley. In all my travels I have never seen beauty to equal the blue of the Blue Ridge and the morning haze clearing is beyond description.

Sometimes I have heard discussion about which mountains were the loveliest. When in the Rockies one is amazed at their crags, majesty and sheer bigness. When in the Smokies one marvels at nearness of nature. The close-up scenes are exquisite. But in the Blue Ridge one sees beauty just a little bit away, and when one has crossed that mountain yet another lures one. Perhaps I love them because I have spent such pleasant hours among the hills in the Valley.

Our churches there are strong and enthusiastic. Nestled around Harrisonburg and other places are tiny rural churches that are hard to find if one is not a native, but once found what a welcome awaits and if the occasion calls for eating—what food!

If you have not seen the majesty of the hills and high places you must seek them, their quietude and peace.

DAVID GETS A NEW SLANT ON OWNERSHIP.

By JANE CARPENTER.

Issued by the National Kindergarten Association.

"Mom, will you lend me fifty cents?"

"David Bristol! Dad gave you

your allowance last night; why don't you take what you need from that?"

"Oh, I suppose I can, but—"

"But what?"

"Well, it's this way. I'll have to pay what I owe to Sam Done; he tires me out asking for his dollar and ten cents all the time. I'll never borrow from him again. Now, I owe Charlie Torrett more than I owe Sam, but Charlie never mentions the loan. He's a real friend. But I ought to pay him a little."

"Why do you borrow so much. David? Why don't you keep your spending within your allowance?"

"It isn't enough, Mom. Ask Dad to increase it; will you?"

"I'll see what I can do. You ought not to have to borrow."

"And do I get the fifty cents now, Mom?"

"Why do you need fifty cents?"

"All the boys are contributing toward a new baseball outfit."

"Very well, but don't ask me for any more money this month."

No., Mom, I won't."

The mother watched her tall twelve-year-old son as he strode whistling down the path. "He's such a dear!" she mused.

That evening, as the family of three sat together in the living room, Mrs. Bristol said, "Tom, could you increase David's allowance? He has to borrow, and I don't think he should do that."

Tom was a good-natured husband and father, but he was having financial worries, too.

"Two dollars a month is all I can afford, my dear," he answered. "By the way, have you paid Jack Harris, the grocer?"

"No, Tom. I was going to ask you for some more money. You see, I had to have a new hat on account of the P.T.A. meeting on Monday."

"I can't give you any more until next payday, Edith. I'm afraid you will have to send the hat back. I'm sorry."

"Send the hat back!"

"You wouldn't want to ask Mr. Harris to lend you money for a hat, would you?"

"Ask—Mr.—Harris?"

"My dear, you couldn't take the money from him *without* asking, could you? That would be *ste*—well, anyway, the facts are these. He

trusted us and sent us the groceries, and they've all been used up. We can't send *them* back, so—"

"Yes, I see," answered his wife. "It *must* be the hat. I'll send it back tomorrow."

David walked quietly up to bed. In the morning his mother handed him a hatbox that was carefully addressed.

"Notice where to take this," she said.

"Yes, Mom," he answered.

Then he hesitated, put his hand into his pocket and drew out the fifty-cent piece that she had given him the day before. "Take it, Mom," he said. "I'll earn some money; I'll pay my debts and I won't borrow any more. I've made up my mind."

VIRGINIA RELIGIOUS WORK FOUNDATION.

(Continued from page 6.)

The chaplain listened to his story and wrote to the clerk of the court where he was tried. Surprisingly, and in some manner not easily explained, duplicate copies of commitment papers had been made out for this Negro prisoner with the result that he was charged with six years instead of three. The error was corrected. The services to men who are discharged is not limited to referring them to a church, but includes such everyday matters as helping to find employment and a place to live.

One of the finest chaplain's service offered in the State of Virginia is at the Medical College of Virginia Hospital where the Rev. Mr. George Ossman is the chaplain. His program, which is sponsored by the Interdenominational Religious Work Foundation, is particularly directed to patients who are far away from home and whose pastors cannot visit them.

The most difficult part of the work of the prison chaplain is service to those whom society has condemned to die. Chaplain Frazer is personally opposed to capital punishment under any circumstances but he feels that as a representative of the Church he must render every possible service to these men. It is his custom to appoint a minister of the same race and denomination to be his spiritual adviser. This spiritual adviser visits the condemned man about once a week and attends him on the last day. Chaplain Frazer visits the men about twice a week and is present at the time of execution. He is frequently asked by those on the outside, "Do the men fight or resist when they are

(Continued on page 15.)

Youth at Work in the Church

ANN TRUITT, Editor; HELEN JACKSON, C. B. TWIDDY, Associates.

GIVE OF YOUR BEST. A VESPER SERVICE.

PRELUDE

CALL TO WORSHIP (all): "Rise Up,
O Men of God" (First and last
verses).

POEM: "You—An Answer to
Prayer"—

*You can be—yes, you—
An answer to prayer
There is work to be done;
A field to be won;
And millions are praying—
Hands lifted, hearts saying:
O Lord, yet how long
Until right conquer wrong?
You can answer that prayer—
You—answer that prayer.*

*Be an answer to prayer—
You—an answer to prayer;
By performing the task
God and Right of you ask;
By your courage, your smile,
Fortitude under trial;
By the good cheer you bring;
You can be—yes, you—
An answer to prayer.*

*Be an answer to prayer
You—an answer to prayer;
By doing your part
Everyday from the heart
As for Christ; everywhere
Gladly doing your share.
Money, service you give,
Live, love—nobly live
And you truly will be—
You—an answer to prayer.*

SCRIPTURE: Selected Antiphonal
Readings—

First Reader—Jesus said, thou
shalt love the Lord thy God with
all thy heart, with all thy soul,
with all thy mind. This is the
first and great commandment.

Second Reader—And the second is
like unto it. Thou shalt love thy
neighbor as thyself.

First Reader—You are the salt of
the earth; but if the salt has lost
its taste, how can its saltiness be
restored? It is no longer good
for anything except to be thrown
out and trodden under foot by
men.

Second Reader—You are the light
of the world. A city set on a
hill cannot be hid, nor do men

light a lamp and put it under a
bushel, but on a stand, and it
gives light to all in the house.

First Reader—Let your light so
shine before men, that they may
see your good works and give
glory to your Father who is in
heaven.

Second Reader—You have heard
that it was said, an eye for an
eye and a tooth for a tooth; but
I say to you, do not resist one
who is evil. But if anyone strikes
you on the right cheek, turn to
him the other also.

First Reader—Verily I say unto
you, in as much as you have done
it unto one of the least of these
my brethren, ye have done it un-
to me.

Second Reader—But seek ye first
the kingdom of God, and his
righteousness; and all these
things shall be added unto you.

First Reader—Go ye therefore, and
teach all nations, baptizing them
in the name of the Father, and
of the Son, and of the Holy
Ghost.

Second Reader—Teaching them to
observe all things whatsoever I
have commanded you: And, lo,
I am with you always, even unto
the end of the world. Amen.

SPECIAL MUSIC: "We Thank Thee,
Lord, Thy Paths of Service"

STORY: "His Bread Tasted Sweet"
(Stories for Junior Worship by
Alice Geer Kessler)—

If you had been passing through
the steel town of Aliquippa, Penn-
sylvania, one day in the spring of
1939, you would have seen crowds
of people going inside a church.
The cars in front would have told
you it was a funeral that had
brought so many people here.

If you were to ask whose funeral
it was your answer would be, "Ma-
rio Ezzo, the shabby little old man
who was always cleaning streets."
Then you would like to have known
about him and this is what you
would learn.

Seven years before, Mario Ezzo
left Italy to live in America. No
one needed his help because he was
getting old. Finally he resorted to
taking money from a relief agent.

Mario was to receive \$3.60 a
week. Some would have grumbled
because this was not enough; but
not Mario Ezzo! He was really
grateful and felt that he must show
his appreciation. He went out into
the dirtiest street and began to
sweep. He swept and swept. Six
hours of the day, seven days a week,
Mario Ezzo could be found sweep-
ing the streets of Aliquippa.

He whistled while he worked for
he was happy. Why should he not
be? He had work to do for others.
He would say, "I think this is a
wonderful country. I decided I
will be an honest man. They give
me money to live, so I keep this
town clean like table. It makes
my bread taste sweeter."

This was the little old street
cleaner whose funeral packed that
church. The people of Aliquippa
later erected a monument for this
man who worked for others so hum-
bly, yet so usefully. The inscrip-
tion on the stone reads: "Work
makes me feel good inside. My
bread it tastes sweeter."

HYMN: "Give of Your Best to the
Master" (all verses)

PRAYER (all)—Let the words of our
mouths and the meditations of our
hearts be acceptable in thy sight,
O Lord, our Strength and our Re-
deemer. Amen.

EUROPEAN REPORT.

(Continued from page 2.)

The party were twice tea guests
of Members of Parliament, once in
the House of Commons lounge and
once on the terrace of the Parliament
Palace overlooking the Thames.

Special inquiry and study included
Cooperatives in England. The group
visited Rochdale where in 1845 the
famous Rochdale Cooperatives were
organized.

This was Mr. Robison's second
visit to England and Europe since
the war. In 1947, he visited the war-
torn areas by chartered plane as a
member of a group of U. S. church-
men sent out to investigate the relief
needs.

Mr. Robison will be available for a
limited number of engagements with
interdenominational groups, clubs,
civic organizations and ministerial
organizations this fall and winter. If
interested write to him at Box 63,
Blacksburg, Virginia. He will speak
on "British-American Relations,"
"Socialized Medicine in Great Brit-
ain" and "The Church and the Brit-
ish Labor Movement."

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

EXALTING THE WORD OF GOD.

LESSON IX—AUGUST 28, 1949.

MEMORY SELECTION: *Thy word have I hid in my heart, that I might not sin against thee.*—Psalm 119:11.

LESSON: Psalm 19:7-14; 105; 119.

DEVOTIONAL READING: Prov. 2:1-9.

Kant, the great philosopher, once said that there were two things that moved him to awe: "The starry heavens above, and the moral law within." Psalm 19 embodies both of these awe-inspiring factors. The first six verses which were a part of last Sunday's lesson exalt God's world; the last eight verses which are a part of today's lesson exalt God's word. The starry heavens above and the moral law within are here praised by the Hebrew song- or Psalm-writer. Whether he looked without or looked within, he was impressed by the majesty of God revealed in his works and his word.

The Word of God.

1. *Its characteristics*—

a. It is perfect, complete, well-rounded. It deals with principles not details and hence is timeless and eternal.

b. It is sure: a wayfaring man, though a fool need not err therein. There may be much that we cannot understand, but there is enough that we can understand to guide us aright.

c. It is right: God is fair; he does not have two sets of rules. He appeals to reason. He is just and righteous.

d. It is pure: unadulterated, all of one piece.

e. It is true and righteous altogether, and it endures forever. As Jesus said heaven and earth may pass away but his words will never pass away.

2. *Its functions*—

a. It restores the soul. There is renewing and re-creative power in the word of God. Its words are spirit and they are life. It is as food and drink for the soul. Man cannot live at his best without it.

b. It makes wise the simple. If the fear of the Lord is the beginning of wisdom, God's word is the basis of true education. Humble men and women become wise by mastering a knowledge of the Book.

c. It rejoices the heart. In it are

many exceeding great and precious promises, the reading of which makes glad the heart of the reader. There is a sheer joy to be had from reading the Word of God.

d. It enlightens the eyes. In its light we see light and find new meaning to man's most pressing problems and the answer to his most persistent questions.

e. It warns. By them is thy servant warned. It posts danger signs at places of danger along life's pathway. It issues warnings against wrong attitudes and actions. It calls attention to evils that may come from within and without. Men need to read it to keep sensitive to all the enemies of the soul.

f. It brings reward through obedience. In keeping of them there is great reward. Righteousness may not pay in dollars and cents, but righteousness pays. And there are things more important and valuable than dollars and cents.

3. *Its desirability*—

More to be desired are they than gold, yea than much fine gold; sweeter also than honey and the honeycomb. It is the song-writer's way of emphasizing how precious is the word of God to the believer.

4. *The Psalmist's prayer*—

As he thinks of the deceitfulness of sin, as well as its dominion over people, he prays that he may have help and achieve the victory. He prays especially that he may be delivered or cleared from secret faults. He prays also that not only the words of his mouth, but also the thoughts or meditations of his heart may be acceptable in the sight of Jehovah, who is both his rock and his redeemer.

The second half of the Psalm is a worthy companion to the first part. One cannot read the Psalm in sincerity without feeling something of the majesty of God as revealed in his world and in his world, and without joining in praise and thanksgiving.

Psalm 119.

Psalm 119 is the longest chapter or section in the Bible. There are 176 verses in it. And every verse in it, except one or two, refers to the Word of God. To be sure many words are used in referring to it, statutes, word, law, commandments, precepts, testimonies, judgments, etc., but the cen-

tral theme is the Word of God. Thus would the sweet singer of Israel exalt the word of God.

Furthermore he uses an interesting device to "make it stick" in memory. There are twenty-two letters in the Hebrew alphabet and the man divides his song into twenty-two verses or sections, each under a letter of the alphabet. Then each of the eight verses in the twenty-two sections begins with that letter which stands at the head of the section. In other words the first eight verses begin with Aleph the first letter of the Hebrew alphabet, the second eight verses with Beth, and so on down through the alphabet and, through the Psalm. It is quite likely that many, many Hebrews, even boys and girls, could repeat this Psalm or sing it from memory, by the use of this mnemonic device.

As has been stated above this song exalts the word of God. Like the 19th Psalm it sets forth in poetic language the characteristics, the nature, the function, the delights, the rewards, the demands, the sovereignty, the supremacy of the word of God. It also is permeated with the delights and the dividends of these words of God, and of the singer's dedication to the law. It is not surprising that this song was included in the hymn-book of the Hebrew people, because of the way in which it exalts God's word.

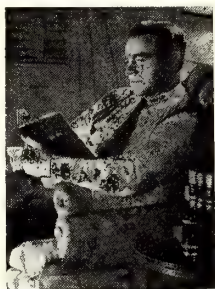
Our Modern Neglect of the Bible.

Perhaps it should be added that all too many Christians in our modern world do not share the Psalmist delight in and devotion to God's word. To many it is a closed book, they never open it at all. To many others it is a book which is read only on occasion or in crises. Its words are still spirit and life. And life is all the weaker because we do not search the Scriptures and in them find eternal life. For as Paul says they are able to make us wise unto salvation which is in Jesus Christ.

(Based on lesson copyrighted by International Council of Religious Education.)

The best thinkers in the world have been, and are, those who are groping for the ideal. Our government seeks what its leading men conceive to be the best, the ideal, in its relationship to other nations, as well as for the citizens of our nation. The ideal has not been reached, but some progress has been made. It is the selfish man who seeks only that which will give himself pleasure. You should strive for that which will give righteous pleasure to all nations.—C. R. Nichol.

Have You Read ?



PSYCHOLOGY AND RELIGION FOR EVERYDAY LIVING. Charles T. Holman. The Macmillan Co. \$2.50.

Charles T. Holman is richly qualified to write this book. He spent 25 years teaching pastoral duties in the University of Chicago. His method of work and point of view are indicated in the titles of two previous books: *Getting Down to Cases* and *The Religion of a Healthy Mind*. At present he is pastor of Union Church in Guatemala City.

The author states in the Preface: "Men everywhere and always have sought a satisfying life. But hindrances, frustrations, anxieties, disappointments, and defeats are, in varying measure, the lot of all men. How may men overcome their frustrations and defeats? How may life be brought to its true fulfilment? This book is intended to indicate how an understanding of ourselves and of the resources inherent in religious faith may assist us in achieving a full, rich and liberated life. It does not present a systematized treatment of psychology or of religion, but it does discuss some of the problems which we all face day by day as we pursue the quest for life, and inquires what help psychology and religion can give us toward finding solutions for these problems and toward realizing life at its best."

This intensely practical volume should prove helpful to parents, teachers and ministers. Here is a reservoir of psychological insight for all who face the common problems of life. Quotations from and evaluations of modern psychologists are helpful to all who seek guidance in the field of psychology. And religion is not made a footnote to a sociological and psychological study but permeates the whole.

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YEARBOOK OF AMERICAN CHURCHES. 1949 Issue edited by George F. Ketcham of the Federal Council of Churches. Sowers Printing Company, Lebanon, Pa. \$3.50. 200 pp. *The Yearbook* is the only regularly

published reference volume giving up-to-date information on every religious denomination from the largest to the smallest in the United States and Canada. It is the 19th biennial issue sponsored and compiled under the auspices of the Federal Council of the Churches of Christ in America. The 1947 edition carried detailed information only on denominations with 50,000 members or more. The new issue includes detailed information on all.

The Yearbook, containing statistics and general information concerning churches and allied organizations, is an indispensable reference work. It includes a detailed directory and record of U. S. religious bodies—Protestant, Catholic and Jewish—with names and addresses of church officials. It also lists the 260 religious bodies in the United States and Canada; officers of synods, dioceses, state conferences and conventions of major denominations; state and local church federations and councils of religious education; theological seminaries, colleges and universities, religious periodicals; 200 social and civic agencies, world-wide church agencies, national cooperative religious organizations, statistics of membership and finance. There is also a directory of relief agencies, denominational and interdenominational.

NEW BAPTIST TEMPLE, AKRON, OHIO.

The recently dedicated \$1,000,000 Baptist Temple at Akron, Ohio, is huge and modernistic. The pastor is Dr. Dallas F. Billington. He told the architect that he wanted a structure half between a church and a theatre, with a little of a factory thrown in for size. A one-time taxi-driver and a laborer at the Goodyear Tire and Rubber Company, the dedication climaxed for Dr. Billington fourteen years of planning. He founded the Temple in a school gymnasium, with a congregation of twelve persons who contributed \$1.83 to start the project.

The Temple is 200 feet long, 92 feet wide and five stories high. Air-conditioned, it boasts 96 loudspeakers with special earphones for the hard-of-hearing. Its elaborate baptistry is 46 feet high and 20 feet wide.

Its complex system of lights floods the baptistry as the convert enters. The glow of the light changes from a crimson to a blue as the person is "buried" in the water. As he emerges a pure white light flashes upon him, thus symbolizing his new state. One door in the building is large

enough to admit an ambulance, thus permitting ill persons to attend services on stretchers.

An estimated 38,000 persons visited the Temple at its dedication and left a free-will offering of \$15,000. The parking facilities for the Temple will accommodate 1,500 cars.

THE HOME OF THE RURAL MINISTER.

(Continued from page 8.)

House Arrangement.

There were a lot of encouraging things about this study of rural parsonages. Ninety-five per cent had running water in the house. Four parsonages out of five had a central heating plant. Twelve parsonages out of 13 were screened. (They hadn't screened the porches yet.) They had plenty of bedrooms. One parsonage out of four had four bedrooms, two out of three had three bedrooms, the rest had two. Forty per cent had a guest room. In fact twice as many had guest rooms as had a playroom for the children.

There are still improvements needed in the house arrangement. Two-thirds of the parsonages were short on storage space. One out of five is still heated with stoves. Only 12 per cent have a coal stoker, 22 per cent have oil heat. It was a little disappointing to find 347 parsonages out of 1,120 without a clothes closet in the bedrooms. Of course, those were old houses, but closets can be added, houses can be modernized!

Half of these rural ministers were reared on a farm. Nearly a third grew up in a village or town. The city provided only 21 per cent of them. We would expect them to have a family garden and berries and fruit.

The rural parsonage is a great place to raise children. There are shade trees and flowers, and recreational facilities. There are large lawns, croquet and swings for the children. In some cases there is an out-of-doors fireplace.

The wife of one rural pastor in Pennsylvania said, "A parsonage should be a model of good housekeeping and happy living for the community, and so inviting that folks will feel that they are welcome anytime for whatever reason."

It is the responsibility and the high privilege of the church to provide a modern parsonage for its minister.

To admit that you were wrong is to declare that you know more than you did yesterday, or formerly.—*Nichol*.

The Orphanage

DEAR FRIENDS:

It was plenty hot in the Valley of Virginia last week where I attended their annual conference, and made my first speech for the orphanage. I told them what I thought were the answers to a good many questions which people asked me about my job at the orphanage. "What do you do?" is a favorite one. So far, I tell them, I have visited all the dormitories, looked them over from top to bottom; talked with the matrons several times; spent much time getting acquainted with the children; visited most of the angles and acres of the farm; delved into many matters in the office; held numerous conferences with the chairman of the Board, Mr. V. R. Holt; helped several children with various problems; held a staff meeting; and a general meeting of everybody on the Hill here; gotten acquainted with several business friends in Burlington and Gibbsonville; written letters to all the trustees, and several letters to others about our work here. Of course I didn't tell the Valley Conference all these things—else they would have known as much as you do now!

One of the favorite ways of keeping me in place is to ask me, after I have told them something of the above. "Well, what are you supposed to do?" I sometimes tell them: To make a home for on toward a hundred boys and girls which will be a backlog to good living all the days of their future lives; to give them an insight into the goals and hopes and dreams which a fine boy or girl may have toward their usefulness and happiness in the world of tomorrow. (As a matter of fact meal time comes three times every day—and a bunch of hungry boys and girls are not thinking about tomorrow nearly so much as they are *now*!) Who looks after that? Six matrons, two in each of the three buildings, and their children helpers! It is not a system, it is a *home*! And there is teamwork—and a large part of the teamwork is the farm and the dairy. That is another page and will come later.

Most of all that which I wanted to say is: Thank you, God bless you, for the offerings this week and every week.

JOHN G. TRUITT,
Superintendent.

REPORT FOR AUGUST 18, 1949.

Sunday School Monthly Offerings.

Amount brought forward	\$ 6,482.03
Eastern N. C. Conference:	
Catawba Springs	30.00
Eastern Va. Conference:	
Liberty Spring S. S.	7.00
Windsor S. S.	13.21
	20.21
N. C. & Va. Conference:	
Bethel S. S.	3.83
Burlington S. S.	58.39
Pleasant Ridge S. S.	23.00
	85.22
Western N. C. Conference:	
Pleasant Union S. S.	\$ 12.29
Ramseur S. S.	28.69
	40.98
Va. Valley Conference:	
Bethlehem S. S.	\$ 16.75
Joppa	5.00
Mayland	15.00
Mt. Lebanon	4.00
Wissler's Chapel	18.00
	58.75
Total this week from churches	\$ 235.16
Total this year from churches	\$ 6,717.19

Special Offerings.

Amount brought forward	\$ 9,661.47
Mrs. Sullo, children	\$ 26.00
Mrs. Burgess, children ...	10.00
Mrs. Simmons, children ..	25.00
Mr. Hughes, children ...	45.00
Mrs. Leigh, children	38.99
Neese-Baracca Class, Reidsville Church, J. C.	
Davidson	30.00
A Friend from High Point,	
N. C.	35.00
F. L. Fagley, New York ..	10.00
Gasoline refund	66.75
R. M. Love	20.00
R. M. Love	10.00
	316.74
Total this year from	
Special Offerings	\$ 9,978.21
Grand total for the week ...	\$ 551.90
Grand total for the year ...	\$16,695.40

A NEWS ITEM IN 1960.

A nation-wide strike of employers started last Thursday. This closes down every shop, store and factory in the United States. Employees are beseeching owners and managers to resume business, but they persistently refuse until their demands are met.

It seems that the employers are asking only one thing, which is that the employees shall stand one-half the worry of the business. They say they lie awake half of the night, and sometimes all night long, worrying about how they are going to raise sufficient money to meet payrolls and necessary business expenses, while the employee, when the whistle blows at three o'clock in the afternoon, goes to his home without a worry so far the business is concerned. The employers say it is unfair labor practice, and demand that responsibilities be shared equally.—Anonymous.

VIRGINIA VALLEY CENTRAL CONFERENCE MEETS.

(Continued from page 3.)

by Rev. William J. Andes, pastor of the United Church of Winston-Salem, North Carolina. Mr. Andes delivered an inspiring message on the theme, "Givers - Keepers." He reminded his congregation that it is only in giving that we truly receive blessings which are allowed to keep.

Dr. Truitt then had charge of a communion service. He was assisted by ministers of the Valley Conference.

The morning session on Thursday was called to order by the president and an inspirational worship service was led by Rev. Emerson J. Rohart on the theme of the conference, "The Call of Christ."

Dr. John G. Truitt delivered an address on behalf of the Christian Orphanage. He spoke on "The Church and Her Children" and he encouraged and urged that all of the churches of the Southern Convention become interested in "registering" the children of our Christian Orphanage into wholesome Christian lives. There might be young people there who would give themselves to Christian service.

Dr. F. C. Lester, Chairman of the Mission Board of the Southern Convention and pastor of the Asheboro Church, delivered a challenging message on the theme, "Missions During the Next Fifty Years." He reminded us that the world's eyes will now be on China; that the world stands on a threshold of destruction unless it can soon find its way. He told his congregation what part they could have in the great missionary enterprise: first of all, they can believe in the missionary enterprise; second, they can pray for the missionary enterprise; third, they can give to the missionary enterprise.

In the final session on Thursday, Mr. Roy A. Larrick, former president of the Valley Conference, led the group in a helpful discussion on problems which confront our laymen of today.

The officers were re-elected to serve the Conference during the year 1949-50.

A minister asked a little converted boy, "Does not the devil tell you that you are not a Christian?" "Yes, sometimes." "Well, what do you say?" "I tell him," replied the boy, "whether I am a Christian or not is none of his business."—*New Encyclopedia of Illustrations.*

VIRGINIA RELIGIOUS WORK FOUNDATION.

(Continued from page 10.)

being taken 'the last mile'?" Such questioners are surprised to hear him say that almost every man walks unaided and unafraid, having been reconciled with his Maker and being resigned to his fate. The faith of men is shown in this situation beyond the imagination of those who have never had to face the ordeal of watching a date come closer and closer. There is no foolishness among these men. When they talk of God they are sincere and understanding. One morning as man was leaving his cell to go to the execution chamber a fellow prisoner who was scheduled to go the following week, calley him and said, "Willie, when you see the Master, tell him about me."

One of the most interesting parts of the program of Institutional Ministry is the ministry of youth to youth, wherein youth organizations of the several denominations band themselves together in the United Christian Youth Council to secure funds to pay for the religious program at the Peaks and Bon Air Industrial Schools. These young people are putting their beliefs into practice and remembering their responsibility "for my neighbor." The program at the Peaks Industrial School is under the direction of Miss Cora E. Wiggins. Miss Wiggins teaches Bible classes, conducts Christian Endeavor meetings, cottage prayer meetings, and arranges for worship services conducted by visiting ministers. Miss Wiggins is also available for counseling on personal problems of the girls. A similar program is carried on at Bon Air Industrial School by Miss Doris E. Foltz. Miss Foltz has recently conducted the renovation of a building at Bon Air Industrial School. The girls call the project "the conversion of the cannery." The building which was once used for canning foods is now used for worship services in which the girls themselves may participate. Much of the meaning of this project comes from the fact that the girls themselves scrubbed the floors, painted the walls, decorated the room and made it a worship center.

Many stories could be told about the boys and girls in our industrial schools, but one will suffice to illustrate the heart-break and loneliness which often results in youngsters being sent to our industrial schools. One of the girls came to Miss Foltz and said, "Do you mind if I call you

'Mom'? I've never had a mother who paid any attention to me or took an interest in my problems." Many girls continue to write to Miss Foltz after they have been discharged from the Bon Air Industrial School. The Christian friend found in time of need is not forgotten.

The program of religious education at the Lynchburg State Colony was highly successful during 1948. The outstanding feature was a summer camping experience for all of the patients who could be taken from the buildings to the camp site. In camp they had a religious program similar to the programs given by church-sponsored camps for their own young people. Several patients expressed the idea which one patient put into these words, "This is the first time I have ever understood what religion really is." Dr. D. L. Harrell, Jr., Superintendent of the Colony, is delighted with the work which has been done at the Colony during the year and he is particularly pleased with the summer camp.

Chaplain Frazer likes to take visitors to the State Industrial Farm for Women because they are always amazed at what they see. The women appear happy and they live in comfortable quarters which are as beautiful as they can be made without sacrificing security. The Director of Religious Education at the Women's Farm is Miss Katherine Golbeck, who directs the worship programs, conducts Bible classes, interviews new arrivals and serves on the classification committee, which formulates the program of rehabilitation for each inmate. Miss Golbeck is a full-time trained director of religious education and is held in high esteem by all of the women at the farm. She is constantly in correspondence with many of those who have gone back to their homes or have made new beginnings in strange places.

Chaplain Robert N. Hartness interviews each new arrival at the State Penitentiary, offers them Christian counsel, Bibles and literature. His personal service to prisoners is not limited to the walls of The Penitentiary as is illustrated by a trip of over two hundred miles which he made recently to take a prisoner to the funeral of his sister.

Chaplain Frazer spends most of his time traveling from one institution to another distributing Bibles and tracts (13,211 in 1948), conducting worship services, answering questions and showing moving pictures on religious, educational and entertaining

subjects. A total of 527 films were shown at institutions and prison road camps during 1948. Those who have never worked while a guard stood by with a shot gun, those who have never slept with a chain dangling from one leg, those who have never been in a prison road camp, cannot imagine how monotonous, lonely and unbearable such a life can be. One of the bright spots is the visit by the chaplain who frequently brings used magazines which have been donated, and who has a friendly smile, a Christian greeting and in the evening gives motion pictures on Bible subjects, travelogues, industrial improvements, comedies and feature films. The sound motion picture projector which Chaplain Frazer uses in his work was donated to him by the Kiwanis Club of Richmond, Virginia. The Interdenominational Religious Work Foundation came into being 28 years ago when a bill was introduced in the State Legislature to provide a salary for a chaplain at The Penitentiary. Church leaders insisted that religious work in state institutions is a missionary opportunity of the Church and not a function of the State, and the denominations banded themselves together to support the religious program for the State Penitentiary. Gradually, and year by year the work has been expanded to reach more and more of our state institutions. Virginia is unique in this clear separation of Church and State. Other states have entered the field of religion and have employed chaplains on their payrolls. The Interdenominational Religious Work Foundation is supported and directed by eleven denominations, with each denomination nominating one member to the Board of Trustees. These denominational representatives are: J. A. Engle, Methodist; Carter N. Williams, Jr., Baptist; R. Cary Montague, Episcopal; George L. Cooper, Presbyterian; J. J. Scherer, Jr., Lutheran; J. A. Tate, Disciples; James R. Stein, Friends; Robert Lee House, Congregational Christian; Carl C. Hassel, Evangelical and Reformed; Chester I. Harley, Church of the Brethren; E. E. Miller, Evangelical United Brethren; James R. Bryant and John E. Easter are Trustees-at-Large.

Alcohol is one of the chief curtailers of human life. The man of twenty who drinks has a probable life of fifteen years before him; the abstainer, one of forty-four years.

—Professor Lombroso, Italy.

THE HOLY CITY

Thirty men, red-eyed and disheveled, lined up before a judge of the San Francisco police court. It was the regular morning company of "drunks and disorderlies." Some were old and hardened; others hung their heads in shame. Just as the momentary disorder attending the bringing in of the prisoners quieted down, a strange thing happened. A strong, clear voice from below began singing:

Last night I lay a-sleeping;
There came a dream so fair:

Last night! It had been for them all a nightmare of drunken stupor. The song was such a contrast to the horrible fact that no one could fail of a sudden shock at the thought the song suggested.

I stood in old Jerusalem,
Beside the Temple there;

the song went on. The judge had paused. He made a quiet inquiry. A former member of a famous opera company, known all over the country, was awaiting trial for forgery. It was he who was singing in his cell.

Meantime the song went on, and every man in the line showed emotion. One or two dropped on their knees; one boy at the end of the line, after a desperate effort at self-control, leaned against the wall, buried his face against his folded arms, and sobbed, "O mother, mother!"

The sobs, cutting to the very heart the men who heard, and the song, still welling its way through the court room, blended in the hush.

At length one man protested, "Judge," said he, "have we got to submit to this? We're here to take our punishment, but this—" He, too, began to sob.

It was impossible to proceed with the business of the court, yet the judge gave no order to stop the song. The police sergeant, after an effort to keep the men in line, stepped back and waited with the rest. The song moved on to its climax!

Jerusalem, Jerusalem! Sing for the night is o'er!
Hosanna in the highest! Hosanna for evermore!
Hosanna in the highest! Hosanna for evermore!

In an ecstasy of melody the last words rang out, and there was silence.

The judge looked into the faces of the men before him. There was not one who was not touched by the song; not one in whom some better impulse was not stirred. He did not call the cases singly—a kind word of advice, and he dismissed them all. No man was fined or sentenced to the workhouse that morning. The song had done more good than punishment could possibly have accomplished.—Selected.

1844 - Over a Century of Service to the Denomination - 1949

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CI

RICHMOND, VA., THURSDAY, AUGUST 25, 1949

NUMBER 33

A Ten Point Program of Christian Activity for Every Church Member

By DR. ROY C. HELFENSTEIN
First Congregational Church
Mason City, Iowa

1. Begin and close each day with a prayer.
2. Read or call to mind one or more helpful verses of scripture each morning—also other writings calculated to give spiritual inspiration and guidance.
3. Attend Divine Worship each Sabbath Day if physically able and if opportunity is afforded.
4. Seek "balanced rations" in general reading, entertainment and recreation.
5. Spend a certain amount of time each day in definite Christian service without pay.
6. Be a constructive member of society—making your living by rendering some type of needed service.
7. Assign a definite portion of your earnings to the church and other social agencies. Make a worthy contribution to your church and to missions each week.
8. Tactfully and enthusiastically recommend Christian discipleship to friends and associates as opportunity permits.
9. Give loyal support to the social and religious leaders of your community. Their load is heavy and they need your prayers and your words of encouragement. The other crowd is giving them more than their share of criticism and opposition.
10. Have the courage to stand up and to speak out against what is wrong and in support of what is right anytime and anywhere.

News Flashes

The guest editor of the Sunday School Page this week is Rev. Robert A. Whitten. The lesson is for September 4.

The Editor and Mrs. R. L. House are spending part of their vacation at Massanetta during the Bible Conference.

Richard Allen Kimball, son of Rev. and Mrs. Robert Kimball, is now one month old. Congratulations to the parents and good wishes to the son.

Rev. H. E. Crutchfield conducted a revival meeting at Pleasant Cross Church, Route 1, Asheboro, last week. The pastor of the church is Rev. J. U. Fogleman of Route 6, Burlington.

Dr. John G. Truitt will speak each night at the revival meeting at Pleasant Ridge Church near Ramseur the week of August 28-September 2. Rev. Clyde Fields is the pastor of this church.

Max Vestal, who will enter Elon College as a ministerial student this fall, is presenting the morning messages in our Asheboro Church during August, while the pastor, Rev. F. C. Lester, is on his vacation.

Dr. F. C. Lester preached at Bethel Evangelical and Reformed Church near Mt. Pleasant, North Carolina, on last Sunday night. Rev. Aubrey W. Hedrick, who directed the E. and R. Junior High Camp, is the pastor of this church.

Parsonages are being completed at Pleasant Ridge, Seagrove, and Sophia in the Western North Carolina Conference. This is going to mean that pastorates can be organized around these three areas and ministers come to live in the community in which they serve.

Rosemont Church, Norfolk, Va., observed its 47th Anniversary on Sunday, August 14. Dr. Frank H. Lewis, president of the Eastern Virginia Conference, gave the sermon. The church has accumulated approximately \$15,000 to enlarge its Sunday School building. Rev. H. G. Councill, Jr., is pastor.

Rev. and Mrs. Charles Cecil Thomas and two little daughters have been spending their vacation at the home

of Mr. Thomas' parents in the Shallow Well community near Sanford. At present Rev. and Mrs. Thomas are living in Hornell, New York. While in North Carolina they visited in Asheboro, where Mr. Thomas served our church for two years.

The churches of the Western North Carolina Conference have been greatly enriched during the past two months by the work of the president of the conference, Mr. George T. Gunter. The conference and the Mission Board cooperated in making it possible for Mr. Gunter to aid in forming pastorates, finding pastors for churches and otherwise being helpful to the ministers and local churches in this conference.

ROCKY FORD.

The Rocky Ford Congregational Christian Church at Fancy Gap, Virginia, has experienced a revival in the church and in the people. June 5 of this summer marked their first Sunday school and church service for this year. Attendance is still increasing. The church has built a better road, and raised \$100.00 to pay for its construction. This week the church is being painted inside and out. The people are proud of what the church will be like when finished, and plan to have a Home Coming the first Sunday in September. All friends of the church are invited to come.

JAMES MADREN,
Pastor.

NEWS FROM PLEASANT CROSS CHRISTIAN CHURCH.

Recently our revival meeting was held in our Pleasant Cross Church, five miles east of Asheboro, North Carolina, on Highway No. 64. Rev. H. E. Crutchfield was our guest speaker for the series of services which became a great revival to everyone. Seven adult members were received into the church on profession of faith with others expected to join with us soon. Rev. Crutchfield brought us messages with wisdom and great power, and many souls were saved in the old time way. Our pastor, Rev. J. U. Fogleman, is due much praise for the great work he has done and is doing for our church. We are grateful to him and our God.

Our Sunday school is very much alive. It is increasing in numbers and interest. The young people's class of our church expects to visit our Christian Orphanage soon.

MRS. JOHN Q. PUGH,
Reporter.

TAR HEEL BY ADOPTION WILL HAVE MAJOR ROLE IN FIGHTING RELIGIOUS PREJUDICE.

At a time of increasing religious tension, a young North Carolinian is preparing to take over as director of inter-religious work in the foremost national organization that is working for good will among Catholics, Protestants and Jews.

When Allyn P. Robinson of Charlotte goes to New York September 1 to assume the key post of director of the commission on religious organizations of the National Conference of Christians and Jews, he will be continuing in a larger field a work in which he has scored unusual success. After four years as regional director of NCCJ he will now direct NCCJ work with religious organizations in this country and throughout the world. North Carolina has served as the proving ground for the abilities he carries to the job.

Urged Not to Come South.

In 1938 when Robinson was minister of the Congregational Christian Church of Wilkes-Barre, Pennsylvania, his friends warned him not to accept an offer of a pastorate in Raleigh. Southerners, they said, had the fixed belief that anyone who had not had the foresight to get born in the South was not one of them and could never be.

Today, as Robinson prepares to return North after eleven years in the South, there is keen dismay at his going. For Allyn Robinson has not merely been accepted in his adopted state. To many North Carolinians he has become a symbol of man's striving for deeper understanding and a nobler way of living.

At the age of 40 Robinson has a record of achievement in human relations work that is regarded as one of the most significant in the South or in any part of the country.

Founded Institute of Religion.

While pastor of Raleigh's United Church he founded an annual Institute of Religion that has attracted national attention. For seven years he served as its director. Aimed at relating religion to social and personal problems, it annually draws to its lecture rostrum nationally and internationally known speakers in many fields of social endeavor.

Later, as regional NCCJ director, Rev. Robinson led in developing a state-wide organization that has drawn thousands of young people and adults into the task of eliminating religious prejudice.

(Continued on page 13.)

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

MISSIONARY OFFERINGS.

REPORT FOR JULY 8-31, 1949.

Home Missions.

Eastern N. C. Conference:	
Amelia	\$ 9.58
Morrisville	2.22
Sanford	25.00
Youngsville S. S.	20.00
Eastern Va. Conference:	
Bethlehem (Disp.)	17.14
Centerville	12.99
Cypress Chapel S. S.	27.00
Holy Neck S. S.	57.00
Hopewell	16.00
Mt. Carmel S. S.	19.70
Mt. Zion	15.00
Norfolk:	
Christian Temple S. S.	100.00
Rosemont	56.25
Second S. S.	3.50
N. C. & Va. Conference:	
Berea	25.30
Carolina	13.26
Durham S. S.	7.17
Hines Chapel S. S.	1.50
Liberty S. S.	4.14
Mebane	10.00
Monticello	2.00
Pleasant Grove	8.20
Wesetrn N. C. Conference:	
Brown's Chapel	20.00
Liberty	50.00
Pleasant Cross	7.75
Pleasant Union	9.00
Sophia	12.50
Valley Va. Conference:	
Linville	17.68
Mt. Lebanon	10.00
Mt. Olivet (R)	5.00
Woman's Board:	
General Home Missions	1,264.77
Young People	182.83
Ft. Berthold Indians	24.96
Total for Home Missions	\$ 2,057.44

Foreign Missions.

Eastern N. C. Conference:	
Amelia	\$ 9.58
Amelia—for Jacksons	10.71
Mt. Auburn	13.24
Mt. Gilead S. S.	15.00
Mt. Hermon	13.00
New Elam—for Shaowu	13.40
Sanford	25.00
Youngsville S. S.	20.00
Bethlehem (Disp.)	17.14
Centerville	12.99
Cypress Chapel S. S.	47.95
Holy Neck S. S.	57.00
Hopewell	14.00
Mt. Carmel S. S.	19.71
Mt. Zion	14.00
Norfolk:	
Christian Temple S. S.	100.00
Rosemont	56.25
Second	3.50
N. C. & Va. Conference:	
Berea	25.30
Carolina	13.27
Durham S. S.	7.17
Hines Chapel S. S.	1.50
Mebane	10.00
Monticello	2.00
Pleasant Grove	8.20

Reidsville:

Muellers	696.00
Summerville	320.00
Shallow Ford—for Morning Star VI	
Winston-Salem—for Lewis B. Jackson	2.10
5.00	
Western N. C. Conference:	
Bailey's Grove—for Morning Star VI	1.37
Brown's Chapel	20.00
Ether—for Morning Star VI	4.84
Flint Hill (R)—for Morning Star VI	16
Hank's Chapel—for Morning Star VI	14.00
Liberty	50.00
Pleasant Cross	7.75
Pleasant Union	9.00
Sophia	12.50
Sophia—for Morning Star VI	2.39
Valley Va. Conference:	
Leaksville	14.35
Linville	17.70
Mt. Lebanon S. S.	10.00
Woman's Board:	
General Foreign Missions	1,264.76
Young People	182.83
Shaowu	155.42
India	5.00
Carl Dille	40.00
July Contributions for Yaying Chang (See separate report)	
285.15	
Total for Foreign Missions	\$ 3,650.13

Summary.

Total Period July 8-21, 1949 ..	\$ 5,707.57
Previously reported	32,872.11
Total since September 1, 1948 ..	\$38,579.68
(Total one year ago \$36,444.94)	

YAYING CHANG.

The response to our appeal for funds to help care for Miss Yaying Chang, Timothy Chang's sister, from the women's societies, churches, young people's groups and individuals has

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.
Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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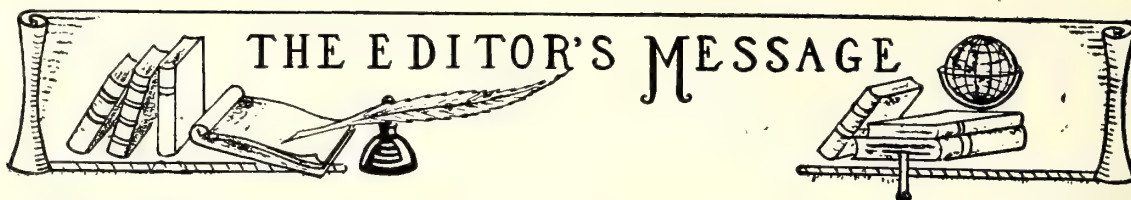
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THE GOSPEL IN THE GRASS

There is an interesting statement found in the Second Book of Samuel, Chapter 23, verse 4, which reads: "And he shall be as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain."

Now in all honesty the writer must confess that there was a time when he hated grass. As a boy on the farm he had to grass the cotton. As a matter of fact, it grassed itself—even while he slept or rested. He had to degrass the cotton. It was a stern, relentless fight on the farm with grass. Later he was under the necessity of picking up odd jobs to work himself through college, and one of the jobs was mowing the lawn. That which was a source of pride and joy to others was a weekly chore to him. Grass? He hated it with a vengeance!

More mature thought, however, brought him to the realization that grass is an indispensable element in our economy. There is a wide variety of grass for countless services. It is propagated, palatable and nutritious for animals.

The Psalmist is speaking the language of science as well as of poetry when he says, "He causeth the grass to grow for the cattle and herb for the service of man." Yes, every mother who gives her child a glass of milk today should thank God for the grass upon which the milk-giving cow feeds. Have you ever lived where no grass grew? Recall the places and seasons when grass ceased to grow, then you realize how indispensable is the cohesive power of grass in holding the soil together and preventing costly erosion.

Come to think of it, some people are like that. They have cohesive power. Ordinary people though they are, they help hold important groups or institutions together. Thank God for these people in the home, the church, and the community. This is the gospel of grass.

Moreover, let us note that grass is characterized by growth, prolific growth, beauty and fruitfulness. And these are the marks of the God-like life. Therefore, do not simply walk upon the grass; learn its message. Is your life growing—growing in knowledge, service and grace. If not, then you need to linger with the Psalmist in the green pastures of meditation and self-examination. Have you given your stint of beauty to the world? That is precisely what the artist, the florist, the painters and designers do. Even the beauty of a smile can do much to help the day be cloudless. Is your life fruitful, productive? Are you helping to give subsistence to a needy world? Have you learned the gospel of the grass?

One of the commonest messages of the grass to men is the truth of our mortality. Listen again to the Psalmist: "As for man his days are as grass; in the morning it flourisheth and groweth up; in the evening it is cut

down and withereth." Even in the verdure of August we dare not forget this lesson.

Now this Ninetieth Psalm is read quite frequently at funerals, but its message is not for the dead. It is for us, the living. "The sands of time are sinking," as the old hymn expressed it. Today is the day of opportunity, grace and salvation. Make full use of it as a child of God. Work, therefore, the works of Christ, for the night of death cometh, when no man can work.

STATISTICALLY SPEAKING

The Year Book of the Congregational Christian Churches in the United States, published by the General Council in New York City, giving the statistics for 1948, shows that as of January 1, 1949, there are a total of 5,715 Congregational Christian Churches in the United States with 1,184,661 members, an increase of 11,035 members over the previous year.

The Sunday schools have a total membership of 534,118, an increase of 17,001.

A total of \$3,046,877 was received for the apportionment, an increase of \$106,498. Total benevolences received in 1948 amounted to \$5,596,949. Home, or local congregational expenses, totaled \$27,477,429, an increase of \$2,723,148. New building expenses for the year were \$10,430,986, making a combined total for Home Expenses of \$37,908,415. The property value of the Congregational Christian Churches totals \$241,351,575, an increase of \$36,166,860 over 1947, and 1,873 churches report having invested funds totaling \$37,146,938, in addition to the Pilgrim Memorial Fund and other trusts held by the General Council, aggregating approximately six million dollars more.

These statistics give us some idea of the great work being done by the Congregational Christian Churches, which when combined with the vast and varied activities of the other denominations causes us to realize more than ever the meaning of the Crusaders' hymn: "Like a mighty army moves the church of God."

Those men are the grace and strength of councils who are of that healthful nature which is content to take defeat with good humor, and of that practical turn of mind which made them set heartily to work upon plans and propositions which have been originated in opposition to their judgment; who are not anxious to shift responsibility upon others; and who do not allude to their former objections with triumph, when those objections come to be borne out by the result. In acting with such persons you are at your ease. You counsel sincerely and boldly, and not with a timorous regard to your own part in the matter.

—Sir Arthur Helps.

Notable Ministry Concluded

By LEONARD AND AGNES CHRISTIAN
Slingerlands, New York

On the 27th day of April, after nearly forty years of service under the American Board Mission, we left Foochow, and after two months and five days of travel across two oceans and three seas we landed in New York on July 2. I need hardly add that this time it was not easy to leave, for there was to be no return to the people we have come to love, and to the service that took up our time and thought most of our lives. In order to avoid the farewells, we tried to keep the date of departure in the background, for we know it would be just as hard for many of our friends to see us go as it was for us to leave. Yet, though our starting hour finally had to be five-thirty in the morning, we did not entirely escape the strings of fire crackers popping as we climbed into our rickshas at the Mission gateway. Helen Smith and John Fairfield were on the jetty three miles from the compound to wave us *bon voyage* as our launch moved away in the swift current of the Min River.

Hong Kong, said to be one of the three most beautiful harbors in the "seven seas," was our first break in the journey, and four days in port gave us a touch of the life of uncertainty that so many of the missionaries from many denominations and many stations are living these days, perched on the edge of evacuation in the Missionary Home on Kowloon. As we went about making the necessary arrangements for our trip to the Philippines, we were glad to see that much of the damage done to this British Colony by the Japanese invasion had already been repaired. To us, seeing it with a tourist eye, it looked much the same as when we last visited it in 1932.

The trip by Pan-American Clipper to Manila took us only about five hours bringing us in over the city about 9 p. m. From an altitude of several thousand feet the neon lighted city presented a dazzling sight in its greens, reds, blues, and yellows, an unforgettable experience to end our first air journey. At the airport we were met by our friends of the Presbyterian Mission, Dr. and Mrs. Henry Little, who made us welcome in their beautiful tropic-style home with its lovely garden. In the next few days, they not only worked out for us an itinerary through some of the mission stations but also showed us present-day Manila emerging from the

still all-too-evident wreckage of the war years.

In order to save time and see as much as possible of the Islands we again took to the air, so that from an altitude of from five to ten thousand feet we must have seen more than half of the seven thousand isles of the archipelago. At the rate of 200 miles per hour the changing landscape appears like the patterns of a kaleidoscope in many shades of green and blue with the yellow lines of the roads clearly marked on the various islands, among which ply the tiny freighters.

At Dumaguette on the Island of Negros we spent three days visiting Silliman University with its student body of 3,500 of the choicest Filipino youth. Dr. Phillip deVargas, transferred from Peiping to the Seminary here, was our most excellent guide and mentor, and through his eyes we gained an impression that our own observation confirmed, of the powerful influence exerted by this Protestant Mission school in a land of age-old Catholicism. The large and beautiful campus needs much more in the way of restoration and improvement, but the devoted faculty, both American and Filipino, make it a "real home of the soul" to the alert young people of the islands. Dr. and Mrs. Roy Bell made it their kindly business to see that we met nearly every professor on the campus, and Dr. deVargas arranged interviews for us with some of the promising students in the theological school. Naturally, we heard many stories of the war, the interment camps, and escapes to the hills, with all the horrors and heroisms they bring up; but the prevailing impression was one of a most encouraging forward look, into an opportunity such as they have never had before to win the youth for Christ.

From Dumaguette we flew across Moroland on the island of Mindanao, to the headquarters of the American Board in that second largest island of the Philippine group. There Rev. and Mrs. Elton Brown were our hosts, and showed us the great challenge of the rural evangelism in which they are engaged. Four men could hardly begin to do the work which Mr. Brown is attempting single-handed in evangelistic tours and training institutions in addition to the building up of the local ministry; while Mrs. Brown takes on assistance in the Brokenshire Hospital, as well as wo-

men's work in the Davao church besides the training of her family!

Our Philippine experiences ended with a week-end at Baguio, the mountain retreat 125 miles from Manila. Going by train we passed through Tarlac where I was stationed in a military hospital way back in 1900. Agnes and I got off the train, but the town is a mile from the station, and I saw nothing at all familiar. At Baguio we shared with Rev. and Mrs. Heffin the Quonset hut which replaced one of the summer homes of the mission that had been destroyed by American planes when they made their blanket bombing of this area. We attended Sunday services in the basement of the wrecked Community Church, and saw something of the comeback that is being made all through the islands.

On May 17 we bade farewell to our kind friends, the Littles, and boarded the *M/s Tudor* which was to be our home for the next forty-seven days. This motor-driven freighter of 9,200 tons was on her maiden trip, and her Captain Jensen proved to be an excellent seaman and a jolly host. He enjoyed making his twelve passengers feel at home, and taking us over the ship, explaining radar and other modern aids to navigation. Our cabin was large and convenient, with private toilet and shower; and a small table bolted to the floor became a marvellous hitching-post for our trunk when it took to skidding.

Our first port of call again was Hong Kong where we picked up the baggage we had left behind, and in calling at the Missionary Home were amazed to learn that four members of the Foochow Mission, Rev. and Mrs. Giffin, Miss Armstrong and Miss Atwood, all of whom had helped to give us our farewell party in April, had gone through and were then already in America.

Keelung in Formosa was our next port, where the freighter spent a day taking on a cargo of twenty thousand bunches of bananas to go to Japan. We passengers had time to take a bus trip to Taipeh, the capital, where we found broad macadam boulevards, concrete buildings, modern hotels, and public gardens. A trip to the sulphur springs some twenty miles outside of Taipeh gave us a chance also to enjoy some beautiful mountain scenery.

Shanghai, which was to have been our next port, had to be cancelled because of the conflict then going on there; so that we went directly from Keelung to Japan where an exchange

(Continued on page 9.)

A Man and His Self

The biggest problem that any of us has is the problem of dealing with himself. Paul wrestled with this mighty problem as Jacob wrestled with the angel. Said he: "For the good which I would I do not: but the evil which I would not, that I practice. But if what I would mean, that I do, it is no more I that do it, but sin which dwelleth in me. I find then the law, that, to me who would do good, evil is present. For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members." (Rom. 7: 19-23.) The most prolonged, fierce, and critical battles in which one ever engages are those which take place within the borders of his own soul. Again, the apostle to the Gentiles said: "I therefore so run, as not uncertainly; so fight I, as not beating the air: but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected." (I Cor. 9:26, 27.)

This matter of dealing with self enlisted the best efforts of the most brilliant minds of paganism. For example, Marcus Aurelius, the Roman emperor and bitter enemy of Christianity, is accredited with the injunction: "Control thyself." To this heathen philosopher, the measure of a man was his ability to master himself, whether in the market place, the banquet hall, or on the field of battle. This sentiment, however, was not original with the emperor. Solomon, son of David and king in Jerusalem, had said a thousand years before: "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." (Prov. 16:32.) Truly,

*A glory gilds the sacred page,
Majestic like the sun;
It lends its light to every age,
It lends to all, but borrows
none.*

Alexander the Great conquered the world before he was thirty-five, and later died in a drunken debauch in the gutters of Babylon.

In order to control one's self it is necessary for one to know himself. The importance of self-knowledge has been recognized in every age. Socrates said: "Know thyself." Juvenal, the Roman poet and satirist, said: "From heaven descended the precept,

'Know thyself.' " Old Chaucer cast it in these words: "Full wise is he that can himselfen knowe." And in later times Pope, the poet, said:

*Know then thyself, presume not
God to scan;
The proper study of mankind is
man.*

The Bible is the only book from which man can learn what he needs to know about himself. In this book man can learn that he was made a little lower than the angels; that he was endowed with certain faculties, which, under the influence of divine teaching, will enable him in the hereafter to be not only as the angels, but equal to the angels. He will learn at once that which experience will confirm: that he is fearfully and wonderfully made. He is so wonderfully made that he bears the image of his Maker; he is so fearfully made that he can say "No" to his Creator.

There is a precept which is instinctively on the lips of universal man: "Be thyself." If there is anything which reminds one of the "missing link" between monkey and man, it is the "mimic" in the pulpit. When the preacher condescends to be an "ape," the congregation is disgusted with the "monkey business." To mimic and impersonate another is to betray an inherent weakness. Melancthon, the German scholar and reformer, by nature carried one shoulder noticeably higher than the other. His students, it is said, went about consciously holding one shoulder higher than the other. They labored under the childish delusion that this device would make them scholars and preachers like Melancthon. Aping others is a sign of weakness, and ninety-nine times out of a hundred the weakling who mimics another will imitate his weakest characteristic. It is said that years ago a bishop in the Methodist Church, by reason of some weakness in his vocal equipment, pronounced God "Gawd." As a result a generation of ministerial students went about mispronouncing the name of Deity. "Be thyself." The fellow who apes somebody else makes a monkey of himself.

He who spake as man never spake taught men to "deny self." Of all the precepts relative to self, this is one of the most difficult to obey. A man does not deny himself when he merely gives that which he does not need or miss; a man does not deny himself when he refrains from doing

that which he really does not care to do. One denies himself when he, like the poor widow, gives that which he needs and will miss; a man denies himself when he, like Moses, turns his back upon that which he likes to do, and that which he finds pleasurable and profitable in the doing. As clear and crisp as a gunshot on a still day, the words of the greatest of all teachers fall upon the ear: "If any man would come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9:23.)

"Take heed to thyself." (Paul.)
—*Gospel Advocate.*

MID-WEEK PRAYER MEETING.

A crowded gathering of distinguished scientists had been listening, spellbound, to the masterly expositions of Michael Faraday. For an hour he held his brilliant audience enthralled as he demonstrated the nature and properties of the magnet.

He brought his lecture to a close with an experiment so novel, so bewildering, and so triumphant that, for some time after he resumed his seat, the house rocked with enthusiastic applause. And then the Prince of Wales, after King Edward VII, rose to propose a motion of congratulation. The resolution, having been duly seconded, was carried with renewed thunders of applause. But the uproar was succeeded by a strange silence.

The assembly waited for Faraday's reply; but the lecturer had vanished! What had become of him? Only two or three of his most intimate friends knew the secret. They knew that Faraday was something more than a great chemist: he was a great Christian. He was an elder of a little Sandemanian Church, a church that never boasted more than twenty members. The hour at which Faraday concluded his lecture was the hour of the mid-week prayer meeting.

That meeting he never neglected. And, under cover of the cheering applause, the lecturer had slipped out of the crowded hall and hurried off to the little meeting-house—for prayer meeting.
—*F. W. Borcham.*

In the business of life, Man is the only product. And there is only one direction in which man can possibly develop if he is to make a better living or yield a bigger dividend to himself, to his race, to nature or to God. He must grow in knowledge, wisdom, kindness and understanding.

—*V. C. Kitchen.*

News of Elon College

By PRESIDENT L. E. SMITH

DR. SLOAN ATTENDS SWEEDEN'S GREAT LINGIAD.

(NOTE: Below is an article from Dr. W. W. Sloan about the travels of himself and Mrs. Sloan during their current visit to Europe.)

In America very little is heard of the Lingiad, international event dealing in physical education demonstrations of various types, although more people participate in the Lingiad than in the Olympics.

The first Lingiad was held ten years ago and was organized by physical culture teams and teachers from all over the world gathering in Stockholm, Sweden, for demonstrations in honor of the 100th anniversary of the death of Per Henrik Ling, founder of the Swedish system of physical exercise.

So much fellowship and exchange of techniques were discovered in this meeting that it was decided to hold such congresses frequently. But war interfered so that the second Lingiad was not held until this year.

Sixty-six nations accepted Sweden's invitation to participate in this year's event. I was given a press card admitting me to all demonstrations of the gigantic event which was formally opened by the Crown Prince of Sweden, acting for the King who is now 91 years old.

Large flags of the 66 nations were brought into the stadium and shortly afterwards the 15,500 participants who would take part in several days of demonstrations filed in. All dressed in gym clothes, they took their places in the stadium with their various costumes and team flags making a very colorful display.

After the Crown Prince had given his address in English, the royal salute of 19, or maybe 21, shots was fired by a cannon just behind the press stand. The Prime Minister made a short speech in Swedish and then the process of 15,500 people marching out of the stadium through the same exit began.

Demonstrations of teamwork and individual prowess were held in auditoriums all over Stockholm for four days. I attended some of the events one afternoon in the Concert Hall where I had spoken at the Baptist convention the first week in June.

The most advertised event was a

mass outdoor demonstration of 5,000 Swedish housewives in "exercises especially developed to strengthen women's feet and backs." Rain necessitated a postponement of this event, however, and I did not have a chance to see what promised to be a most unusual spectacle as far as I was concerned.

I left Stockholm to take part in another international activity—a course in "Aspects of Sweden Today" at the ancient University of Uppsala, an institution for English-speaking people from all over the world. I will be here three weeks along with five other Americans and a number of people from other countries. One of the Americans is a young woman from Greensboro, North Carolina.

When I finish the course here I will go back to North Carolina by way of Denmark, Germany, Holland, Belgium, France (where Mrs. Sloan will join me), England, Scotland and Newfoundland.

In my travels I have found that the world is a rather small place, after all. It seems that no matter where I go I always run into someone I have met before or who has lived in the same state or section of the state from which I come.

I was hunting for a particular office in the great railroad station in Copenhagen, Denmark, a few days ago when I ran across the local Danish American Express man. I asked him for directions and in the conversation that followed he asked where my home was.

When I told him I was from Elon College, North Carolina, he beamed, thrust out his hand and exclaimed, "I lived in North Carolina—at New Bern—for 30 years."

The next morning as I left Copenhagen, two American women crowded into the train compartment where I was. Recognizing me as an American, one of them asked me the usual question, "What state are you from?"

I discovered that she was a physical education teacher for women in the college I attended as a student and is still teaching there. She is well acquainted with my sisters. She handed me a current copy of my college alumni journal in which I found an item about myself.

Sweden is accused of being nationalistic, less interested in events outside its borders, than are Norway and Denmark. This seemed to me to be true to some extent but not to extremes.

I have been staying again at "Chapman," the youth hotel ship in Stockholm harbor. Here I meet people from all parts of the world and during my current stay I have had three sets of cabin mates—three Scotsmen, succeeded by a German and his nine-year-old son, who were later replaced by two Danes and a Swede.

APPORTIONMENT GIVING.

Existing conditions and future prospects would seem to complicate the church-related colleges in the days that lie ahead. The national and state governments will doubtless increase their financial support for our tax-supported colleges. Increased funds mean increased facilities and increased salaries for instructors. This is good for our tax-supported schools but adds to the problems of our church-related institutions. Unfortunately, it seems that the church and the general public do not increase their support for their colleges willingly as the general public is forced through taxation to increase its support for our state institutions. Our church colleges are compelled to improve and increase their facilities, equipment, and salaries if they are to keep pace with our sister institutions with their increased support. This is a matter that the constituency of our college cannot ignore. When the college was built, the church and friends made certain sacrifices to assure its beginning. We are now approaching the time when the church and the ones of us who are interested must consider making certain sacrifices that the college may not only continue its program of education for our young people but may be able to keep pace with the demands of the times and the requirements of an expanded curriculum for the training of the young men and young women of our homes and of our church. Elon College has always depended upon its constituency and is happy to trust its future to its generosity.

Previously reported	\$4,740.91
Eastern N. C. Conference:	
Morrisville	12.79
Western N. C. Conference:	
Flint Hill (R)	15.00
Spoon's Chapel	2.00
Total	\$ 29.79
Grand total	\$4,770.70

Christian Missions

At Home and Abroad

MISSIONARY APPOINTMENTS.

I

Miss Marilyn Candace Bieser, daughter of Frank W. Bieser of Craig, Colorado, has been appointed for a three-year term as English teacher by the American Board in Pierce College, Athens, Greece. Miss Bieser hopes to sail for her post in the Near East around September 9.

Born in Aurora, Colorado, Miss Bieser graduated from Craig High School, Craig, Colorado, and the University of Colorado, Class of 1949.

"I wish to serve abroad because I feel that a person should help where help is most needed," says Miss Bieser. "The world situation shows plainly that we have a long way to go before peace can be secured. . . . I believe that this overseas mission presents an excellent opportunity for me to learn and serve at the same time."

II

Miss Mildred Myrtle Simpson of 2221 N. W. 22nd Street, Oklahoma City, Oklahoma, has been appointed for a three-year term as a Business Secretary in Bombay, India, by the American Board. Miss Simpson expects to sail for her work on August 23. She will work in the Bombay Inter-Mission Office which serves the Marathi Mission of the Congregational Christian Churches and several other denominations working in India.

Miss Simpson has been Office Secretary of the Central South Conference of Congregational Christian Churches, with headquarters at Oklahoma City, since 1938. She was born at Fort Cobb, Oklahoma, and educated in the schools of Oklahoma, including the Oklahoma A. & M. College (B.S.) and Blackwood Davis Business College, Oklahoma City. Miss Simpson is the sister of William B. Simpson, John B. Simpson, Mrs. A. H. Bergthold, and Mrs. Pursell Graham, all of Oklahoma City, Oklahoma, and of Mrs. Howard Hollingsworth, Albany Hotel, Tulsa, Oklahoma.

Following a year of teaching in a western consolidated school, Miss Simpson spent four years in charge of the membership department of the Oklahoma Farmers' Union during which time she acted as Secretary to the President. She has also served as

a church secretary and has been active in Sunday school work, both locally and throughout the State of Oklahoma.

Miss Simpson's work in the Congregational State Conference has brought her in touch with many missionaries and now she will make her contribution to this cause in a much more personal way in India.

NEWS OF FENYANG HOSPITAL.

By EMMA NOREEN.

It has been nearly a year since the American Board sent out a general letter for me. During that time we have received very little mail and sent less. After Peiping was liberated, letters which had accumulated there were forwarded to us, and we have been receiving them off and on for the past two months, letters dated anywhere from April 1948 to April 1949. Last week I received ninety-some pieces of mail in one day, including last year's issues of nursing and medical journals, *Life*, *National Geographic*, *Science News Letter*, *Readers Digest*, *Christian Century* magazines, etc. (More than half the numbers haven't arrived.) Neither Louise nor I have ordered periodicals for this year, waiting until it seems more certain that they will reach us. However, a grand parcel sent by First Church, Columbus, in June, 1948, arrived here in good shape last week, so we are beginning to have hopes.

The hospital has been and is a busy place. Last spring we equipped thirty beds and planned to limit our in-patients to that number until our staff could be enlarged. In July Fenyang was taken by the liberating army and immediately we had to expand. "Enemy" patients in the hospitals of the departing army were sent over to us, and many people wounded in the fighting between here and Taiyuan were also brought to us. In-patients increased to over eighty and out-patient clinics to over a hundred.

Our Dr. Wang, Senior, planned to go to America last year for study, but his plans could not be carried out and he has taken work at the Peiping Union Medical College instead. Dr. Wang, Junior, has carried the hospital load admirably in his absence.

Our work has practically doubled

since the liberation. Cases who could not come to the hospital during the former regime have been coming to us now in great numbers from far and near. We have had much surgery, nine abdominal tumors (ranging from 23 to 79 pounds), hernias, fistulas and many, many neglected gunshot wounds. During the last year there have been 10,154 in-patient days, 10,045 out-patient visits. We have had many children patients; children with bronchial pneumonia; others who lost hands or eyes playing with unexploded shells; over a dozen children who have been torn by wolves. At present we are giving typhus, typhoid and cholera inoculations and small pox vaccinations from 5-7 p. m. daily to school children. Fortunately we have been able to secure biological supplies, penicillin and sulpha. We have been so grateful for the generous supplies sent us by Helen Dizney and Dr. Watson.

The school of nursing has been a great joy to me all through the year. We took in a new class of four women and seven young men last August, giving us a total of seventeen students—there being six women in the second-year class. With our limited staff, it has been difficult to get classes taught, but we have kept up with our schedule. Sometimes I have had 20 hours of classes a week. Dr. Wang, Junior, has also given much time to teaching. The students have made some fine drawings in anatomy and obstetrics. When we did not have the posters or charts needed, we just made them. I have been so grateful that I brought out as many new text books with me as I did, for with communications disrupted throughout the country, it is difficult to get good recent books.

Our hospital staff, students and servants have one big family, pulling together. The staff members, as well as servants, have been receiving only one tan, i. e., 140 pounds of grain, per month, as salary. We are all doing our utmost to see whether a Mission Hospital can continue to function under the present regime.

NOTE: The Fenyang station mentioned in this letter was formerly called Fenchow.)

If two violins are in the same room, in perfect harmony, tuned to the same tone, in the same key, if you strike the strings of the one, the other will give forth a half-silent tone in perfect harmony. There are no discordant sounds among Christians.

—C. R. Nichol.

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

ASHEBORO WOMEN HAVE SOMETHING NEW IN AUGUST.

For the August program the Asheboro women tried something different in their circle meetings—not wanting any heavy speech or such when it was so hot.

After the women arrived at the meeting, they planned their worship service and then used it. The subject was "Missions." Numbered slips were passed out to all present. Those with No. 1 were to get together in one corner of the room and pick out two suitable hymns; others with the same number chose call to worship, scripture, poetry, prayer. One person was asked to be the leader and find out from the different groups what they had chosen and who was to read the different parts, so she could announce the program. Someone, of course, had to provide hymnals, Bibles, poetry books, and so forth ahead of time so they could be available. It seemed to work out quite well.

For the "program" questions were passed out to everybody—two apiece. These were numbered and No. 1 read her question and either answered it or asked someone else to. They were questions about local church history, our denomination's history, about the new merger, and about mission work in the past and present. It proved to be quite a "peppy" program, with discussion on many of the answers. The questions ranged all the way from "What are five cardinal principles of the Christian Church?" to "Who is president of N. C. women of our churches?" They included such questions as "How many missionaries do we have on the foreign field?" and "What foreign missionaries have visited our church during the past year?"

* * * *

This is a good idea from the Asheboro women. I hope that some other groups may come up with some good idea for a different type of program and have it published on our page, so we may all profit by it. I would like very much to have some news items about different ways of doing things in our women's groups.

MT. CARMEL MISSIONARY SOCIETY.

Our society, even though small, has met all requirements, and we feel glad that we could accomplish this much in the work of missions.

We have been fortunate indeed in having Mrs. J. Frank Morgan review all study books, also our Bible study of Galatians.

The Society has observed World Day of Prayer, sent a box of clothing to the Christian Orphanage for Easter, had a public service and Thank Offering and sent cards, flowers and gifts to the sick.

For our Friendly Service project we sent clothing to the Indians at Elbowoods, North Dakota. We also have taken out a life membership for Rev. J. Frank Morgan.

In addition to our missionary activities, we have helped to keep flowers in church for all services, and we're hoping to be able to do even more to spread God's Gospel over the entire world.

VERA MAE CARR,
Secretary.

Have you bought your packets?—\$1.25.

Have you bought your study books? (America's peoples—Japan.)

Have you bought your Bible study book? Gospel of John.

WESTERN N. C. CONFERENCE ON EVANGELISM.

A very small group of men and women heard the fine addresses presented by Mrs. O. H. Paris, president of the Southern Convention women, and by Dr. W. M. Brown of the faculty of Elon College at the Asheboro Church on the Fifth Sunday in July.

Sponsored by the laymen of the Western North Carolina Conference under the leadership of Sybrant H. Pell and by Mrs. E. P. Boroughs, superintendent of the Asheboro Missionary District, the meeting was well publicized throughout the area. Those present felt keenly the loss which laymen and women from many of our churches sustained by not being at this important meeting.

The opening worship centered

around the theme, "Christ's Messengers," and was presented by the Asheboro Church. Mrs. E. P. Boroughs was the leader, with Mrs. J. G. Vestal, Max Vestal and Mrs. F. C. Lester participating Special music, "I Walked Today Where Jesus Walked," was presented by Mrs. John L. Davis, accompanied by Mrs. S. H. Pell.

Because of the smallness of the audience, Mr. Pell suggested that the group not divide as planned, but that both men and women hear Mrs. Paris and Dr. Brown. This proved to be a happy solution—especially since Mr. George D. Colelough, who was to have addressed the entire group, was absent because of illness.

Mrs. Paris did an excellent job of presenting the problem of evangelism as it falls upon the shoulders of the individual Christian in the local church. Dr. Brown used the Great Commission as the basis for his scholarly presentation of the need for evangelization in our day.

Mr. Pell presided during the business session, calling attention to Laymen's Sunday, which comes in October. The attendance of five ministers, W. W. Hall, W. T. Madren, Clyde Fields, Mack Welch and F. C. Lester was an encouraging feature. The closing meditation was given by Rev. Mr. Fields who challenged the group with opportunities for serving Christ.

MRS. F. C. LESTER.

MINISTRY CONCLUDED.

(Continued from page 5.)

of cargo was made in three of the larger ports—Kobe, Nagoya and Yokohama. The war dealt all three of these cities a stunning blow from which they have only partially recovered, and one is no sooner alongside of the jetty than he is aware that his liberty is directly supervised by the U. S. Military. Before you can leave the ship your passport is collected, and a military pass is issued; ashore money cannot be exchanged except at certain designated banks; the military personnel uses special scrip; American civilians living in port buy with coupons from the government-subsidized provision stores; and travelers are unable to buy a meal anywhere.

Having friends in Kobe College lifted us immediately into the guest status, and Rev. Frank Cary was a delightful host. We spent a night in the friendly family of Kobe College faculty, and had a forenoon under the guidance of Dr. DeForrest, seeing how marvelously the campus has come

(Continued on page 13.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

The name of the very charming lady who invited me and made possible my visit to the Haw River Church was Miss Artelia Poole. When the account was given some time ago her name was misspelled. Many thanks to Miss Poole for her interest and kindness.

Are you friendly with your doctor? This past year I have become acquainted with three doctors all of whom were different. One was an orthopedic or bone specialist, another was a young psychiatrist or physician of the mind, and one was a very skillful surgeon who knows how to make scars disappear in wrinkles or from lines. All three of them are very nice people to know, at work or at play.

What if the doctor does hurt you some? It is for your good. The patients who get well the quickest are the ones who want to get well, want to help, take their medicine and believe in their doctor.

Jesus was a friend of the sick. He spoke quietly to those who had sore eyes, lame arms or legs and his touch was soothing and healing. He wanted to teach his believers, I think, that religion and healing are a part of each other. God has given us fingers to use—deftly or with skill and He gave us minds to know how to use these skills.

Some people are afraid of doctors, hospitals and operating rooms. No need to be. An operating room is clean, quiet and impersonal. The surgeons and doctors who operate work quickly and seriously to save lives, to make the sick well or the suffering happier.

If the doctor's medicine stings, it will soon cool. If his scalpel pricks as it cuts, it will soon heal. God has given man the skill and our bodies the ability to get well. We should be grateful.

The three doctors I mentioned all touched my life although none of them did anything for me. All of them helped someone I knew and loved. I am grateful to them and glad they had such fine training.

Be friendly with your doctor. Remember he doesn't like to be stuck either and if you wiggle it makes his sticking even worse. The easiest thing to do is to stay very well and

I hope you all may be healthy, well and cheerful.

MANAGING JOHNNY.

By C. G. MORT.

Issued by the National Kindergarten Association.

I had contracted to teach the Sunny Side School. Having heard of this some of my friends and neighbors, when they met me, said that I must not mind if I were not successful, that Johnny Smith—a little boy of about eight or nine years old—would try to break up the school. They said he always planned serious mischief every time a new teacher came in. They did not say so, but I knew they doubted my ability to cope with Johnny, because they had heard me say I never use corporal punishment.

But I did not feel discouraged; and I said with a smile that I could at least try.

I managed to become acquainted with some of the parents who lived in the district, and they all spoke of Johnny as being incorrigible. However, I had no idea of giving up the school on his account. Having been teaching for several years, I did not have any fears that I would not get along with him. Only once had I ever had any trouble in school, and that experience would be a help, for it was with a little fellow of about the same age as Johnny. After he and I had come to an agreement, we worked together nicely the rest of the school year.

When the opening day for the Sunny Side School came, I was there bright and early. The children were gathering and quite a number had already come in; the one I believed to be Johnny was among them.

I was standing by my desk arranging some of my things, anxious to test my metal. In a far corner of the schoolroom a book was lying on a desk. So I said, "I would like to see the book that is over there," indicating with my hand the book to which I referred, and, in the same breath, I added, "Johnny, will you please bring it to me?"

He was off like a flash, and when he brought it, instead of putting it on my desk, he came and handed it to me, and as I took it a sweet smile played over his face. I smiled back

and said, "Thank you for bringing it so quickly."

There was something remarkable in his bright eyes as he stood there, as if waiting to do another errand for me. Right then and there, before school had even begun, I had found the key to Johnny's heart. The only trouble had been the lack of a kind, personal touch on the part of those upon whom the responsibility for his development had rested. He recognized and appreciated the fact that he had found a friend who understood boys.

Mr. Mort and I had raised three boys to manhood, and from their earliest remembrance they had known what to expect of us and what we expected of them. They never knew the meaning of a family switch; that instrument of correction was never found in our house.

If parents and teachers would always treat children with the same courtesy they extend to adults, and say *please* and *thank you* with requests, fewer reformatories would be needed. Johnny proved to be one of the best pupils I had from the first day of school to the last.

FATAL PHRASES.

"What's the use?" and "Why should I?" are the two most fatal phrases in the English language. They mark the dividing line between success and failure for hundreds of thousands of human beings.

"What's the use?" is the philosophy of the chap who throws up the sponge when the battle has been started. He sits down beside the road when he finds that the signpost has deceived him—instead of lengthening his stride. He is satisfied with "good enough." He has no goals, no visions. He accepts no challenge.

"Why should I?" is the cry of the work-dodger. His aim is to do just enough to get by. He is a clock-watcher who is afraid he will render more service than he is paid to perform. He is too lazy to think, too selfish to put his shoulder to the wheel in a common cause.

How much more vibrant and dynamic are the phrases, "It can be done!" and "You can count on me!" These phrases sparkle with the spirit of success and never fail of sufficient reward.—*Selected.*

One cannot be wise without remembering, creative without hoping, nor efficient without working. You should train your mind so it will be dripping with things remembered—be wise, be energetic, be efficient.—*C. R. Nichol.*

Youth at Work in the Church

ANN TRUITT, Editor; HELEN JACKSON, C. B. TWIDDY, Associates.

EASTERN VIRGINIA PILGRIM FELLOWSHIP TO MEET.

Miss Margaret Taylor, secretary, announces a meeting of the Eastern Virginia Pilgrim Fellowship, Sunday afternoon and evening, August 28, at Bethlehem, Nansemond. Rev. Earl Farrell will be the speaker. A movie, "Salt of the Earth," will be shown. Supper and recreation will be provided.

On his first visit to the United States this fall, Rev. Jan Mirejovsky, Secretary for European Reconstruction for the Youth Department of the World Council of Churches, will consult with youth and student leaders on the activities of American church Youth.

YOUR BEST IS YOUR DUTY.

A VESPER SERVICE.

PRELUDE

CALL TO WORSHIP:

Hear ye the Master's call.

"Give me thy best!"

For, be it great or small.

That is his test.

Do then the best you can.

Not for reward,

Not for the praise of man,

But for the Lord.

HYMN: "Our Best" (all verses).

POEM: "I Shall Not Pass This Way Again"—

The bread that bringeth strength I want to give.

The water pure that bids the thirsty live:

I want to help the fainting day by day.

I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,

The faith to conquer crowding doubts and fears.

Beauty for ashes may I give away.

I'm sure I shall not pass again this way.

I want to give good measure running o'er,

And into angry hearts I want to pour

The answer soft that turneth anger away.

I'm sure I shall not pass again this way.

I want to give to others hope and faith,

I want to do all that the Master saith;

I want to live aright from day to day.

I'm sure I shall not pass again this way.

PRAYER: "The Lord's Prayer."

HYMN: "To the Work" (vs. 1, 2, 3).

STORY: "He Took It Upon Himself" (*Christ and The Fine Arts* by C. P. Maus)—

A monk once lived in a rude stone hut on the mountain-side, where he could see from his window the village on whose streets he had played as a happy little boy. But it had been five years since he had left his home or the hillside where he had cared for the cattle.

Wearing the cross and a long robe fastened with a cord about his waist—the symbol of his order—he had entered into solitude, hoping to rid himself of the burden of the poverty, sin and shame which lurked about him. He had climbed the plateau, built his hut, and planted his garden, enjoying the sunrise and sunset as he listened to the birds and breezes. Ignorant of the world and the sufferings of others he read and meditated and prayed. Thus he was content and thus he grew strong.

Then one day he fell asleep and dreamed. He had just finished reading the story of Calvary, and was so thrilled with that sad story of the cross, that he knelt in prayer, and as he prayed he fell asleep. As he slept he dreamed that he walked upon the road from earth to heaven. It was dark at first and hard to travel. But as he traveled on it grew lighter, and then beautiful with blossoming flowers.

At a turn in the road he met the Master. "O Master," he cried, kneeling at His feet, "why didst Thou leave us? We need Thee so sorely. Couldst Thou not have stayed?"

The Master answered softly, "I finished the work I had to do."

"But the poverty and sin," said the monk, "are still with us. O Master, who can bear the burden of man's need?"

The Master said, "I share with those who love Me the burden of man's need. I left part of the burden for them."

"But, Master," cried the monk, in sorrow and in fear, as the Master looked deep into his soul, "what if they fail Thee?"

"Ah," said the Master of Men, "I am counting on those who love Me, and love never faileth."

The monk awoke. His dream had been so real, the vision so clear, that he gazed for moments about the tiny room before going out into the moonlight. Later he sat down in silence to think. It had been so quiet, so comfortable, there had been time for worship and thought. But the dream disturbed him.

Again he fell upon his knees and prayed. Then he arose, took off his robe and folding it neatly with the cross and beads, laid it away. With mingled feelings of fear and hope he dressed in the clothes he had worn when, as a young student, he had left his father's house. "Now," he said softly, "I am one of them—His friends on whom He is counting." Then he grasped his mountain stick firmly and started down the trail. And as he walked his look of fear changed to one of joy.

"I'm going back," he said aloud. "Back down into the midst of problems that must be met and solved—down where life is hard and men must toil; down into the thick of the battle with selfishness and greed; down into the midst of mad pleasure, where souls seek release and find it not—into homes where men and women struggle to be true and fail. The Master has finished His part. Now He works through me. I must not fail Him."—*Author Unknown.*

RESPONSIVE READING: Psalm 116—

Group One—I love the Lord because he hath heard my voice and my supplications.

Group Two—Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.

Group One—I will walk before the Lord in the land of the living.

Group Two—What shall I render unto the Lord for all his benefits toward me?

Group One—I will take the cup of salvation and call upon the name of the Lord.

Group Two—I will pay my vows unto the Lord now in the presence of all his people.

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

PSALMS OF JUSTICE.

LESSON X.—SEPTEMBER 4, 1949.

By REV. ROBERT A. WHITTEN.

Guest Editor.

MEMORY SELECTION: *Righteousness and justice are the foundation of thy throne; lovingkindness and and truth go before thy face.*—Psalm 89:14.

LESSON: Psalms 49:1-7; 72; 82.

DEVOTIONAL READING: Psalm 72:1-8, 12-13.

Justice for All.

Our lesson for today is a timely one to consider on the eve of Labor Day. Psalm 49 deals with wealth; Psalm 82 with its distribution. Labor Day is a time when we should think of the people who toil with their hands for a living. We should be reminded that they have rights which must be respected if we would obey the righteous law of God. A living wage, favorable conditions under which to work, just treatment at the hands of an employer, who would remember them as human beings and not as slaves driven to a task—these are the honest working man's just deserts. The laborer must remember his responsibility, too, giving an honest day's work for the wages he receives. Without due consideration of the interest of his employer the employee himself becomes quite guilty of the sin of injustice. To the rich and poor alike the obligation to deal justly is enjoined upon us all in today's lesson. Our highly developed industrial life presents problems to be solved by both the employer and employee in the spirit of Christ, as stewards of Almighty God. Injustice prevails in many places of the world but woe to those who oppress the hireling or to the wage earner who shirks his responsibility to deal justly with the prudent man for whom he works.

Permanent Possessions.

It may be possible for an individual to live for years without the discovery of Life's Deeper Meaning, spending time, energy and talents for selfish ends. The Bible teaches us that God has a purpose for placing each of us in His world. It teaches that life is God given and if committed unto Him for the fulfilment of His divine purpose, will be God directed. Jesus said, "I am come that they might

have life, and that they might have it more abundantly" (John 10:10). The Gospel of Jesus Christ reveals a loving heavenly Father who cares for his children and is ever seeking to bring the prodigal into the loving fellowship of the Father's home. In this world God has placed you where your physical needs may be supplied, where you may cultivate and keep in order all that has been entrusted to your care, for yourself and others. How can we be reverent toward God while we deal unjustly with His children? One who spends his life seeking worldly gain, without assuming his obligation as a steward of God in all human relations will doubtless find at the gate of death that all his ill-gotten gain must be left to others while his soul embarks upon the voyage "from which no traveler ere returns," empty handed and with the stinging consciousness of a misspent life. We should practice the golden rule of "Do unto others as you would that they should do unto you." Getting wealth by honest means is commendable, but, if in the getting one becomes a slave to his possessions, he loses life, getting only those things for which he has exchanged his soul. It is possible for one who possesses no wealth to be so covetous as to miss the joy of living. Jesus seems to have regarded the matter of worldly goods as one of the most important problems a man could face. Whether we are rich or poor let us strive to see that our treasure as Christians is laid up where moth and rust do not corrupt and where thieves do not break through and steal.

A Parable.

A certain family had a lovely home into which several children were born. These children compared favorably with other children in the community in health and intelligence and were as precious as babies and young children could be. As each grew older there were questions which must be answered; about life, the world in which they found themselves and decisions which were important in their young lives. Each child craved companionship and each pleaded with his parents to tell stories, to go on hikes, to romp and play, to teach them to make things with their hands. But the father and mother, although they loved

their children very dearly, put them off from time to time, saying, "I don't have the time, now." They were busy parents. They worked hard, they attended social functions, indulged in games, occasionally, perhaps, which neither improved the mind nor added to the sum total of human joy.

Both parents, without realizing it, became prodigal. They took a journey into a far country, far from the home where the children were growing up. There they wasted their energies with minor things which consumed their substance while the children at home perished with hunger for the love of father and mother. The years rolled by more quickly than the parents dreamed. The children were growing up. Left to themselves they found amusement, at first innocent, but continually left alone they sought others forms of pleasure, sometimes venturing on paths which lead astray. There were other children near who had parents more concerned with the getting of wealth, pleasure or absorbed with some hobby, and they, too, had overlooked the responsibility God had given when He placed those precious children in their care. A child's life, like clay, must be molded at the right time, or like a tree that is bent when young, it cannot be straightened again.

These children, not having been taught to deal justly, to respect the rights of others, knew nothing of righteousness. They began to trespass on the rights of others and when confronted with their wrongs, spoke falsely to shield themselves; doing many things unbecoming a well-reared child.

And then one day the parents were stabbed wide awake by some misdemeanor of a child. Mother and father found themselves starving for the love that one day was theirs by inheritance. Finding themselves in a far country they arose with penitent hearts and came to their children, saying, "We have sinned against you and in the sight of heaven. Come, we will be your pals. We will share your pleasures and teach you the things you should know." But the children said, "Not now! It is too late for us. We have our friends. With them we will share our pleasures. From them we will learn. Once you could have taught us important lessons. Once you could have made life beautiful for us. Now, we go our way." And the parents, seeing too late, their grave mistake, went away sorrowful, while their children, without having known the way of righteousness and justice, went out into the world to join thou-

sands of other grown-up children who had not been taught about God and justice.

What then, will be the harvest of all the children of these children who practice injustice with their neighbors. The home is the place where the practice of justice should begin and where justice should be taught as a way of life.

(Based on lesson copyrighted by International Council of Religious Education.)

TAR HEEL BY ADOPTION.

(Continued from page 2.)

Rev. Robinson was born and reared in New York. Originally he planned to study medicine, but at Columbia University he became interested in psychology. One summer he did student work in Georgia and this further convinced him that his field was human relations and possibly the ministry. By the end of his junior year he had definitely decided he was more concerned with man's mind and spirit than with his body. Training at Union Theological Seminary followed.

An approachable nature and a concerned and adventuring spirit are Robinson characteristics. The latter appears in his attitude to his new NCCJ religious commission post.

"The current Catholic-Protestant tension," he says, "makes the commission's work both important and difficult. Nevertheless conference work with religious leaders and organizations ought to be the most promising field of operation for an educational organization like NCCJ. It is from these leaders and groups that we can expect religious motivation without which a movement like ours is dead. Certainly our major faiths have immense educational resources and as our religious leadership becomes more aware of the stake we all have as Americans and world citizens in the building of understanding and good will among those of differing religious convictions, their participation will be assured.

"Both the future of democracy and the peace of the world are threatened by our present unhappy state of prejudice and ill-will. I shall begin my new work with a sense of real humility but with a tremendous desire to be of some small use in an immense job that needs the help of all of us who believe in God and in the inherent dignity of all men."

Robinson is unhappy at leaving North Carolina. "My greatest personal gratification has been my acceptance as a 'Tar Heel'—and my greatest regret about my new job is that

it takes me away from North Carolina.

"I think," he said, "the South is the most exciting place in the country to live and work. I have loved the South from the moment I made my first trip in 1928. From the day in 1938 that I arrived here to live I have felt at home. No one has ever made me feel like the 'foreigner' some of my Northern friends insisted I would be."—*Frances Cox in Greensboro Daily News.*

MINISTRY CONCLUDED.

(Continued from page 9.)

through the war years. President Hatanaka of Kobe, having been a classmate of Leonard's in Oberlin, graciously gave us his evening to relating stories and experiences which are ever memorable. At the chapel exercises which President Hatanaka conducted in a very impressive manner, Leonard was given a special introduction to an interested audience of Japanese girls who dressed and acted much like their American sisters.

Back in the town of Kobe, Dr. Cary took us to see the ruins of the Community Church; and the miraculously undisturbed *Glory Kindergarten* which came through unscathed in Kobe's baptism of fire. This kindergarten and its training school for fifty young women is one of the few places in Kobe that seems to be functioning normally.

Nagoya, our second port in Japan, impressed us more favorably, for its crowded streets have taken on an aspect of "business as usual" despite the prevailing foreign supervision. Yokohama and Tokyo are also recovering from the frightfully devastating bombing they had received in various raids. These two cities have little time for mourning, for they are in the midst of an intensive program of rehabilitation, and have already wiped out most of the signs of the destruction of war.

In Tokyo we were principally interested in the visit to our nephew's son, Paul Higby, who is serving in the Counter Intelligence group of the Occupation forces, and is stationed in the buildings formerly occupied by the Kempetai, Japan's Gestapo, where the Doolittle flyers were detained, tried, executed and buried. Even so brief a visit gave us a very encouraging glimpse of what the Occupation means to the Japanese, and also to the ablest of our young men in the service.

The next evening the *M/s Tudor* was nosed away from the pier, and be-

fore darkness settled upon the sea, Japan was fast receding from our sight, and we began the roughest stretch of the journey. All through the north Pacific for twelve days, the *Tudor* rolled and pitched, and the motion never ceased till we reached the coast waters of California. When out of the mist we beheld the Golden Gate Bridge, we could appreciate the feeling in the heart of Sir Walter Scott when he wrote:

Breathes there a man with soul so dead,

*Who never to himself hath said,
This is my own, my native land?*

And yet, after the formalities of inspection were over, we spent our afternoon ashore in San Francisco's China Town!

On previous trips our journey ended here, but there was still before us a seven-day voyage along the coasts of Lower California, Guatemala, Honduras, Nicaragua, Costa Rica, and the Republic of Panama. Smooth seas, sunny skies, gorgeous sunsets and starry nights under the southern cross—all the makings of a perfect trip—were climaxed on June 26 when huge flocks of pelicans winged their way far out into the harbor of Balboa to lead us into the Canal Zone.

Leaving the Canal Zone via Limon Bay we crossed the Caribbean which, despite its reputation for rough seas, was kind to us. Between Haiti and Cuba we made our way into the Atlantic Ocean, and after a four-day run up the coast we were in sight of home. As we approached the harbor of New York, slowly making our way through the Narrows, ocean-going vessels of many sizes and descriptions were passing us—liners, cargo carriers, tankers, excursion boats and private pleasure craft. Glasses were especially directed on the beaches at Coney Island and Far Rockaway where some three million people from New York, Brooklyn and many other coastal cities were trying to escape the burning heat that had New England in its grip. Before we reached Staten Island the Statue of Liberty came into view, and then we knew we were back in the homeland once more, for in the absence of a reception committee, she brought us her friendly challenge.

In our personal letters to those who reply to this, we shall be glad to tell you more about our Chinese co-workers and friends; of the political changes coming about in China; and of the church and its need of your prayers, also what we still may do to help in this hour of China's greatest need.

The Orphanage

DEAR PEOPLE:

It will take money—good money—from good people who love little children to bring this place up to the level sought by those who have studied its needs for several years. Under our former superintendent it climbed—it really climbed, for I can remember as a young student going out from Elon to some of our best rural churches hearing from them about the orphanage—its good points and its needs. It had its good points from its very first day, and it has done a good work every day since then. I became interested in it then and have followed the trail of the man who preceded me with genuine pride. The least of my thoughts was that I should ever sit here in this chair and write this letter. It was put up to me. It was put up to me persuasively and insistently, as a place of service, of need and of calling. I accepted the post humbly and with fear of God and real desire to do His will.

I know already that it will take money to bring this institution up to the level of its modern needs. Two prayers fill my soul: God bless these dear children and open the road of usefulness and blessing before them; and find Thou, O God, their friends who love them and Thee and desire them to see good success in their day. Now I have faith that God will hear the prayer for the poor and needy. Something tells me He will.

Someone will perhaps look at the total set up in this report by Mrs. W. Clarke Perry, secretary here in the office, and wonder if it doesn't take faith. But we have learned here on the farm that a dry spell sends the roots down deeper for the double purpose of finding further nourishment and in preparation for the forthcoming season. May it be so with us here and now.

There is not space enough remaining to tell you about the picnic, the swimming party, the foot-long weiners with especially prepared rolls, the seventy fresh new towels, the two packages of bathing suits, nor the twelve extra long iced watermelons . . . well, let's just say that Mrs. W. W. Sellars did it, and her friends of Burlington helped her; and that she and her good husband were just as happy as all the children and all the others of us here—you should have seen it to realize how happy that was!

The annual home coming day will be observed here September 4 with dinner on the grounds served by the Orphanage. Please come to see us that day, and if you can come for the dinner at noon drop us a card telling us how many will be in your party. Thank you!

JOHN G. TRUITT,
Superintendent.

REPORT FOR AUGUST 25, 1949.

Sunday School Monthly Offerings.

Amount brought forward	\$ 6,717.19
Eastern N. C. Conference:	
Pleasant Union	25.00
Eastern Va. Conference:	
Newport News S. S.	\$ 12.25
Windsor S. S.	13.19
	25.44
Western N. C. Conference:	
Flint Hill (R)	3.00
Ala. Conference:	
Roanoke, First	3.25

Total this week from churches \$ 56.69

Total this year from churches \$ 6,773.88

Special Offerings.

Amount brought forward	\$ 9,978.21
Mrs. Simpson, children	20.00
Alamance County (Doris Ward)	20.00
	40.00

Total this year from
Special Offerings \$10,018.21

Grand total for the week . . . \$ 96.69

Grand total for the year . . . \$16,792.09

HERBERT HOOVER OPPOSES INCREASE IN POSTAGE RATES.

An important ally has been won by the forces opposing the proposed great increase in second-class postal rates on newspapers and magazines to offset the annual post office deficit. He is Herbert Hoover, the only living former President.

The Post Office Department said Mr. Hoover, is losing about \$500,000,000 a year through wasteful, inefficient operations. What can be done, he urged, is to take the country's 19,000 postmasters out of politics and effect other reforms that will put the department on a business-like basis.

"The whole organization is obsolete from a modern business point of view," he declared. "It operates on 160 years' accumulation of laws and regulations that total 800 closely printed pages. No mortal man knows what all this means."

Mr. Hoover flatly opposed an increase in second-class postal rates on newspapers, magazines, and books. He said the country should maintain its traditional policy of encouraging public information through low postal rates.

IT'S AS SIMPLE AS THIS.

A great deal of complicity has been injected into the recent discussions of alcoholics, alcoholism, and related subjects. That there is a great deal about alcoholics we do not know is granted; that they need patient and skilled treatment is also granted. But that the whole field is complicated we deny. It's as simple as this:

More alcohol consumed by more and more people makes for more alcoholism. There isn't any way in the world for one to become an alcoholic if he or she does not use alcohol. It is only as one resorts to the use of the drug that one becomes addicted to the use of it. (That statement is so simple that I'm almost ashamed to make it.)

More alcohol available in the greatest number of places will make for more and more use of it. Talk about the bootleggers all you want to but the fact is that, when liquor was scarce during Prohibition, the climb of alcoholism was stopped dead in its tracks. Why? Simply because alcohol was not easily available for the multitudes as it is today. The more liquor stores, the more liquor will be sold. This, too, is absurdly simple.

Give any community an easy and convenient supply of alcohol in liquor, beer and wine, and allow the manufacturers to exploit the product by advertising in paper, magazines, picture shows, and on the radio, and more and more will more and more people secure and use the advertised product. This is the sole purpose of advertising, and, failing in this, it fails entirely.

Here, then, is this apparently complicated problem reduced to childlike simplicity. Now go ahead and allow the poison peddlers to set up shop in your community, or to stay there if already in, and you are laying the certain foundation for the creation of alcoholics in your community. Get rid of the sources of the evil, stop the people from drinking, and alcoholics and alcoholism will disappear.

The solving of this problem is so amazingly simple that one wonders why we allow it to continue to plague us with all its horrors of sudden death and every kind of misery and sorrow known to the heart of man.—Norman M. Lovein in *The National Voice*.

A great business success was probably never attained by chasing the dollar, but is due to pride in one's work—the pride that makes business an art.—Henry L. Doherty.

YAYING CHANG.

(Continued from page 3.)

been generous. It will be noted that the contributions total \$611.12. We believe that this will be sufficient for the present to take care of the needs of Yaying. You will be interested in excerpts from a letter from Dr. Harold Matthews of the American Board now in Foochow under the date of July 11: "You wanted a report on Timothy Chang's sister, Miss Yaying Chang, a T. B. patient in Union Hospital, Foochow, since February 22. She has had one lung collapsed about 20 per cent; is recovering, and takes certain special treatments once a week and she will be able to leave the hospital within three months. This information I just received from her Chinese woman doctor. Her family did well to take care of all bills from February to June, and the contributions from the people of the Southern Convention lifts a great load from them at this time. Presumably later months care for her will cost approximately \$30.00 per month."

It is our purpose to send \$30.00 a month through the American Board for the care of Yaying. Should there be need for additional funds, we will advise the friends of Timothy in the Southern Convention. We are grateful to you for your response. You will see Timothy's deep gratitude in the note which follows. I think nothing we have done for him has meant more than this generous response from our people to the needs of his sister. I think your gifts meant not only relief from anguish on his part because he was unable to take care of the whole matter himself, but it is a living example of the partnership in Christ with him. This expression will mean much to him as he returns as our ambassador for Christ in Shaowu.

Wm. T. Scott, Supt.

CONTRIBUTIONS FOR MEDICAL
TREATMENT OF YAYING
CHANG.

AS OF AUGUST 20, 1949.

Mrs. J. L. Foster and Mary Lee Foster, Elon College, N. C.	\$ 10.00
Greensboro, First, S. S. and W. M. S. (N. C. & Va.)	48.90
Burlington, First, W. M. S. N. C. & Va.)	40.00
Raleigh W. M. S. (E. N. C.)	25.00
Ramseur W. M. S. (W. N. C.)	5.00
Dr. H. Shelton Smith, Duke University, Durham, N. C.	5.00
Tryon (N. C. & Va.)	25.00
Newport News W. M. S. (E. Va.) .	30.00
Mrs. E. L. Aldridge, Elon College N. C.	1.00
Mrs. A. M. Johnson, 4401 Colonial Ave., Norfolk, Va.	5.00

Ramseur (W. N. C.)	10.00
Norfolk, Little Creek, W. M. S. (E. Va.)	10.00
Shallow Well W. M. S. (E. N. C.) .	10.00
Dendron W. M. S. (E. Va.)	14.00
Dorothy E. Bascom, 253 Soncord St., Framington, Mass.	2.00
Mt. Gilead (E. N. C.)	5.00
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Mrs. Wm. T. Harrell, Route 1, Suffolk, Va.	2.00
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Durham (N. C. & Va.)	76.97
Portsmouth, Shelton Memorial (E. Va.)	10.00
Wake Chapel W. M. S. (E. N. C.) .	60.00
Leaksville Christian Endeavor Society (V. Va.)	15.00

Total \$ 611.12

A MESSAGE FROM TIMOTHY
CHANG.

Though I am among Christian friends here, yet I am far away from home. I haven't seen my folks since July, 1948. The political unrest in my country has caused me worry, and I have hoped and prayed for the safety of my family. I hoped every day that they are well but when I first learned of the illness of my younger sister, Yaying, I naturally felt very bad and I wanted to help. I must have seemed very sad because Dr. Scott seemed to know something was wrong. I told him about the hospital expenses for her and how I wanted to work to help pay them. He and Dr. Harrell were most understanding and assured me that my friends in the Southern Convention would wish to help. You have helped most generously in your prayers and gifts. I want to tell you my gratitude.

First, I would thank God for His leading and His helping me. I also want to thank all of you who have done everything for me as I have already been here nearly a year. Your kindnesses are not only to me but my younger sister, Yaying, also. I believe that she would thank and remember all of you in her whole life. I can't tell you more now, but we can watch her works in the future. I try to say some more for showing my appreciation but I don't know

how to say it. I can only say that I thank you all very much from the deep depth of my heart.

TIMOTHY CHANG.

YOUR BEST IS YOUR DUTY.

(Continued from page 10.)

Group One—I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord.

Group Two—I will pay my vows unto the Lord now in the presence of all his people.

All—In the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord.

BENEDICTION: Our Father, who hast shown us in so many ways that all life is vibrant with possibilities: Save us from thinking that we are worthless and that our efforts are futile. Help us throughout our days to believe that thou art depending upon us, even as we are dependent upon thee. Through Jesus Christ our Lord. Amen.

CHORAL RESPONSE: "Hear Our Prayer, O Lord."

CONGRESS GETS BILL TO RESTRICT
RUM ADVERTISING.

Congressman Laurie C. Battle of Alabama has introduced a bill, HR 5559, to drastically restrict the advertising of alcoholic beverages. The bill proposes an amendment to the Federal Trade Commission Act, as follows:

"In the case of an alcoholic beverage an advertisement shall be deemed misleading in a material respect if in such advertisement representations are made or suggested by statement, word, design, device, sound, or any combination thereof, that the use of such alcoholic beverage (a) is beneficial to health or contributes to physical upbuilding, (b) will increase social or business standing or prestige, or (c) is traditional in American family life or a part of the atmosphere of the American home."

The term "alcoholic beverage" is defined as "any spirituous, vinous malt, or other fermented liquor fit for use for beverage purposes."

When enthusiasm is inspired by reason; controlled by caution; sound in theory; practical in application; reflects confidence; spreads good cheer; raises morale; inspires associates; arouses loyalty, and laughs at adversity, it is beyond price.—*Cor.*

FENYANG UNDER LIBERATION

By LOUISE MEEBOLD

I feel such a great debt of gratitude to you all for your fellowship by letter and prayer during this past year, and, when I pray for you, it is always with thanksgiving and a lifted heart. Some of you are rather inclined to make us out heroines, and Emma Noreen deserves that sort of title, but certainly not I. When the national government left town, I was considering leaving, too, but Emma felt she could not desert her patients; and then the new government came in so quickly I could not get away anyway. As you know, on their first day they put up their "religious freedom" posters and sent people around to assure us that our lives were in no danger, and, since then, our troubles have been mainly in making adjustments to the new regime. We have been in the midst of a loving fellowship here, too, with our local church friends. Our many problems have thrown us together in a continual interdependence, which has had a very steadying effect on us all.

Since the new government wishes to control all schools, we have closed ours and turned the property over to the new schools to use. After the Japanese occupation, our big compound had many empty buildings, and these are now one by one being occupied by new schools and training classes; the place is alive with young people and their activities. The actual school work for students is lighter than at any previous time. It is the teachers who work hard, for besides teaching their classes, they are obliged to study the purposes and policies of the new regime, write essays and criticisms, and take examinations.

At first my house was a sort of museum, with scores of visitors daily, and I often felt I was considerable part of the exhibit, but, since the schools have come on the compound and the young people's curiosity more or less satisfied, I have not so many callers. Now I am able to give some time to teaching individuals. I have English, music and Bible students; a "Sisters' prayer meeting" every Tuesday noon (join us at 12 o'clock) and an all-day sort of Sunday school; I prepare a Bible story and some songs, and my little scholars come in two's and three's all day Sunday to hear and tell the story and to get the home-made picture cards which my secretary and I whack out each week.

Our church work is also "making adjustments." We hold regular Sunday services in a basement auditorium of the hospital; we have Wednesday evening prayer meeting but no regular young people's or children's work. Attendance at all these services is quite small for the large number of Christians in town. An added problem at this time is that America is so hated by the government that many people are afraid to acknowledge any relationship to us or the church, some do not want any of our church people to call on them, and in other ways show war hysteria. I have repeatedly suggested to our leaders that if my absence would make things easier, I should be glad to know. I am not a nurse or a doctor, whose services to the community are obvious to all. But so far our church leaders think it is more helpful to have me stay, and I abide by their decision.

The booming part of our work at present is the hospital and Emma Noreen is telling about that in her letter (on page eight of this issue).

1844 - Over a Century of Service to the Denomination - 1949

Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CI

RICHMOND, VA., THURSDAY, SEPTEMBER 1, 1949

NUMBER 34

A Prayer for the Inner Man

CONFIRM me, O God, by the grace of Thy Holy Spirit. Grant me might to be strengthened in the inner man, and to empty my heart of all useless anxiety and distress; not to be drawn away with sundry desires of any thing whatever, whether mean or precious, but to look on all things as passing away, and on myself also no less as about to pass away with them. For nothing is abiding under the sun, where all things are vanity and vexation of spirit. Oh, how wise is he that so considereth them!

Grant me, O Lord, heavenly wisdom, that I may learn above all things to seek and to find Thee, above all things to relish and to love Thee, and to think of all other things as being, what indeed they are, at the disposal of Thy wisdom. Grant me prudently to avoid him that flattereth me, and to endure patiently him that opposeth me. Because this is great wisdom, not to be moved with every wind of words, nor to give ear to an ill-flattering siren; for thus we shall go on securely in the way which we have begun.—From The Imitation of Christ by Thomas a Kempis.

News Flashes

Dr. J. H. Dollar, a former pastor, preached at Newport News Sunday.

Rev. R. L. House will assist Dr. Luther Grice at Holy Neck next week.

Dr. Roy C. Helfenstein preached at First Church, Richmond, last Sunday.

Rev. J. Everette Neese is assisting Rev. R. E. Newton in the Valley Conference this week.

Rev. W. Millard Stevens has announced his resignation at the First Christian Church, Burlington, N. C.

Rev. and Mrs. Robert Harding of Jeffersonville, Vermont, are spending their vacation with Mrs. A. W. Andes at Harrisonburg, Va.

Now is the time for many of our readers to establish a Sustaining Membership for THE SUN. Send \$10 to Supt. W. T. Scott.

Rev. Roy D. Coulter received ten members into Timber Ridge Church Sunday morning at regular services. And baptized 11 members into the church Sunday afternoon.

Nearly two hundred people crowded the Timber Ridge Church last Sunday to hear the pastor deliver a message on "The Open Doors."

A revival will begin at Long's Chapel September 4 and continue through September 11. Rev. W. J. Andes, Winston-Salem, will be the evangelist. The women of the church have raised money and had the church painted in July. They are looking forward to the meeting of the North Carolina Woman's Missionary Conference to be held here October 4.

DR. TREVER TO MAKE SERIES OF BIBLE TALKS IN VIRGINIA.

Dr. John Cecil Trever, director of the department of English Bible of the International Council of Religious Education, will give a series of twenty public addresses in Virginia between September 1 and 12. He also will conduct conferences in the interest of developing a new appreciation of the Bible and its meaning for our time.

During 1947 and 1948 Dr. Trever

served as active director of the Jerusalem School of Oriental Research. During this time four ancient Hebrew scrolls were brought to him by Syrians for examination. He found one of them to be a complete scroll of the Book of Isaiah, at least 1,000 years older than the otherwise earliest known copy of the book in Hebrew.

His schedule of meetings in Virginia is as follows: September 1 and 2—Church of the Brethren Regional Conference at Bridgewater; September 2—Woodstock High School, Woodstock; September 3—Methodist Church, Monterey; September 4—Front Royal Baptist Church; September 4 and 5—Bridgewater College; September 6—Mayflower Hotel, Lexington, and Grove Avenue Methodist Church, Radford; September 7—First Presbyterian Church, Lynchburg; September 8—Longwood State Teachers College, Farmville, and

LABOR DAY PRAYER.

By DR. RALPH W. SOCKMAN.

O God, our great Companion, by whom the meek are guided in judgment, grant us humble hearts to seek thy will and honest minds to follow thy truth. Grateful that we have entered into the labors of other men, help us so to labor that we may leave a worthy heritage to those who come after us. Make us manly enough to bear our own burdens and godly enough to help bear the burdens of others. Keep us from foolish fears and world anxieties, that with singleness of mind and purity of heart we may seek first thy kingdom. Minister to those who are ill, give cheer to those who are lonely, comfort those who mourn. Amen.

First Methodist Church, Charlottesville; September 9—Zion Baptist Church, Portsmouth, and Epworth Methodist Church, Norfolk; September 10—Newport News YMCA; September 11—Methodist Church, Orange, and Main Street Methodist Church, Waynesboro; September 12—First Baptist Church, Roanoke, and Clarendon Methodist Church, Arlington.

CONFERENCE PRESIDENT DIES.

Dr. Frank H. Lewis pastor of the Shelton church in Portsmouth, and president of the Eastern Virginia Conference died sudden last Sunday while attending Massanetta Springs Bible Conference. Funeral services were conducted from the church on Wednesday afternoon.

WORLD COUNCIL SECRETARY REPORTS YEAR OF CONSOLIDATION.

The first year of the World Council of Churches has been "a year of consolidation," said Dr. W. A. Visser 't Hooft, general secretary of the Council, on July 9 before its main administrative body.

Speaking at the meeting of the Central Committee in Chichester, England, Dr. Visser 't Hooft reported on the development of the ecumenical movement since the Amsterdam Assembly of last summer. Excerpts from his report follow.

Churches Facing New Regimes.

"Special reference should be made to our relationship with the churches in Eastern Europe and China," said the General Secretary. Mentioning the fact that Bishop Ordass of Hungary, a member of the Central Committee, is still in prison despite the strong protest of the Committee and of many church leaders last September, he asserted that, "Even if we take into consideration that in certain cases the conflicts between the state on the one hand and churchman on the other have a political rather than a religious flavor, there remains the indisputable fact that a systematic attempt is being made to force the churches into a pattern which is foreign to their nature."

"There is on the whole no direct religious persecution in the forms in which such persecution took place in the early stages of the Russian revolution. But there is a policy of regimentation of the churches, forbidding them to render any public witness when they are invited to join the official choir of glorification of the new regime. . . . Such regimentation is more, and not less, dangerous for the purity and freedom of the church."

"At the same time priests and pastors of all confessions who do not accept these restrictions on the independence of the church, have been removed from office and a great many have been imprisoned. . . . In several of the countries concerned, it has been made quite impossible for the churches to maintain any relationships with their sister churches abroad."

"It is exceedingly difficult to generalize about the attitudes of the churches themselves," Dr. Visser 't Hooft pointed out. "They were on the whole unprepared for this fundamental change in their situation, which, as one acute observer has put it, forced them to jump from an 18th

century situation when Church and state were closely related into a 21st century situation when Church and state will probably have little or no connection with each other.

"It would seem that the World Council has in this connection two tasks which are not easily reconciled. On the one hand we must stand squarely for the freedom of the Church to be the Church in the fullest meaning of the word. . . . On the other hand we must do our utmost to maintain fellowship with these churches. . . .

"And this can be done only if we have sufficient imagination to understand their baffling problems and if at the same time we accept the tension inherent in the ecumenical movement, namely that we can stand together in spite of varying decision in the political and social realm."

Younger Churches Challenge Ecumenism.

"Only if we succeed in giving to these churches the full opportunity to make their individual and combined contribution to our common thought and action will we be an ecumenical rather than a Western body," said Dr. Visser 't Hooft, speaking of the younger churches, members of the Council, most of whom are in East Asia.

"The younger churches in this area have taken over the initiative for the Christian task in Asia, and they assume this tremendous responsibility when great upheavals take place in the life of their peoples. At such a moment they need to foster much closer relationship among themselves. . . . and they need to define what they will expect from, and will give to, the total Christian movement as expressed in the International Missionary Council and the World Council of Churches."

Orthodox Point Up Basis of Council.

Alluding to the fact that the Moscow Conference had taken its stand against the world churches, Dr. Visser 't Hooft added that, "The situation is further complicated by the ecclesiological issue whether the World Council has room for a church which considers itself as 'holding the whole truth and as being the only church on earth.'"

"Ecumenism does not mean ecclesiological relativism or syncretism. It is precisely the originality of the ecumenical movement that it invited churches, many of which are as yet unable to regard each other as branches of the same tree, to enter in-

to fraternal conversation with each other. . . .

"In this respect, the situation of the Orthodox Churches is not fundamentally different, from that of many other churches in our movement. It is useful, however, that our Orthodox brethren remind us of this deep spiritual tension in our undertaking which we dare not forget or minimize, if we really want to stay together."

Roman Catholics Discuss Council.

Dr. Visser 't Hooft commented on "the quite remarkable interest in the Assembly which has been shown by Roman Catholics in all walks of life. . . . This interest in Amsterdam is part of a more general movement in the Roman Catholic Church which takes a deep interest in all ecumenical developments, seeks to make contacts with Christians of other churches, and finds its expression in various institutes, magazines and groups in different countries, particularly in Europe.

"The attitude of the World Council can only be to encourage every constructive attempt to arrive at genuine ecumenical relationships. In the present situation this means concretely that we must concentrate on unofficial contacts with individual Roman Catholics.

"In spite of rumors to the contrary, it remains a fact that the highest leadership of the Roman Catholic Church has forbidden the attendance of the unofficial Roman Catholic observers who had been invited to come to Amsterdam and that no alternative proposal was made by it. The only road open to us is, therefore, to foster personal relationships.

"We do not know where that road will lead. It may be that it is a blind alley. It may also be that it leads to unsuspected and hopeful ecumenical

(Continued on page 6.)

The Christian Sun

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A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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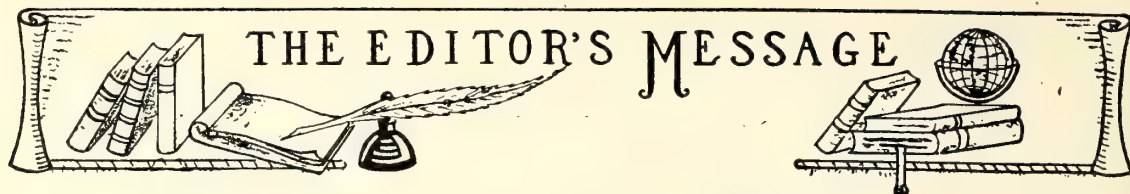
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ON LABOR DAY

"This is the gospel of labor,
Ring it, ye bells of the Kirk;
The Lord of love came down from above
To live with the men who work.
This is the rose he planted,
Here in the thorn-cursed soil;
Heaven is blessed with perfect rest,
But the blessing of earth is toil."

—Van Dyke.

LONELY HEARTS BUREAU

Now for a prolonged season our newspapers have carried the story of a trial which is referred to as a case of "Lonely Hearts." Sing Sing Prison, which has electrocuted only seven women in its history, had to make special arrangements in preparing to execute Martha Beck, the "Lonely Hearts" murderess. Mrs. Beck was convicted of beating another woman's brains out after plotting the crime with one Raymond Fernandez.

There are many lonely hearts in the world, although they may not patronize a lonely heart bureau, or commit a crime. The Church is set in the world to minister to lonely hearts. The Bible contains our most adequate antidote to loneliness. The Holy Spirit, the Comforter, is the universal provision of the Savior for all who call upon Him.

Dr. W. E. Wisseman testifies that one who fills his mind with great poetry is least likely to be lonely. Music, especially the great hymns, gives perennial comfort and strength in all the exigencies of life. Work and fellowship in the Church give one a sense of belonging, of release and fulfilment. Yes, the Church is God's Lonely Hearts Bureau.

UNITY OR UNION?

It seems to be the safe and popular thing to say nowadays: "I am not interested in Church union, but I am greatly interested in unity." This statement, in substance, has been heard on numerous occasions. Speakers are missing a great opportunity to give a solid testimony in season for Church union when they repeat the trite statement concerning unity.

Those who are seriously interested in unity will not discountenance union. They will realize that the ultimate test of unity is union; that unity which stops short of union is unity with reservation, the unity of convenience. It is difficult therefore to believe that those who give lip service to unity and dismiss union as inconsequential are sincere. Or, granting their sincerity, it is obvious that these speakers have not considered the full implications of such a statement. Unity is important; but like patriotism, it is not enough. The ultimate and inevitable test of unity is church union.

MINISTERIAL CASUALTIES

God has not left Himself without the witness of great preachers in any generation. Three noted ministers have passed recently to their reward. Consider!

Dr. Ralph M. Timberlake, retired Superintendent of the Massachusetts Congregational Conference, died August 27 at Bridgeport, Connecticut. He had led the activities of one of the largest and most influential state conferences in our denomination since 1933. He spent 48 years in the Congregational ministry, beginning at a salary of \$350 a year. He was succeeded last January by Albert B. Coe.

Dr. Ernest Fremont Tittle, pastor of the First Methodist Church in Evanston, Illinois, and one of the prophetic voices of our day, died August 3. The last sermon in his church was given to a congregation of 1,900. He gave the Lyman Beecher Lectures at Yale in 1932. His preaching was characterized by forthright pronouncements on economic, social and political problems. He never spoke in mere platitudes.

Dr. William L. Stidger, poet, preacher and teacher of preachers at the Boston University School of Theology, died August 7. Thirty-five years ago he heard Dr. Lyn Harold Hough recommend reading a book a day. It is said that he did just that for the rest of his life and wrote a book a year.

MINISTERIAL VACATIONS

One church in the Convention, whose pastor has been with them a number of years, voted to pay his expenses at any summer school or pastor's conference. How thoughtful, how generous, how appreciative! Such a provision for one's pastor is a fitting act of courtesy, an investment in better preaching, and an investment in better leadership. Some churches try to change pastors frequently while others steadfastly endeavor to help and improve their own.

Quite a number of our ministers attend the Massanetta Springs Bible Conference. It is within easy driving distance for those in our Convention. Dr. William E. Hudson had some of the foremost preachers of our day from America and Scotland on the program this summer. Elton Trueblood, the Quaker; Ross Stover and Oscar Blackwelder, the Lutherans; Stanley Jones, Henry Hitt Crane, Roy Smith, Ray Goff, Bishops Moore and Hughes, Methodists; William Forrester and Sidlow Baxter, Scotch Baptists; Raymond Lindquist; John S. Bonnell, P. D. Miller and George Docherty, Presbyterians—these men constitute a formidable cross section of Christian preaching in the English-speaking world.

These men preach the gospel with conviction and power. All are not of the same theological stripe, and the variety in point of view and presentation is wholesome. We are fortunate in having a Conference of this kind, open to people of all denominations, in our area.

Riding for a Fall

By ROY C. HELFENSTEIN, Minister,
First Congregational Church, Mason City, Iowa.

Every social crisis, whether it be economic or political, must be laid at man's own door; for social crises are always due to man's negligence or to his lack of understanding, his shortsightedness, his greed, or else to his repudiation of social responsibility. Whatever may be the basic cause of any social crisis, the innocent are compelled to suffer along with the guilty. However, any social crisis may be changed into social opportunity, advantage and accomplishment by genuine social concern, practical commonsense, cooperative effort, and hard work.

Human history is far more than the inter-play of impersonal economic forces. Human history is instead the inter-play of human personalities—the give and take of individuals and of groups. What makes history is not things but people. "Man is the master of his own fate" and of the fate of his fellows economically and politically. The resources of "God's Good Earth" are in man's custody. He can use them or abuse them at his own choice. He can ignore his social responsibility, greedily taking unto himself all that he can get—exploiting his fellows in his getting—and thereby bringing havoc upon himself and his fellows; or he can accept his social responsibility, altruistically seeking and using for the common good the values that lie about him; and thereby secure for himself and for others life's highest social rewards and satisfactions. Only thus can human progress be realized. The law of the jungle is "to get and keep" while the getting is good; but the law of civilization is "to get honorably in order to serve nobly." Moral law must be recognized, respected and obeyed in economics, as well as in every other realm of human interest, in order for mankind to make advance or even to continue life's drama.

Power of any kind, if misused, becomes an enemy instead of a friend not only to the victims of its misdirection, but also to its possessor as well. Power of any kind in man's hands always carries with it responsibility commensurate with its magnitude.

There has been a very dramatic shifting of economic power in America's social picture within the past two decades. From the beginning of our national history, Capital held the position of authority in the economic

life of the people until within recent years. The ruling power is being shifted into other hands. Because of its power, Capital dictated the terms that had to be met. Its power was often wielded with tyrannical design and with high handed policy, absolutely unmindful of the reckoning day that must inevitably follow all misuse and abuse of power.

And now since the ruling power has been largely shifted into the hands of the working classes, it remains to be seen whether Labor is to rise to its high privilege of directing and using its power with a true social conscience that all classes may be blessed: or whether, because of self-contentedness and indifference to the common-good, it shall tyrannically rule with even a higher hand and a colder heart than did Capital in its heyday of power, making the last state of man's lot worse than the first. Any group, possessing the ruling power, which assumes the attitude of "the public be damned" cannot long hold its power. And unless Labor recognizes that social power always carries with it the definite social responsibility of using its power wisely and justly, then that power will be a devastating boomerang against those who hold it, and "a mill-stone about the neck" of society itself.

Only the religion of Jesus Christ in the hearts of the laboring classes and in the hearts of their leaders can enable them wisely and justly to wield the power that is now theirs. Unless Labor is possessed of a higher social conscience than Capital has had, unless Labor sees our nation's social picture as a whole, unless Labor recognizes its obligations to Capital and is willing to share Capital's losses as well as demanding the privilege to share Capital's gains; and unless Labor recognizes its responsibility to society (to all groups within the social structure), then the power that Labor now holds will prove a curse instead of a blessing to Labor, to Capital, to Government and to society as a whole.

A revitalized social conscience on the part of Labor and on the part of Capital is the crying need of the hour. The leadership of the Carpenter of Nazareth is the leadership needed today by both Capital and Labor for their own good and for the good of

the multitudes who are unidentified with either group.

Certainly "The Forgotten Man" is no longer "The Toiler" as was too long the case. Everybody is now thinking about him, but nobody seems to be able easily to find him when there is something that only he can do. The toilers do not need our sympathy so much in these days as they need our prayers, for their responsibility is stupendous and the vision of their leaders sadly blurred. Economically, their lot is now cast in far more pleasant places than is that of numerous other groups (especially those who toiled in days gone by, now having but little to show for the rewards of their toiling). "The Forgotten Man" in the social regime of today is the man who is engaged in humanitarian service such as the teacher, the promoter of social welfare agencies and the man who toiled in life's yesterdays whose savings are sadly insufficient to meet today's needs. The terrifically increased cost of living today finds the meagre savings, of those now past the earning age, pitifully inadequate to meet their needs for even a comfortable existence. In these groups is to be found "The Forgotten Man" today, largely due to the shifting of the ruling economic power into new hands. And Labor will prove itself unfaithful to its trust of power if in its demands for more power these, whom it has forgotten, are not again remembered.

Let Labor concern itself with the need of these forgotten groups before reaching out for higher rewards and more power for itself! Let Labor commit its way unto the Lord in following the vision of service to all; let Labor be baptized with the baptism of love and goodwill toward Capital and toward "the Capitalless," and Labor can save itself and America. Otherwise, both Capital and Labor and all the rest of us are "Riding for a Fall." And God only knows how terrible may be that fall!

A priest had a striking dream. He dreamed he had ascended the ladder that reached from earth to heaven. Expectantly he knocked upon the door. Some one responded and demanded, "Who is there?" Proudly the priest called his name. "Who is with you?" came the reply. "No one," answered the priest, "I am alone." "Sorry," said the angel, "but we are instructed never to open these gates for a single individual." And, crestfallen and disappointed, he descended to earth.—*Sunday School Times.*

Labor Sunday Message--1949

American workers in factory, store, field and office, with their families, compose most of the American nation and most of the Christian churches. Labor Day calls attention to their rights, responsibilities and aspirations. We therefore call upon the churches to unite wholeheartedly in celebrating this Labor Sunday.

Everywhere workers are taking a larger part in the shaping of their own lives. They are assuming greater economic, social, and political responsibilities.

Workers want status. They want to feel that they are recognized as far more significant than the machines they operate and the materials they handle. They want to bring the democracy they hear so much about into their work-a-day world. American labor has made great strides toward this goal.

Workers want security. They want an end to the ups and downs of the business cycle. They want a cushion against the hazards of unemployment, sickness, and old age. Within recent years the justice of this demand has had increasing practical recognition.

Workers seek self-expression, both in their work and as citizens. This means wide participation for all in economic and political decisions. In America social changes over the years have resulted in gradual but significant progress, partly registered in social legislation.

A World in Ferment.

The world is now in a ferment. Movements that were begun to free the people have been used later to enslave them. Other movements have effected profound social and economic changes without sacrificing civil and political liberties. We should take care not to resist change merely because it is change, nor to condemn that which exists merely because it is not as new as something which is proposed. The strength of democracy is its ability to reinterpret the old, to use the new, to make continuing adjustment between freedom and justice, between individual rights and social demands. We dare not ignore the just aspirations of all people. We must strive to realize them within the framework of a Christian society.

The first step toward this end is to recognize the vast changes that have already occurred in our American life. We have shifted to a large extent from individualism to organiza-

tion, from comparative self-sufficiency to far-reaching interdependence.

How Will Labor Use Its Power?

The Church must never forsake its basic interest in individuals. Nevertheless the times demand that it give increasing attention to group action, group morality, and group responsibility in our economic life. Men and women as objects of God's redeeming love are not means to be used by the powerful for selfish ends. They are neither slaves to be driven nor statistics to be manipulated. Each as a child of God is an end unto himself within God's purpose.

In America the churches are rightly concerned with the motivation and the social consequences of the increased concentration of corporate power; they face also the great question of the end for which organized labor will use its expanding power. Will it give Christian principles, including social responsibility, a first place in its program? Will the men who guide its affairs exercise Christian humility and justice in their use of power? Will they put the public interest above the special interests of the pressure groups they lead? The answers to these question depend upon the religious and ethical values held by the people in the ranks and leadership of labor.

The values that Christianity puts first cannot be realized by preaching and the printed word alone. They can most effectively be caught from men who share the problems and strivings of those they would serve. Our churches seek both the organized and the unorganized workers in still larger numbers in their membership and leadership, while they likewise seek to achieve closer contact, understanding, and cooperation with all workers everywhere.

The Task Before Us.

Such is the task to which we urge earnest dedication by our churches. This is a task which cannot be done only in the pulpit, in the sanctuary, or where people gather together for prayer and worship. It must be taken also to wherever people live and work. The mission of the churches cannot be separated from the restless masses of humanity who seek justice and freedom.

We cannot escape from our increasing interdependence; rather we must accept its responsibilities and meet its challenges. This means that Christians must be motivated by a purpose

to help, never to dominate. Christians must seek a more intimate and sympathetic understanding of the conditions and just aspirations of all working groups in their own communities; and then apply that understanding, rather than ill-informed prejudices, in their judgment and action as citizens on issues that involve labor's rights and responsibilities.

In a changing world, as Christians we not only welcome but seek actively to promote, every advance in human relations toward social justice and human brotherhood under the Lordship of Christ and the love of God for all men.

WORLD COUNCIL SECRETARY REPORTS.

(Continued from page 3.)

developments. But here—as so often in ecumenical affairs—we must not think in terms of success or failure, but in terms of our immediate obedience to the Lord who seeks to gather His children."

Amsterdam Calls for Rebirth of Churches.

"One cannot conclude this report concerning our first year without wondering whether our young and inexperienced movement is really able to bear the many, varied and heavy responsibilities which have been placed upon it. Are we in danger of being 'distracted with much serving'? and of being 'anxious and troubled about many things'? All depends on whether we are really concerned with the one needful thing. The Call to Prayer for the Assembly described what this was: 'Our first and deepest need is not new organizations, but the renewal, or rather the rebirth, of the actual churches.'

"The World Council has, therefore, no future if it is merely an organization for the more efficient marshalling of the Christian forces of the world. It can only live if it works for that specific unity which comes where Christ gathers His children to Himself in renewed obedience and loyalty.

"The Council can only live if it moves forward; if our staying together is not just staying where we are, but a common pilgrimage towards the same goal, which is the glorification of Christ in His Church. In other words, our fellowship must become increasingly the fellowship of members of the same body which share with each other, challenge each other and live for each other for the sake of their common Lord."

News of Elon College

By PRESIDENT L. E. SMITE

PRIVATE COLLEGE INCOME NOT MATCHING LEAPING COST.

The small college in this country has been the bulwark of our freedom and our government since the beginning of our country as a nation. The products of the small colleges have played an important part in the leadership of the nation and the development of their results through the years. No greater calamity could befall our civilization than to have our church-related and privately-endowed colleges close their doors to the youth of our land. Every possible effort and every necessary sacrifice must be made that these colleges may continue to render their services. I appeal to the constituency of our own college to make what contributions they can now and to continue these contributions throughout the years and when they are through with what they have that they may remember Elon College in their last Will and Testament. It should be a great satisfaction to realize that when you are gone that you will continue to serve through what you have been able to accumulate during your lifetime.

The following article, "Private College Income Is Bigger Than Ever, But Not Big Enough To Match Leaping Costs . . ." by Bruce Blossat, appeared in the daily press a few days ago. It is of such significance and importance to the ongoing of the colleges of this country that I am taking the privilege of asking for its publication in THE CHRISTIAN SUN. I do trust that the readers of THE SUN will read this article carefully and consider the statement seriously. It is serious.

* * *

"Private colleges and universities are taking in more money than ever before. But in most cases it isn't enough to offset their leaping costs.

"During the war, most schools enjoyed profitable contracts with the government for wartime research and training of service personnel. They built up reserves that have come in handy since. Then their coffers were further swelled by record tuition money when the huge post-war enrollment of veterans deluged them.

"Now the reserves are gone or dwindling fast, and veterans are graduating in big numbers. Enrollments

are dropping, though perhaps not as fast as was predicted.

"Ordinarily, private schools have three chief sources of funds: tuition and related student fees; gifts and grants from individuals, corporations or other organizations; and government contracts.

"For decades the private gifts and grants, usually from rich old men and women, were the main prop. They aren't any more. Such contributions average less than 40 per cent of private schools' income these days. Tuition, on the other hand, generally accounts for more than half of school income.

"A good share of private contributions go to endowment, which means the money must be invested and only the income used by the school. Hence the term 'endowed institutions.'

"Endowment is still pouring into private colleges and universities, but the pace is slower now. The President's Commission on Higher Education reports endowment funds increased an average of \$500,000,000 in each of the three decades from 1900 to 1930. But from 1930 to 1940 they rose just \$250,000,000. For the 1940-50 span the total probably will fall somewhere between those two figures.

"Leading specialists in philanthropy explain that gift-giving is heavier than ever, but that private colleges aren't getting their former share of it. The President's Commission and some other educators blame the schools, saying their money-raising methods are out of date.

"In 1929-30, according to Thad Hungate, a student of college finance, contributions to higher education took 11 per cent of the philanthropic dollar. By 1941-42, schools were getting only five per cent of that same dollar. And the situation is hardly brighter today. Endowment doesn't produce as much income as it once did, either.

"That's not all. The state-supported institutions, as they have grown in strength and quality, have attracted increasing amounts of endowment money which they can pile on top of funds they get from legislatures. To them it is almost pure gravy.

"One educator reports, for example, that mighty California now has a bigger endowment than any private institution west of the Rockies.

That includes well-established Stanford University at Palo Alto, Calif.

"Another difficulty is that so much of the money the schools do get has some sort of strings tied to it. Generally it can only be used for a specific project like cancer research, or for a particular department.

"This ties the hands of schools at the very time when the crying need is for 'free money' funds that can be used for anything. A gift of \$100,000 for polio research may be a fine thing, say many educators, but it doesn't help a school pay its janitor or light bills, and often fails to make allowance for overhead costs associated with the research.

"Lacking free funds to use flexibly as it sees fit, the private school can't often embark on the new enterprises it may deem vital to its continued stature as a leader.

"More and more, the private schools have sought money they could use not as endowment but to pay current expenses. Back in 1920, only about 11 per cent of private contributions were for current use. Twenty years later the figure had soared to 41 per cent and it's going higher.

"A conservative school like Harvard is reluctant to trust annual contributions for current use. It fears a business decline might dry up the source quickly and that it would be folly to build too much on the hope of such money. But most schools haven't any choice. They have to rely on it."

APPORTIONMENT GIVING.

It is an inspiration and gives a sense of security to realize that Elon College has as its constituency more than thirty thousand church members in the Southern Convention alone, approximately ten thousand alumni, and a host of friends. If this combined constituency would take the college seriously and give out of their surplus, not out of their necessities, a small share, the college would have no difficulties of a financial nature but would be able to expand its present curriculum and multiply its services to the church, to society, and to the nation. If everyone would contribute even a small amount, that amount totalled would be a sizeable sum and go a long ways in supporting the college.

Our churches at the request of the Convention have obligated themselves to a minimum support of the college. If these allotments could be paid regularly, week after week, and month

(Continued on page 11.)

Christian Missions

At Home and Abroad

REPORT FROM AFRICA AND THE NEAR EAST.

By DAVID McKEITH, JR.

During the first six and one-half months of this year I had the privilege of visiting our American Board stations in Africa and the Near East. It is a thrilling experience to meet the people of these countries and to realize how much has been accomplished by our missionaries.

In Angola, Portuguese West Africa, we have over 50,000 church members under the American Board alone, and this number could be doubled in six months' time if we had sufficient personnel. The number of children in school could be doubled almost overnight. These people are eager for the Gospel and Christian education.

In Southern Rhodesia one government official urged us to go forward with our program of Christian education and develop Mt. Silinda into the only higher educational institution for natives in that part of Africa. If only we could provide the leadership! Similar stories could be told about every one of our missionary areas. "The fields are white unto harvest."

Now, upon my return to Boston, the first problem I meet is one which disturbs me greatly: the treasurer estimates that the fiscal year will close on August 31 with a deficit of over \$100,000 unless many substantially increased gifts are received.

With all the opportunity before us we must go forward. I trust, therefore that you will help us avert this possible deficit by sending in a gen-



MR. McKEITH.

erous contribution, if you have not yet responded to the Summer Appeal, and by speaking enthusiastically about the Board and its work to your friends—will you ask them to send a gift also?

The American Board is doing a great work; I hope you will continue to count yourself as part of the American Board family.

Former chaplain, now American Board missionary, Rev. Dr. Harold Hanlin, tells of new responsibilities in Micronesia.

needed—read some beginning books on navigation.

Then one day the *Star* sailed into Kwajalein Harbar. We decided that Miss Wilson had best fly on to Truk, and that I should try to get the *Star* there in time for the Mission meeting. So began an entirely new experience for me in my work as a missionary! I wish I could have transformed myself overnight into a combination captain-engineer-navigator, electrician and radioman—for the *Star* needed all of them!

I had no idea how much was in-

volved in getting a small ship ready for a long sea pull like that from Kwajalein to Truk. This climate is very hard on equipment and rigging, and we had a very busy two weeks at Kwajalein before all was in order. But we were off—to Lilie and Maloelap and Aur and Majuro and Ailinglaplap—all in the Marshalls. Engine trouble forced us often to depend on the sails and the winds and the grace of God. On our way to Ailinglaplap the winds failed us, but God did not; we were late but had a fine visit there.

I wish I could describe the enthusiasm with which the people hail the arrival of the *Star*. She certainly represents much to them—as a reminder of the interest of Christian people in America and Hawaii, and as a missionary in her own right. Everywhere we went we were warmly welcomed, and sent away with many gifts of handicraft and of food.

Up to this point we were still in the Marshalls, where the crew were familiar with the waters. The test was yet to come—we had to take the ship on to Kusaie, in the Carolines. We left Ailinglaplap bravely, though I wondered if I had learned enough celestial navigation to take the ship to port. After sailing for three days, we thought we ought to be getting in sight of Kusaie. I felt sure that we would see it in the next morning, but, during the night, our Marshallese skipper decided we "had used up all the miles from Ailinglaplap to Kusaie" (how he figured that out I will never know!). So we changed our course and sailed slowly until morning. When it was light enough we sent a man to the top of the mast, but he reported he could see nothing but water.

I prescribed a new course, but it was obvious the crew were not a little worried. They suspected, and I knew, that I was not too sure of my calculation. They said nothing, but kept looking ahead. We were all very much relieved when after two hours we sighted Kusaie through the clouds which hovered over the horizon.

We stayed at Kusaie a week. The days passed rapidly for there were many things to do. And then we started on, for Ponape and Truk. And that was a real trip, too! One night I was awakened by a small typhoon which tossed us around and blew us off our course. It was so violent that one of our men was thrown from his bunk and suffered a painful cut over one eye. After a

(Continued on page 14.)

Morning Star Captain Reports

Late in February a strange series of events and combination of circumstances resulted in my becoming captain of our mission ship. *Morning Star VI*, a 63-foot, 20-ton schooner.

The events and circumstances began in Kwajalein, in the Marshalls. I was there for a field trip. Eleanor Wilson was visiting Marshallese atolls with the *Star*, with a local crew, but was eager to get on to Truk where much work awaited her in connection with our whole Mission to Micronesia. I had known of her difficulties with the *Star*, and had—just in case I was

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

EXCERPTS OF DURHAM'S MISSIONARY PROGRAM.

Belt buckle first, the good ladies of the Woman's Auxiliary of the Durham Church are marching briskly forward toward the completion of a creditable conference year. However, they leave not footprints, but a written record of their activities—it follows, in part, herewith!

The missionary emphasis for the local church and church school has been promoted by the Auxiliary, led by its president, Mrs. R. J. Kernodle, and by the school's departmental superintendents. The Young Woman's Class conducted a study course based on the book *On Our Own Doorsteps*, to which they invited all adult departments. Mrs. H. E. Parfitt and Mrs. W. H. Erwin directed the study program. Mrs. Carl Key sang, accompanied by Mrs. Neil Alexander. At the close of the formal meeting other class members served tea during a pleasant social hour.

Before Christmas the Auxiliary circle conducted a bazaar of handmade articles and applied the profits thereof to the local building fund. Because of its success this project will be repeated this year.

From the bizarre to the sublime: during a six-week period of the summer Dr. Harrell taught the Bible study of the Book of Galatians.

And on to the ecumenical: uniting in city-wide observance of the World Day of Prayer, our church was host to the churches of its section of town for a most impressive service. Mrs. Robert Smith presided, and several high school students participated in the program.

Plans called for Miss Pattie Lee Coghill to come to review the study book on China for the women of the church, but when the men learned of it quite a few of them insisted on being present. Every one was delighted with the program: Pattie Lee was really at her best!

Timothy Chang is a genuine help and inspiration to the entire church. One Sunday he visited the Junior Department and held members and teachers in rapt attention to the stories and paper designs with which he illustrated his theme, "Cooperation

and Good Fellowship." Timothy always does his part on a program well, but this was a most impressive lecture. Those present wish that all the boys and girls of the convention could have shared their rare experience.

So, as anyone can plainly see, the women of the Durham Church are really *buckling* down to work! And the fellowship and friendship developed by meeting and working together, is a most valuable by-product of the great program for world friendship under God.

MARY ANN HARRELL,
Reporter.

NEWS FROM OTHER WOMEN'S GROUPS.

LIBERTY (VANCE).

As we look back over the year, we feel like we have had a good one, but we could have accomplished more if each member would be interested in the work.

We try to make our programs as interesting as we can. To help our finances, we served suppers to different civic clubs in the church annex. We observed our annual Thank Offering Service and received a good offering. We observed the World Day of Prayer and had a good offering from our penny-a-meal boxes.

Mrs. Laubach (wife of Dr. Frank Laubach) spoke to us at our March meeting. We met with the New Hope Church in April, to hear Miss Pattie Lee Coghill review our study book on China.

We lost one of our faithful members last April, Mrs. Lillie Grissom Ward, and we have sent for a Life Memorial certificate to be given in her memory.

Our society has joined the Christian Missionary Association of the Eastern North Carolina Conference.

We gave an electric sweeper to our church this year, and helped get a new reading stand for the pulpit. We gave one hundred dollars on the new church. We sent a friendly service box to Fort Berthold Indian Mission, Elbowoods, North Dakota.

We pray God's blessings on our society, that we may go forward in His work.

MRS. MACON, Sec'y.

OAK GROVE (SUNBURY).

The women of Oak Grove Missionary Society have enjoyed a good year of Christian fellowship under the leadership of Mrs. W. K. Parker, our capable and efficient president.

The programs for each monthly meeting have been inspirational and interesting. The Bible study of Galatians, *The Gospel Unlimited*, written by Dr. F. E. Reynolds, was taught in a most interesting manner by our leader, Mrs. Elsie A. Eason.

The good women of Eure Church invited us to meet with them in January in the study of the home mission book *On Our Own Doorstep*. In April we were invited to join in the churches of the county for the study of our foreign book on China.

Oak Grove does not have a large missionary society, but the women work together in unity and a fine spirit of cooperation exists. We are an active society.

We observed the World Day of Prayer with our sister-church, Sunbury (or Damascus). We also observed World Community Day, when our society packed a towel to be sent to a little fourteen-year-old girl. We gave a Life Membership Certificate to our oldest member, we have made quarterly contributions to our treasurer, and we have observed May Fellowship Day.

We used visual aids as a means of presenting missionary ideals to the church. We have increased our gifts, in trying to be a Superior Society.

The Oak Grove Society also has helped in a building program to install screens for the church and a new floor and refinishing for Oak Grove.

We are very proud of the year's work and by the grace of God and the assistance of our new pastor and his wife, Mr. and Mrs. Earl Farrell, the women of Oak Grove Church hope to be able to do a greater work in the coming year.

MRS. T. R. ELLIS, Sec'y.

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NEWPORT NEWS, VIRGINIA.

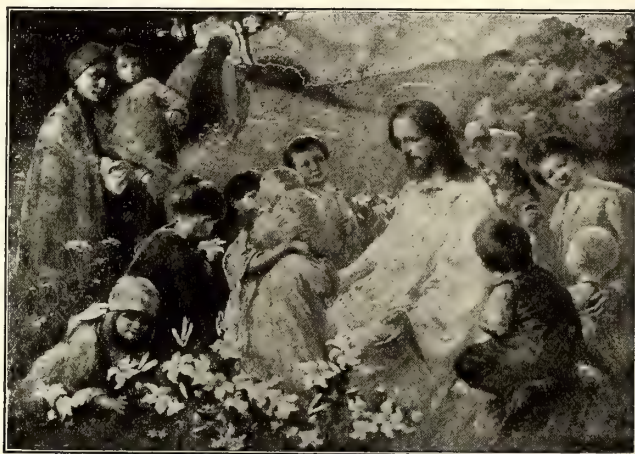
We are again approaching the end of a full and, we hope, successful year.

Our Circles have worked faithfully on their projects, and, to date, all apportionments have been met, and all projects taken care of. Our projects included medical supplies and other needy items, to Miss Angie Crew in Japan, from three circles, and supplies to the Ryder Memorial Hospital in Puerto Rico, from two circles.

Our society also sent a box of cloth-

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FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

HELLO BACK-TO-SCHOOL FRIENDS:

Holidays and vacations are over. Do you have new shoes, new pencils and maybe a new lunch box? Is it your first experience at school? You are going to like it. Before you have depended on touching, tasting and seeing things or smelling them to find out their content or usefulness. Now, you may learn to read for yourself and what a world lies before you. Not in your entire lifetime will you be able to read all the wonderful books in our world. But do read as many as you can.

There are other things to learn—about your classmates, your teacher, your principal. They are your friends. Play fair with them and they will with you. A glorious time lies ahead. Remember that our country is the only one in the world that gives its children so large and free an education.

* * *

Everyone stayed well so we made the trip to Massanetta Springs. Dr. and Mrs. I. W. Johnson, Dr. and Mrs. Frank Lewis, the Rev. and Mrs. W. J. Andes and the Reverends Robert Kimball and O. D. Poythress were there. It rained and rained; the springs were flooded and ran over, but the preaching continued.

Sunday afternoon, Mr. Roy Larrick of Winchester came. He ate supper at our table. It was nice to see him. He came, as did many others, to hear the memorial concert for Dr. Peter Marshall. Dr. Marshall's choir from the Washington Church came and sang very lovely music. The director had broken his leg in an accident but he came anyway and used his crutches

for support and propped his lame foot in a chair.

Several of the preachers were from Scotland. Did you know that country is noted for its preaching? Their accents have a burr to them and it is pleasant to the ears. My favorite preacher is Bishop Edwin Hughes. He is retired and quite old but very spry. His silvery head was often bent to hear a childish complaint or often seen over the checker table. He is an ideal minister in that he speaks his mind without fear. That is probably because he is old enough to do so without being called down—like you would be!—or many ministers!

You would have liked the Revue that the waitresses and grounds force gave on Saturday night. They even had the "Massanetta Sympathy Band"—which played good music, too. You would have certainly enjoyed it when a skunk fell into (fortunately empty) the swimming pool. Some of the boys dipped it up with a net. Swimming had to be done in the rain but lots of folks tried it.

The clouds and mist hid the mountains. I hope I shall see them in clear view in a few weeks when the Women's Board holds its meeting at Winchester.

APPRECIATION THROUGH PARTICIPATION.

By LAURA GRAY.

Issued by the National Kindergarten Association.

An ominous quiet made me peep into the living room. There our two-and-a-half-year-old Anne was busily rubbing the top of a glass coffee table

with her doll's bedcover. A heavy-framed picture, two glass candlesticks and other articles had been placed on the floor. Finally she flung aside the cloth and put back the ornaments.

I stifled an impulse to dash in and scold, having just put a shine on that table—and Anne had been forbidden to touch it. I would certainly have to punish her if she knew I had been watching her. So, not feeling sure of the best procedure, I tiptoed back to my washing, unseen. I had read somewhere that it was not desirable to speak of every mistake a child makes. But I worried somewhat as I squeezed out woolies and hung up socks—had I been wise or weak? In any case, Anne's disobedience gave me a problem to solve.

So, the next morning, I asked, "Anne, would you like to help Mother clean the glass table?" She came eagerly. I wrung a cloth out of warm water for her. She was delighted. With another cloth I worked with her—talking about rubbing edges and corners—as well as the middle. After we had finished the table, I allowed Anne to replace the ornaments. I noticed later that this table was respected; it was never again touched by Anne unnecessarily or the articles on it disturbed by her. Being permitted to help had fostered the understanding that the table was not a plaything—something I had been trying to establish for some time, without much success.

Smeary finger marks and tongue prints over the windowpanes had been annoying me before the table episode, and no amount of scolding had stopped this. Now we clean windows together. Anne's part has to be done over again, but I try to do it without discrediting her work. So far, she has not put her little tongue on a single window since we began to do this chore together.

Anne has a pretty work-apron now, with pockets—one in which to hold a soft cloth. She dusts all the window sills every day. She sets the lunch table, too—with spoons, forks, napkins, salts and peppers. Naturally, her efforts do not as yet make my work easier, but I am beginning to see home as a place where my daughter can learn, and where she can grow in usefulness.

Daddy screwed a hook, low on the inside of her closet door, which has given her as much pleasure as a new toy. Each morning she proudly hangs up her dressing gown on her "very own hook." And, too, a low rail placed in the bathroom for her towel

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Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Associates*.

YOUTH MUST KNOW!

"1. Remember that you have plenty of company if you choose not to drink. Many of America's topflight businessmen, such as Thomas J. Watson, president of the vast International Business Machines Corporation, and J. C. Penny, nationally known merchant, are well known for their sobriety.

"Athletes by the hundreds leave alcohol alone and never hesitate to say so publicly. Such all-American football stars as Johnny Lujack of Notre Dame and Harry Gilmer of Alabama, Glenn Davis and Joe Steffy of Army, Waldon Humble of Rice, Bob Davis of Georgia Tech, and Doak Walker of S.M.U. are in this group. So also are such big league baseball stars as Don Black and Jackie Robinson. The list of coaches who do not drink and who emphatically oppose drinking by their teams is endless.

"2. When you decline a drink, be casual and natural. Instead of saying, 'No, I don't drink,' just say, 'I'd like a coke, please,' or 'May I have a glass of orange juice?' There is no more reason why you should take a cocktail than a cup of coffee if you don't want to.

"3. Never, never assume a 'holier-than-thou' attitude. Be a good sport if you have to take a ribbing about not drinking.

"4. Remember that in the long run most people respect those who stick by their convictions. It is the sad experience of some people who forsake their convictions in order to please the crowd, to discover that they are really despised for being weak-kneed.

"5. Win your popularity by your pleasant personality, your skill in sports, your ability at dramatics or speaking. If you do these things and make friends easily, you will seldom have to worry about being unpopular just because you choose not to drink."

—*Allied Youth*.

YOU'LL FIND IT IN THE BIBLE.

When you are lonely or fearful, read Psalm 27.

When you are anxious for dear ones, read Psalm 107.

To live successfully with your fellow men, follow, see Romans 12.

If you are sick or in pain, read Psalm 91.

If struggling with temptation, read the 139th Psalm.

When everything seems to be going from bad to worse, try II Timothy 3.

Have you been placed in a position of great responsibility? Read Joshua, Chapter 1.

If you have been bereaved, there is a message for you in I Corinthians 15, and Revelation 21.

For a stirring record of what trust in God can do, turn to the 11th Chapter of Hebrews.

HOW MEXICO IS REDUCING ILLITERACY.

At the annual banquet of District Chapter, P. E. O. Sisterhood in Washington, D. C., Rafael Avelerya, Consul General of Mexico, told the delegates how Mexico had reduced its illiteracy from 9,000,000 in 1945 to 6,500,000 in 1947. He said the campaign against illiteracy reached its climax in 1945, when the government enacted an emergency law requiring each person who knew how to read and write to teach at least two persons in one year to read and write, or contribute to a special fund for that purpose. He said the campaign was the most dramatic gesture looking toward educating the masses in the rudiments of learning ever recorded in history.

Mexico's great problem, the Consul General stated, was the fusion of Spanish and Aztec cultures and peoples. Missionaries taught the Indians in the Spanish language, writing, customs and moral standards. Thus education remained under the direction of religious orders up to the middle of the 19th century, but the benefits of the school did not reach the rural population until after the revolutions of 1910 and 1917.

FOR THE CHILDREN.

(Continued from page 10.)

and washcloth has developed a new sense of importance and of *belonging*.

Young children have wonderful imaginations, and when an idea is conceived they put it into action. One

noon hour I ran water into the basin and told Anne to wash her hands by herself. When I called her to lunch, there was no answer. I investigated. There she was on the bathroom floor, washing the tiles with soap and facecloth!

"Look at your facecloth," I said quietly. "It is now too badly soiled to use for washing your face, isn't it?"

"Too badly soiled!" she agreed.

I mopped the floor, brought a fresh cloth, and washed Anne's hands and face. How much simpler and how much quicker it would have been to have washed the child myself in the first place! But—this way, Anne was learning.

Interest in the home is developing in our little daughter, because she feels she is part of the life here. It takes a lot of patience to let a mere baby help, but it is an unforgettably happy experience to have a darling toddler by my side "helping," even though sometimes she is only undoing my own good work! And some day, if I am truly patient and appreciative in the meantime, Anne really will help me.

NEWS FROM ELON COLLEGE.

(Continued from page 7.)

after month, through the year, it would help tremendously to stabilize the college and equalize its support. The college is most appreciative of the interest that the church has always manifested in its welfare.

Previously reported	\$4,770.70
Eastern N. C. Conference:	
Damascus	10.00
N. C. & Va. Conference:	
Happy Home	9.84
Total	19.84
Grand Total	\$4,790.54

CORRECTION.

We are indebted to the Rev. Armstrong Hunter of the Mission Council for some of the missionary information which appears in our publication. Our June 23 issue carried an article which stated that Protestantism in Micronesia increased from zero to 141,911 since 1925. Mr. Hunter writes that there were Protestants in Micronesia prior to 1925 but that there are no available figures for that date.

Hearty, vigorous, whole-hearted service is valued by every earthly employer, and rewarded by every just master. How much more by the One Divine!—*Selected*.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JESUS AND THE PSALMS.

By REV. W. J. ANDES,
Guest Editor.

SCRIPTURE: Psalms 8:2; 22:1, 16-18; 91:9-12; 103:8-13; 110:11; 118:22-23; Matthew 21:15, 16, 38-42; 22:41-45; Luke 24:44.

MEMORY SELECTION: "*The stone which the builders rejected is become the head of the corner.*"—Psalm 118:22.

"These are my words . . . that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled." (Luke 24:44.) So spoke Jesus on his resurrection day. The disciples should think of him as fulfilling the Old Testament and as beginning the New Testament. In our study of the Psalms as they relate to Jesus, this is clearly indicated. The Psalms are for devotional use but Jesus made them alive and vibrant. Always he found the true meaning and the depth of strength in them.

Jesus Knew the Psalms.

Not only did Jesus know the Psalms but he knew the rest of the Old Testament. Often he quotes from the Law, the Prophets and the Writings. His mother had taught him the great passages from the very beginning. In the synagogue school he had studied and he knew his Bible.

But he knew the Psalms. No part of the Scripture was more familiar to the people than the psalter. Jesus was no different, for he had the Psalms woven into the warp and woof of his religious life. The spirit of the Psalms became the very language of his soul. His thinking, his prayer life, his teachings were saturated with the Psalms. In his teachings we find at least twenty-two references to the Psalms, more references than to any other book of the Bible.

These Psalms were always at his finger tips, and he could use them for all occasions. He knew them with the mind and also with the heart!

Have You Never Read?

Matthew 21:16 gives this pointed question, "Have you never read?" and then Jesus quotes from Psalm 8:2. He had cast out those that bought and sold in the temple. The little children cheered him and sang, "Hosanna to the Son of David." But

this young Galilean prophet was confronted by the religious leaders of the temple in all their official robes. They asked him if he had heard what the children had said. Quickly Jesus gave them the answer from Psalm 8:2. One can imagine these defeated leaders slinking away, fearing both the crowd and the young prophet who could quote the Psalms better than they could, and mean what he said.

This could well be a question for us to ponder. Have we read the Psalms, yea, even the Bible, enough that its meaning will flash through our minds and hearts to answer the enemies of righteousness. Those nearest to the heart and mind of God, like the children in the Temple, know the answers to life's questions as well as know how to worship this Lord God Almighty better than those who have never read nor pondered God's Holy Word.

Psalm 8:2 contrasts the majesty of God's power in our universe with the humbler channels that he often uses to work his will. Here God uses children to do his work, "establish strength." God can make of the weak things of life a mighty bulwark.

What Do You Think?

As far as the disciples were concerned, they hadn't thought much about the Messiah and how he would appear. When Jesus asked them and the Pharisees, "What do you think of the Christ? Whose son is he?" they gave the conventional answer. Promptly they said, "The Son of David." This was the important thing to them, external as it may be, that the Messiah should literally be a descendant of David.

Jesus then disturbed their peace of mind by quoting Psalm 110:1 which has David to declare that there is another person as "my Lord." There must be one who is greater than David. We can say that Christ is David's Lord even more than that Christ is the "son of David." Jesus is here trying to show them that their idea of the Messiah is too limited. If they don't go beyond the mere fact that the Messiah is to be the "son of David," they will never recognize him when he comes. The Messiah is to be one who is truly Lord and superior to anyone they have known before.

And we may not be much better than those in our thinking about Je-

sus. Our thinking may be very short and limited as to the true meaning of Christ the Messiah in our own lives. Simeon Stylites in *The Christian Century* (page 983 of the August 24, 1949, issue) tells us that we are living in a Messianic Expectation. There are some who have a timetable for the second coming of Christ, the messianic expectation of a Great Day coming soon. There are others who look "expectantly for a new world of chromium and ceramics, of uranium and cyclotrons, of egg-shaped automobiles and layer-cake houses, of helium and helicopters." What a trade most of us have made—God for gadgets; the vision of a city of God for the coming of a salesman's paradise. What think you about Christ, this Messiah? Have we closed our minds to the truth of Christ?

The Discarded Stone.

Jesus faced stiff opposition and he found strength in Psalm 118:22, "The stone which the builders rejected is become the head of the corner." He knew that most of his own people had turned against him. Had he failed? In Matthew 21:38-39, Jesus told a story to reveal his feeling of failure. Yet, having shared this fate of persecution and rejection, he finds strength in the fact that he will become the cornerstone, the very foundation of the structure the builders were pretending to erect. This Psalm 118:22-23, is a great chorus that was sung in commemoration of great victories and Jesus used this in answer to his enemies.

The New Testament world never ceased to wonder how he who was despised and rejected of men was raised from the dead and is now seated at the right hand of God the Father. Jesus, himself, now took a firm hold on life and with an unfailing faith in God walked the road to Calvary. Men may reject him but God would not be defeated!

In his teachings and in his life, in his ministry and in his death and resurrection, Jesus found strength and inspiration in the Psalms. Those cries from the cross have rootage in the Psalms. As he died, he committed himself into the Father's care, the very heart and message of the Psalms. Could this have been a bedtime prayer which Jesus had learned in childhood at his mother's knee?

With St. Augustine of old may we pray: "Grant me, even me, dearest Lord, to know thee, and love thee, and rejoice in thee. Amen."

(Based on lesson copyrighted by International Council of Religious Education.)

CHURCH WOMEN AT WORK.

(Continued from page 9.)

ing for children and adults to the Indian Mission in North Dakota. We increased our apportionment to the Mission Board \$25.00.

Our Thank Offering in November amounted to \$100.00.

Mrs. J. J. Baker, of our society, gave the book review of *On Our Own Doorstep*, and our pastor, Dr. H. S. Hardecastle, reviewed the book *China, Twilight or Dawn*. Both reviews were well attended and followed by a covered dish luncheon.

We held our Birthday Anniversary Banquet in February, and had the pleasure of having Chaplain W. W. Jones as our speaker.

Members of our society attended the World Day of Prayer services and the May Fellowship Day.

We also sponsored a banquet for the Boy Scout Council, helped to buy robes for young people's choir, had a phone extension connected in our church kitchen, and furnished linens for one room of the hospital at Camp Patrick Henry.

We have had five new members in the year, and we gave a memorial in honor of Mrs. R. T. Duke.

Four of our members attended the Mission School at Elon.

"Keep us faithful in obeying Thy commission, Lord, that we may claim the promise of Thy presence."

MRS. GEORGE DANGLER,
Secretary.

* * * *

RICHMOND, VA.

One of the outstanding events of our year was the visit of Dr. George Shepherd to our group. He came following conference to speak at an Unseen Guest Supper. The money realized from this meal went to our mission enterprise. In addition our society raised money for its apportionment and for the church.

The superintendent of our district and the president of our conference are members of our society. We were represented at the rally, conference and at the Milwaukee meeting of the United Council of Church Women.

Our women have been led most successfully by Mrs. Annie M. Virden. She is a woman of ability and great Christian character.

REPORTER.

* * * *

FRANKLIN, VIRGINIA.

"Go ye into all the world and preach the gospel," saith the Master. When this great command is considered, we realize anew the vast need

for more personal evangelism. With nearly two-thirds of the world's population yet to hear the story of Jesus, and to come within His gates; each of us needs to tell of God's marvelous works and make each day an occasion for a festival, by influencing someone to dedicate or rededicate his life to God.

An occasion for sincere rejoicing occurred in the Congregational Christian Church, Franklin, Virginia, August 14, at the 11:00 o'clock worship service, when fourteen people—twelve adults and two young people—united with the church. These people came into the church due to personal contact on the part of the pastor, W. A. Grissom. If we are to "glory"—in His holy name," may we each as church people become personal evangelists, and not wait for our pastor or some special Christmas or Easter occasion to use our influence to get someone to unite with the Church of Christ, but make each day a festive day for the cause of the church.

MRS. E. R. BRYANT, JR.

* * *

INGRAM, VA.

As we draw near the close of the year we, the women of Ingram Missionary Society, feel that we have spent a most wholesome year. In addition to having a program at each meeting with very good attendance, we held our Thank Offering program in November, gave fifteen dollars for Timothy Chang for Christmas, packed eight towels for overseas, sent two overseas bags to Windsor, Maryland, sent hens to the orphanage for Thanksgiving and dresses for Easter, sent two boxes of clothing to Elbowoods, North Dakota.

We observed the World Day of Prayer with Pleasant Grove Society. We have had both of our books reviewed together with our Bible study. We also sent fifteen dollars to Timothy Chang's ill sister and gave one Life Membership.

During Vacation Bible School we served supper to the children. We held our revival school from 5:00-7:00 o'clock. Preaching was at 8:00 o'clock.

We are getting ready for the year 1950. We have our materials packet, all study books and Bible study book.

MRS. J. K. LANDRUM,

Reporter.

* * * *

BETHLEHEM (NANSEMOND).

The Young People's Missionary Society of Bethlehem has been divided into two groups this year—the "Teen Age" group and "Senior" group,

with both working toward the same end—a Banner Group.

This year our Bible Study was led by a member of our group, after our worship services at each meeting.

We were invited to Cypress Chapel to hear our book review on *18 Plus*. This was enjoyed by everyone. We were delighted to have Liberty Spring, Oakland and Cypress Chapel as our guests to hear the book review by Mrs. Thomas Woodward on *Rising Through the Dust*.

The last few years we have been sending money to foreign fields through our Friendly Service, but this year we decided to give it to the Indian Mission in Elbowoods, North Dakota.

After much discussion our young people finally decided to raise money to buy vestments for the church choir. This undertaking proved successful and now the vestments are being used, with our young people taking an active part in the singing, the fourth Sunday of the month being young people's day.

On Christmas Eve a group of the young people from both groups went caroling. They visited several shut-ins, who were members of the church and carried them baskets of fruit. We received a letter from one of them telling us just how much this visit had meant to her.

With God's help we are hoping to finish our year's work and continue on into a bigger and better year as he would have us do.

THE BLIND SPOT.

The country is very much concerned because of the ravages of polio. This is in striking contrast to the lack of concern caused by the thousands of deaths and hundreds of thousands of injuries caused by drunken driving each year. One-fourth of all the fatal accidents on the highways are due to the drinking of a driver or a pedestrian. In view of the fact that highway accidents cause approximately 35,000 deaths annually, to say nothing of the more than one million injuries, the lack of concern of political authorities is astonishing.

If discouragement and repression of drinking were to result in largely decreasing the drunk-driving toll, the saving in insurance premiums alone would be many millions of dollars. Every insured driver is paying a heavy penalty each year because of the folly of the man who drinks and drives.

The Orphanage



MR. TRUTT.

DEAR ORPHANAGE FRIENDS:

Thank you for your offerings. Total for this week is \$298.77. Hope it will be even more next week, for we need it. But that is not what I wish to say this time, for I am definitely counting on everyone who reads this column to make some real contributions toward making this the big, happy home for these children which it should be. I want to ask Sunday schools, churches, ministers, Sunday school teachers, laymen and church women to visit the Orphanage. I do not know all about the world, as I often so needlessly say, but I want to set a goal of 1,000 people visiting the orphanage this fall. Let us make a check of the names of the Sunday school people and church people—and everybody—who come and see if we cannot reach the 1,000 callers before hard winter sets in. Already I have totaled up quite a few.

It is a good time to see this place before frost. For all of you who have never visited us I can safely say it is a prettier place than you have imagined it. But believe me, with all its fields and trees and lawns, its charm lies in its children. If you just get acquainted with the superintendent, or even the six matrons, or the master farmer, or the man in charge of the dairy—Garner Hilliard—and do not get acquainted with these boys and girls, both big and little, you have not really seen the Orphanage. How I should like for some of these fine boys and girls to grow up with something

of the same deep love and appreciation in their hearts for me as they have for their late beloved "Uncle Charlie."

Already more than thirty places have been spoken for at the Home Coming picnic table. "Yes, I'll be there," they write. From Raleigh, Charlotte, Durham, Greensboro, Graham, Burlington, Snow Camp, Hamlet—yes, they write, "I'm coming," and so often there is a note that shows they will miss one whom they loved greatly. But they will be here—here for him—and for the days yet to come, and for the days and years in which this home served them. I want everyone to come. Please drop me a card if you get around to it, but if not, come on anyhow. We want you and will welcome you. "But it ever so humble, there is no place like him." I thank every one of you who have helped and are helping to make this a really good home for these boys and girls.

JOHN G. TRUTT,
Superintendent.

REPORT FOR SEPTEMBER 1, 1949.

Sunday School Monthly Offerings.

Amount brought forward	\$ 6,773.88
Eastern N. C. Conference:	
Bethel	\$ 18.48
Damascus	10.00
Eastern Va. Conference:	
Cypress Chapel	25.00
Holy Neck	25.00
N. C. & Va. Conference:	
Durham	26.12
Happy Home	19.20
Alabama Conference:	
Corinth	6.43
	130.20

Total this year from churches \$ 6,904.18

Special Offerings

Amount brought forward	\$10,018.21
J. A. Russell, for Faye	
Russell	\$100.00
Mr. Cook, Children	10.00
Mr. Ridge, children	15.00
Alamance County, Simpson children	50.00
	130.00

Total this year from

Special Offerings

Grand total for the week ... \$ 298.77

Grand total for the year ... \$17,090.86

MORNING STAR CAPTIAN REPORTS.

(Continued from page 8.)

period of calm, the other side of the typhoon hit us more severely than before. Part of the rigging gave way, and we all spent some anxious moments as the crew labored to lower the mainsail and secure the broken

lines in the darkness. We were at the mercy of wind and wave, and I thought of the Apostle Paul and his party who waited one night through long hours, "wishing for the day."

But our God was gracious, and brought us to Ponape, where we repaired the broken rigging, and then on to Truk and the Mission meeting—where it was voted that henceforth I be "Captain of the *Morning Star*." Those are new responsibilities for a landlubber from the Middle West, who had to learn to get over seasickness, and who often late at night might be seen on shipboard struggling with an elementary navigation text, under pressure! The arrangement may be successful, because our crew is a good one. But I still am not quite used to it all.

Mary Ruth has done a superior job of supervising the building program and plantation work at Kusaie. Also she and one of the Kusaie pastors held a series of nine week-long conferences for young people. In all 242 young people and 44 adult helpers participated in this project. Our teen-age daughter Alice conducted a devotional service each week—entirely in the Kusaie language, without the aid of an interpreter.

Next week, I leave Kusaie again to go back to Majuro. Alice and Ruth Ann will go with me (now that the *Star* has sailed safely thus far under my supervision Mary Ruth is willing to let the children take a trip on it, but she herself still prefers to stay right here at Kusaie!). There are many other things we'd like to write, but this is enough for now, so we shall say what the islanders always sing as the *Morning Star* departs: "God be with you 'til we meet again." May God bless us all in our work for Him.

NOTICE!

Dr. E. M. Conover, director of the Interdenominational Bureau of Architecture, reports that 1,000 million dollars worth of new American Protestant Churches and improvements are now being planned by architects. He advises that churches that hope to improve their buildings or erect new within the next several years start immediately their program planning and the financial plans.

The Bureau is now at Room 808 300 Fourth Avenue, New York 10, New York. Removal from rooms rented from the Federal Council of Churches became necessary because of expanding work of the Council and of the Bureau.

THE SOUTHERN CONVENTION OFFICE

W.M. T. SCOTT, Superintendent

STATEMENT OF APPORTIONMENT FOR CONVENTION ENTERPRISES NORTH CAROLINA & VIRGINIA CONFERENCE AS OF AUGUST 19, 1949

CHURCH	Home Missions		Foreign Missions		Christian Orphanage		Elton College		Christian Education		Supernatuation		Convention Fund		Per Capita	
	Appmt.	Paid	Appmt.	Paid	Appmt.	Paid	Appmt.	Paid	Appmt.	Paid	Appmt.	Paid	Appmt.	Paid	Appmt.	Paid
Apple's Chapel	\$ 165.00	\$ 27.96	\$ 140.00	\$ 27.96	\$ 136.00	\$ 141.97	\$ 135.00	\$ 6.92	\$ 44.00	\$ 43.00	\$ 43.00	\$ 86.00	\$ 34.00			
Ashville	37.00		52.00		25.00	5.00	27.00		8.00		8.00		8.00			
Balew Creek	64.00	2.57	43.00	2.58	29.00		46.00		18.00		22.00		15.00			
Berea	64.00	37.30	43.00	48.05	29.00	40.00			19.00		13.00		44.00			
Bethel	60.00	4.92	60.00	4.93	71.00	83.19	73.00		14.00		13.00		25.00			
Bethlehem	168.00	15.00	140.00	28.60	127.00	112.50			41.00		40.00		82.00			
Burlington	490.00	346.51	1,399.00	346.58	2,735.00	3,269.45	607.00	124.82	156.00	\$ 8.36	148.00	319.94	294.00			
Carolina	44.00	57.26	20.00	53.27	18.00	10.30	27.00	27.00	14.00		11.00		38.00			
Concord	71.00	6.00	50.00	6.00	43.00	46.00	55.00	12.00	22.00		13.00		38.00			
Danville	470.00		401.00		59.00		61.00		27.00		74.00		56.00			
Durham	672.00	109.18	635.00	103.34	369.00	300.26	534.00	98.03	125.00		151.00	62.47	251.00			
Elk Spur	24.00		10.00		12.00		11.00		7.00		3.00		18.00			
Elton College	467.00		435.00		246.00	212.00	427.00		97.00		94.00		196.00			
Gilsonville	81.00		60.00		44.00	111.25	61.00		20.00		27.00		51.00			
Graham, Providence	40.00	28.50	17.00	28.50	10.00	39.35	23.00		14.00		7.00		20.00			
Greensboro, First	578.00	252.10	545.00	410.53	312.00	332.00	534.00	148.56	95.00		101.00	53.28	239.00			
Greensboro, Palm St	124.00	124.00	120.00	157.00	119.00	119.00	115.00	115.00	27.00	27.00	24.00	70.00	45.00	45.00		
Happy Home	138.00	42.67	113.00	61.58	104.00	114.04	109.00	19.79	41.00	41.00	38.00	38.00	69.00	69.00		
Haw River	131.00		100.00		92.00	54.19	107.00		27.00		26.00		56.00			
Hebron	67.00		43.00		32.00	12.00	49.00	23.15	14.00		13.00		26.00			
Hines Chapel	84.00	17.00	84.00	17.00	59.00	68.00	61.00	27.34	20.00		27.00		37.00			
Hopedale	47.00		27.00		20.00	105.57	32.00		14.00		11.00		26.00			
Howard's Chapel	17.00		7.00		12.00		11.00		7.00		7.00		6.00			
Ingram	191.00	84.87	160.00	75.65	149.00	129.08	165.00	113.41	44.00	44.00	38.00	38.00	82.00			
Ivy Hill	3.00		3.00		1.00		1.00		1.00		1.00		1.00			
Kalam Grove	47.00		27.00		18.00		30.00		14.00		11.00		20.00			
Lebanon	71.00	21.07	47.00	21.07	42.00	67.57	55.00		16.00		13.00		38.00			
Liberty	71.00	23.47	47.00	8.17	38.00	48.00	55.00		19.00		13.00		38.00			
Long's Chapel	91.00	74.26	67.00	56.68	56.00	90.35	70.00	49.01	20.00	12.00	19.00	9.00	44.00	20.00		
Lynchburg	91.00	6.12	67.00	67.01	56.00		69.00		22.00		19.00		50.00			
Mebane	13.00	10.00	7.00	20.00	12.00	35.00	21.00		14.00		7.00		7.00			
Monticello	40.00	42.80	27.00	42.81	24.00	57.40	30.00	30.00	15.00		11.00		32.00			
Mt. Bethel	74.00	22.00	74.00	22.00	71.00	63.00	67.00		16.00		16.00		28.00			
Mt. Zion	81.00		60.00		50.00	40.90	63.00		22.00		12.00		50.00			
New Lebanon	121.00	56.15	94.00	56.15	86.00	100.00	97.00	24.75	27.00	3.00	24.00		50.00			
Patterson	34.00	35.00	13.00	15.00	12.00	62.35	18.00	18.00	14.00		8.00		27.00			
Pleasant Grove	104.00	38.07	80.00	45.58	71.00	64.96	79.00	14.64	29.00	11.20	30.00	12.50	56.00			
Pleasant Ridge	50.00	50.00	27.00	27.00	24.00	23.00	35.00		16.00		8.00		25.00			
Reidsville	228.00	82.20	194.00	26.20	187.00	401.48	194.00		34.00	32.60	54.00		106.00			
Reidsville Project				(3,906.25)												
Rocky Ford	24.00		10.00		12.00		11.00		7.00		3.00		18.00			
Salem Chapel	50.00	50.00	30.00	30.00	24.00	24.00	36.00		14.00		8.00		38.00			
Shallow Ford	104.00		80.00		74.00	31.40	80.00		22.00		22.00		64.00			
Tyron	134.00	197.85	110.00	273.85	95.00	105.00	107.00	117.00	35.00	35.00	27.00	27.00	64.00	64.00		
Union (N. C.)	121.00		90.00	10.00	82.00		97.00		35.00		24.00		71.00			
Union (Va.)	138.00	50.00	114.00	50.00	104.00	50.00	115.00	20.00	35.00	34.00	34.00	34.00	64.00	64.00		
Winston-Salem	71.00		23.00		14.00	14.00	27.00	27.00	10.00	10.00	16.00	16.00	26.00	26.00		
Zion		4.02		4.03												
Totals	\$6,005.00	\$1,918.85	\$5,995.00	\$2,170.00	\$6,005.00	\$6,583.56	\$4,814.00	\$1,087.42	\$1,352.00	\$ 279.87	\$1,336.00	\$ 823.69	\$2,724.00	\$ 256.00	\$ 756.00	\$ 85.00
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The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CI

RICHMOND, VA., THURSDAY, SEPTEMBER 8, 1949

NUMBER 35

Elon College Library X

A Prince and a Great Man is Fallen



DR. FRANK H. LEWIS

"Know ye not that there is a prince and a great man fallen this day in Israel?" Death came suddenly to remove from the ranks of the church militant the pastor of the Shelton Memorial Church, the president of the Portsmouth Ministerial Association and the president of the Eastern Virginia Conference. Funeral services were held in the church which Dr. Lewis had served for the past nine years. Dr. I. W. Johnson officiated and was assisted by Revs. H. G. Councill, John Gwyn, R. E. Brittle, O. D. Poythress and R. L. House.

News Flashes

Supt. W. T. Scott is recovering after an attack of bronchitis.

Dr. Stanley C. Harrell assisted Rev. R. E. Brittle in revival services at Bethlehem last week.

Dr. Luther Grice conducted revival services recently at Eure Church and received five members.

Rev. Arnold Slater of Chattanooga, Tennessee, was the supply preacher during August at the Congregational Church in Daytona Beach, Florida.

Dr. Will B. O'Neill announces revival services at Holland, September 11-16. Dr. W. E. Wiseman will preach and Rev. O. D. Poythress will sing.

Rev. Victor Murchison, Friends pastor at Winston-Salem, has been assisting Dr. I. W. Johnson this week in revival services at Liberty Spring Church.

The Committee on Evangelism of the E. and R. Church is holding a Retreat for Ministers at their Assembly Grounds, Blowing Rock, North Carolina, September 6 and 7. Our ministers were invited and some are attending.

The death of Rev. Lucius Lee Lassiter, a retired Christian minister, occurred last week. Mr. Lassiter was educated at Elon College. He had lived in Suffolk for many years. Funeral services were conducted by Dr. L. W. Grice.

Mr. and Mrs. Morrills, the new treasurer of Kobe College and his wife, have completed their language study at Yale and sailed this summer to take up their new work. Their commissioning service was held at the Congregational Church at Kent, Ohio, on June 26.

Rev. Duane N. Vore, pastor of the Wallin Congregational Church in Grand Rapids, Michigan, has accepted a call to serve the Suffolk Christian Church. Mr. Vore is a graduate of Elon College and Yale Divinity School. He has served churches in North Carolina, Connecticut and Ohio. Mr. Vore is a former Chaplain in the U. S. Navy.

Rev. H. G. Council had the following supply preachers at Rosemont Church during his vacation: Billy Russ of South Norfolk on August 21, Rev. M. A. Carson on August 28, and Chaplain Harry F. Feustermacker, U.S.S. *Mississippi*, Evangelical and Reformed minister, on September 4.

Rev. C. C. Dollar offered his resignation as pastor of our church in Sanford, North Carolina, on August 28 to become the director of the Regional Rural Life Program in Alabama and Georgia, with headquarters at Southern Union College, Wadley, Alabama. Mr. Dollar served a period in the Chaplaincy before going to Sanford.

Wednesday, August 31, was a big day for our Reidsville Church. The annual Sunday school picnic was held at the Police Lake beginning at 2:30 and concluding with a picnic supper. The Reidsville Church is making splendid progress under the leadership of its new minister, Rev. Tucker G. Humphries. This church is not only conducting a strong program locally but is one of the most outstanding churches in our denomination in its missionary work. In addition to the regular apportionment, the church is raising approximately \$5,000 for the support of Miss Harriet Summer-ville in Angola, West Africa and Rev. and Mrs. Robert C. Mueller, Ahmed-nagar, India.

REPORT FROM POWELL'S FORT. (Pilgrim Fellowship.)

Following is a list of impressions of Summer Conference. True, these might be impressions of any conference, but they are the expressions of the campers at Powell's Fort, the camp where the young people of the Valley gathered to work and play and worship.

For the benefit of the rest of the young people in the Convention, Powell's Fort is located in a valley with hills rising in majestic splendor on all sides. For the aquatic minded there is a very nice pool. For those who like to walk there are numerous trails (one is five long miles up and five long miles back). For those who like to eat, well, we'll let the campers own words express what they found:

"Had good food!"

"I had fun."

"Studied the four gospels, life of Christ, and the seven last words of Christ."

"Had grand good teachers."

"Learned some new songs."

"Learned to go to sleep every night."

"Got a cold."

"Learned discipline."

"I didn't learn to sing but some of them did."

"Good nurse—good life-guard."

"Enjoyed the fellowship of all the young people."

"All the counselors were good."

"Assembly programs were inspiring."

"Vespers were excellent."

"Learned to make my bed."

"Learned some Bible stories."

"Learned some new games."

"A fine spirit of cooperation."

To those of you who have never been to a summer conference these impressions may give you some idea of what you've missed. To those of you who have been to summer conference, but didn't go to Powell's Fort this year, these impressions may give you, too, some idea of what you have missed.

WM. T. SCOTT, JR.

CHANCE FOR COUNTRY CHURCH TO SERVE.

The Christian Rural Overseas Program, commonly called "CROP", affords the country church and farm people an opportunity to contribute to world peace by feeding unfortunate folks in foreign lands while training them in Christian principles. Sponsored by over 75,000 churches of all denominations in this country and endorsed by the national farm organizations and agencies, CROP collects contributions from field, orchard and barnyard through local church and farm groups, assembles them at a central point from where they are shipped, at Government expense, overseas and distributed through foreign churches to the needy. Over 2,392 carloads of food was collected last year. Especially needed this year are grains, livestock and dairy products, dried fruits, nuts, raw cotton and wool.

Every state in the Upper South is cooperating in the program. It is hoped that every farm family in the area will contribute something—a few bushels of wheat, barrels of corn, buckets of molasses or some cured meat. The drive adds up—farm-by-farm, county-by-county, state-by-state—to a significant national program that is a tribute to the tradition of good neighborliness of rural America. Your help today makes friends for Christian Democracy tomorrow.—*Dr. Paul D. Sanders, Editor of The Southern Planter.*

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

MISSIONARY OFFERINGS.

REPORT FOR AUGUST 1-31, 1949.

Home Missions.

Eastern N. C. Conference:

Damascus	\$ 16.00
Liberty (Vance)	63.40
Morrisville	1.81

Eastern Va. Conference:

Antioch	60.00
Bethlehem (Nans.) S. S.	3.00
Bethlehem (Nans.)	50.00
Cypress Chapel S. S.	7.88
Liberty Spring S. S.	5.00
Mt. Carmel S. S.	4.67
Newport News	316.04
Newport News S. S.	11.00
Portsmouth, First S. S.	7.94
Union (Sou.)	22.00

N. C. & Va. Conference:

Burlington S. S.	72.19
Durham S. S.	7.00
Graham, Prov. Mem.	28.50
Greensboro, First	26.16
Ingram	13.75
Ingram S. S.	9.00
Liberty S. S.	15.58
Long's Chapel	20.59
Monticello	8.73
Pfafftown	35.00
Pleasant Grove	5.00
Pleasant Ridge S. S.	50.00
Reidsville S. S.	19.57

Western N. C. Conference:

Flint Hill (R)	15.00
Seagrove	15.00
Shady Grove	10.00

Valley Va. Conference:

Bethel S. S.	11.69
Bethlehem S. S.	25.00
Joppa	8.00
Linville	27.95
Mt. Lebanon	3.00
Mt. Olive (G)	8.59
New Hope S. S.	36.64
Newport	24.45
Timber Ridge	111.00
Winchester	13.92
Wissler's Chapel	16.00
Overpayment (Foreign Missions)	8.00
Carroll County	10.03

Total for Home Missions .. \$ 1,224.05

Foreign Missions.

Eastern N. C. Conference:

Damascus	16.00
Liberty (Vance)	63.40
Morrisville	1.80
Mt. Carmel	2.00

Eastern Va. Conference:

Antioch	57.00
Bethlehem (Nans.)	50.00
Bethlehem (Nans.) S. S.	3.00
Bethlehem (Nans.) for the Jack- sons	18.50
Cypress Chapel S. S.	7.88
Liberty Spring S. S.	5.00
Mt. Carmel S. S.	4.67
Newport News	480.21
Newport News S. S.	12.00
Norfolk, Rosemont for Shaowu ..	12.50
Portsmouth, First S. S.	7.93
Richmond, First	100.00
Spring Hill	7.10
Union (Sou.)	22.00

N. C. & Va. Conference:

Burlington	72.21
Burlington S. S. for Morning Star	

VI

Durham S. S.	2.00
Graham, Prov. Mem.	7.00
Greensboro, First	28.50
Greensboro, First for Shaowu ..	26.16
Happy Home	19.82
Happy Home for the Jacksons ..	10.44
Ingram	11.00
Ingram S. S.	13.75
Liberty S. S.	6.33
Long's Chapel	4.42
Monticello	10.00
Monticello for Morning Star VI	8.74
Pfafftown	19.86
Pleasant Grove	15.00
Pleasant Ridge S. S.	5.00
Reidsville S. S.	27.00
Western N. C. Conference:	1.57

Western N. C. Conference:

Flint Hill (R)	15.00
Flint Hill (R) for Morning Star	

VI

Hank's Chapel	1.17
Mt. Pleasant	10.00
Randleman	3.75
Seagrove	10.00
Shady Grove for Morning Star VI	15.00
Valley Va. Conference:	4.13

Bethlehem S. S.

Bethlehem for Morning Star VI	19.00
Joppa	10.00
Linville	8.00
Mt. Lebanon	7.98
New Hope S. S.	3.00
Timber Ridge	36.64
Wissler's Chapel	91.00
Wissler's Chapel for Morning Star	8.00
VI	5.05

Junior High Camp Crabtree for Morning Star VI	10.00
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Contributions for Timothy Chang	733.04
Contributions for Yaying Chang	310.97

Total for Foreign Mission .. \$ 2,461.57

Summary.

Total period August 1-31, 1949 ..	\$ 3,685.57
Previously reported	\$38,579.68
Total since September 1, 1949 ..	\$42,265.25
(Total one year ago \$39,909.49)	

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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One Year	\$2.00

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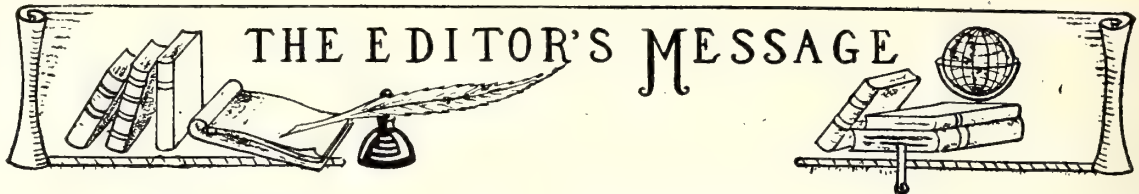
Dr. Wm. T. Scott
Elon College, N. C.

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DR. LEWIS

Dr. Frank Lewis stood in a tradition of great preachers. He followed in the footsteps of Drs. Charles Eldred Shelton and Marna S. Poulson. Into this great tradition he brought a rich heritage of training and experience. His buoyant faith, his felicity and perspicacity, his robust physique and radiant personality made him a peer among many preachers. Coming into our Conference from the Methodist Protestant Church, he adapted himself quickly to our polity and served the Conference and Convention as well as his own church in Portsmouth. We are indebted to the Shelton Church for bringing this prophet into our midst. Evangelism was his central theme. We honor him and his Christ by exalting this theme.

SEX AND SALVATION

Before the advent of cars and movies young people went to church for their social life. The church service was the big event of the week. Young people were prominent in every congregation and numbers were available for any normal activity or project. Young men attended church, if for no better reason, to be the company of young women. Sometimes their real reason for uniting with the Church was to win social approval; that is, that of a sweetheart and perhaps her family. Young couples united with the Church, "the thing to do," were married and usually remained faithful to each other and to the Church. Too much did not depend on the kind of sermon, Sunday School teacher or church program in general. The mutual attraction of the sexes was one of the dominant factors in Church attendance for many youth. Sex and salvation had a unique and inescapable affinity.

Whereas, sex once drew young people in great numbers to Church, it is a major factor today in keeping them away from Church. Many churches have witnessed the closing of their Sunday evening services, once composed largely of young people. The herd, or crowd, goes elsewhere. Commercialized amusements, with their clever, expensive advertisements, have captured the masses of youth. The majority of churches have surrendered their Sunday evening meetings and retreated to their one remaining stronghold—Sunday school and the morning Church service. Even these services are penalized by extended Saturday night escapades.

The Church can never win by ignoring or competing with this dominant factor in life. Some churches have the wisdom and courage to provide ample facilities for recreation and social life within the program of their own Church. Money, imagination and leadership are needed. The children of light must be as wise as the children of darkness. A far more adequate and attractive provision must be made in the average church

in order for it to become a rendezvous for youth. We of the Church need to remember that the commercial enterprises which operate on Sunday were not initiated nor are they maintained without a substantial investment. Will the Church make a reasonable investment to recapture its youth?

SO HERE'S TO FRANKLINTON

"I think Franklinton should be opened as a junior college," said Supt. W. T. Scott. In this statement made by Supt. Scott at a Board of Trustees meeting, he was but echoing what a number of our Church leaders have said from time to time and what our Colored Constituency have felt through the years. Such an eventuality certainly would be an answer to long and fervent prayers.

Franklinton will not open this fall, just as it has not opened for years, for academic work. We have Elon. It has not missed opening a single year. It means much, far more than some of us realize, to our church. Honestly, how could we get along without Elon? Many of our people would not think of sending their children elsewhere. Elon will be opening soon, opening for all who wish to attend a school of their own denomination.

But Franklinton will not open. Negro members of Congregational Christian Churches must go elsewhere or not at all. Our Colored Constituency deserve a college of their own. There is not one argument for Elon or any other denominational school which does not apply to Franklinton. Franklinton Center should be Franklinton College, but countless friends must come to the rescue before this takes place. They must create the demand and make available the resources.

In the meanwhile, Rev. William L. Brogden of Spencerville, Maryland, has accepted the position as Director of Franklinton Center. He will begin his duties November 1 as successor to Rev. W. L. Lake. Mr. Brogden is an ordained minister and also a county agent. His diversified training and experience should enable him to render valuable service in our program of rehabilitation at Franklinton. The present plan of operation includes the summer conference, the winter institute and the improvement of the property. Pray for Franklinton. May it be true that the best is yet to be!

Some people "budget" their income. So much will go to pay for their food; another amount they determine to make buy the necessary clothes; so much for taxes or rent and insurance. There are those also who "budget" their lives. A certain amount of time they will work, another amount they will give to the pursuit of recreation and pleasure, and then some time to religion. Is it true that some people think the only time and place for religion is in the meetinghouse?—C. R. Nichol.

Revival in Alpine, Tennessee

By BEATA MUELLER.

A shining example of interdenominational cooperation has been going on for four years now in the rural communities of the Eastern Highland Rim in northern Tennessee. The Dale Hollow Larger Parish, supported by the Disciples of Christ, the Methodists and the Presbyterian Church, U.S.A., serves 4,000 people at 18 churches and preaching points in an area some 100 miles square.

The program is a revival of church cooperation. The ministers and staff of this rural larger parish have joined together, not for the fire-and-brimstone conversions of 150 years ago, but for a church-centered effort to bring their people a better life in an area where living is not easy.

Originator of this larger parish project is the Rev. Bernard Taylor, minister of the Presbyterian mission at Alpine, Tennessee, a village of 200. Georgia-born, the Rev. Taylor shares his parishoners' love for the independence of rural life. He is aware of the problems of poverty and ill health that beset them, and is deeply convinced that the most effective help can be found only in church cooperation.

When Taylor and his family arrived at Alpine a dozen years ago, he had already served as pastor to a group of rural churches in Pennsylvania. But here on the "barrens" of the Highland Rim he found farms where the vitality of thin soil had been leached away by the porous limestone underneath. He found homes where the only heat was from a fireplace or an old oil barrel made into a stove, the only water supply fifty feet or more from the house.

Tuberculosis was a scourge. Pelagra added its dragging fatigue to overwork. The average family income ranged from \$86 to \$200 a year. As the children grew up, many of them left home for work in the factories of the North because there was no adequate living to be made at home.

Yet most of these families had a tradition of self-reliance, education and hard work. A young South Carolina teacher had started the Alpine Institute in a log cabin in 1821. The Institute later became a mission school, and the Taylors found many families had sons and daughters who were graduates, many of them teaching in local rural schools.

Both people and land had inherent resources that could be developed.

And Taylor, "a born pioneer," as one of his family describes him, loved both the people and the land.

One of the first concerns was housing. He had seen the picturesque cabins with their stone chimneys and wide porches where large families lived crowded in insufficient space and suffered from the cold in winter.

"This manse is too big, compared to the average house around here," he told a visitor in the early days. "I don't want to live on a level so different from the level of our people."

After ten years of service in Alpine, Taylor and his wife went North for a year of study. There he found an answer to the housing problem in his investigation of low-cost home construction. When he returned to his parish, he had worked out plans for an inexpensive house of concrete blocks that would be practical in the mountains. Built as a demonstration and paid for by income from the mission forest, it now houses a family of eleven who had lived in a two-room mountain cabin.

But long before that, Taylor had been busy on a dozen other projects for the Christian development of his people and their community. One of these was the mission farm, now an important part of the rural life center at Alpine. Purchased in 1941 and worked by a trained manager, it has become a demonstration of what can be done on poor land. Legumes build up the soil, grain and garden produce help feed the community, carefully-bred cattle pastured in fields too steep for cultivation provide milk. A similar agricultural demonstration was set up recently by another of the larger parish's ministers on his 20-acre manse property in the next county.

But Taylor knew that farming alone could not bring sufficient returns. He next turned his creative mind to an 18-acre forest tract owned by a landlord in a distant city. Timber was once one of Tennessee's great resources, and this stand of forest, Taylor felt, could be a demonstration of scientific forestry and a source of community income. With the advice of state and federal forest services and with funds provided by a friend, the church acquired the property.

If the forest was to be accessible, however, there had to be a road. This was war-time; even if there were funds to hire road-builders, there was no labor force available.

This did not stop the resourceful minister.

"Alpine has had church conferences before," he decided, "and this time we are going to have a working conference of rural ministers and church leaders."

Mark Twain had written about the "Knob Country" around Alpine and the minister's conference had a touch of Mark Twain's ingenuity.

Mornings, clad in heavy boots and work clothes, church men with crowbars and a bulldozer toiled on the road up the mountain.

"I never knew a crowd of preachers who worked together so hard," one local farmer commented.

In the afternoon, back from their hot and muddy work, the men studied and discussed the life and work of the rural church.

Out of Taylor's road-building conference, grew a forestry project where trees still protect the area's watershed and cut timber, turned to material for buildings and wood pulp in the cooperative sawmill, brings in a steady income.

The war's end brought a stop to allotment checks and wages from war industries. But returning GI's now found a means of learning a trade and earning an income not only in forestry but also in work with cabinet woods—black walnut, white oak, cherry—that grew on the mountainside.

The county had taken over the schools, and Alpine Institute's buildings became the home of Alpine Community Crafts. Under the direction of one of the parish staff, veteran trainees became skilled woodworkers, turning out furniture for their families, toys for their children. After a minister from southern Tennessee ordered pews, pulpit and communion table for his congregation's new church, the Alpine center became known for church furniture of dignified simplicity.

The woodcraft instructor's wife, who, had done graduate study in ceramics, set up a kiln and two potter's wheels at the center. Adults and older children, as they acquired professional skill with the native red clay, became employees of the pottery. Bowls, pitchers and pottery figures are sent from here to retail channels.

Weaving, a traditional mountain skill, became another of the center's projects, providing additional income for the families of the women who work at the center's weaving room.

These handicraft industries serve not only to raise the general economic level of the area, but also provide a

(Continued on page 8.)

A Great Man of God

Message by DR. I. W. JOHNSON at the Funeral Service
for Dr. Frank H. Lewis

Now by this I know that thou art a man of God, and the Word of the Lord in thy mouth is truth.—I Kings 17:24.

These words were spoken to Elijah the great man of God among the prophets of the Old Testament era. There was a famine in the land. Many of the people had been led away from the worship of the true God by the paganistic Ahab and the wicked Jezebel. The king and his wife had backslidden. The worship of Baal—and other false gods—was taking the place of Jehovah-worship among the people. Elijah suffered with others and his life was endangered by the hostility of the Baal worshippers and the lack of food in a dry, parched land. Elijah went to Zarapheth. At the city gate he saw a widow gathering sticks. He asked her for a drink of water—and for a morsel of bread with it. She said: "I have a little bit of meal in the barrel—and just a bit of oil in the cruse. I am gathering these sticks to cook the last meal for myself and my child—and then we are to lie down and die." "But," said the prophet, "make me thereof a little cake first . . . and by the word of God the barrel of meal and the cruse of oil shall not fail until the Lord shall send rain upon the earth." She obeyed, fed the prophet and her child, and herself—and for many days the meal and oil wasted not—they had plenty and to spare.

Then after some days the child became very ill. Life went out of her frail body. There was sorrow in that poor mother's heart. Then she upbraided the prophet, believing that possibly he had brought judgment to her home and little family. But not so—for there was a true messenger of God in that home. He took the child up to his room, stretched himself upon him and prayed three times for life to come back. The child's life was restored and he took him down to his mother. The mother exclaimed: "Now by this I know thou art a man of God, and the word of the Lord in thy mouth is truth."

The Witness of the Man of God.

This man had done some strange things for this home. He had provided plenty in a time of sore famine—by his prayers and faithfulness to God. He had restored faith and courage. His presence was a benediction and blessing. But death came to the mother's only son. The man of God

did not stay the hand of death. But he knew what to say and do in that dark hour. He took over a dead child for the glory of God. He stepped in the breach where the shadow of death had brought emptiness and weeping. He called upon God for help, for comfort, for returning life. God heard him. Note the upward steps of his ministry. Wisely showing the way to sufficient food by putting giving in the foreground against stark famine and great personal need. "Make me thereof a little cake first." Put God first in your program. Then there is the sustained supply of food for a period of continuing famine in the land. In that home there was enough food. The man of God was there—he was in touch with the source of all food supply. When death came with its train of sorrow, he was there with a voice of prayer. He took that experience to the throne of God, whom he served. His plans, his message, his life, his prayers all swung into the high plan of God. The man of God knew the will of God and followed that at every point and in every trial. The voice of the man of God spoke the word of the Lord which was in his mouth. That word was truth. This widow of Zarapheth recognized in all these things that a man of God was her guest. She said, "By this I know thou art a man of God."

To me, on this occasion, this text seems a fitting tribute to a beloved minister who has passed beyond our human sight.

Dr. Frank H. Lewis, son of the late Abram and Elizabeth Handy Lewis, was born in the State of Maryland, November 4, 1872. He died at Massanetta Springs on Sunday afternoon, August 28, at the age of 76 years, nine months and 24 days. He is survived by his wife, Mrs. Isabel Lewis, three daughters, Mrs. Virginia Richardson of Clare, Michigan, Mrs. Marjorie Lamb of Michigan, North Dakota and Mrs. Louise Wilds of Portsmouth, Virginia, five grandchildren and two great-grandchildren, and one brother, William E. Lewis of Choptank, Md.

He began preaching the gospel at the early age of 21 or 22 years, as a minister in the Methodist Protestant Church. His talents were recognized at the beginning of his ministry and he became pastor of some of the large churches in that denomination, among them being a large church in Pitts-

burg, Penn. He served as president of the Methodist Protestant Conference of that section for a period. When he was between 65 and 67 years of age he retired from active service as a pastor. He soon discovered that retirement was not compatible with his urge to preach the gospel. He was not satisfied to sit on the side lines and see the procession move by without his active service. During this period he came to Portsmouth on a visit. Dr. Poulson, pastor of the Shelton Memorial Church, had passed away. Dr. Lewis was invited to supply until the church could secure a pastor. The members of the church soon decided they wanted Dr. Lewis to remain. He was called, accepted and served as pastor until his death—covering a period of about nine years.

He united with our Eastern Virginia Conference of Congregational Christian Churches that same year, and was elected president of that body in 1947. He has served his conference ably in that capacity.

Last Sunday afternoon (Aug. 28) Dr. Lewis and I went together to a great program of sacred music in the auditorium at Massanetta. When that program of inspiring music was concluded, it was raining. He walked down the steep hill to drive his car from the hotel to the auditorium to take his wife and some friends back to the hotel. On the way to his car he slipped and fell. This fall did not apparently hurt him seriously at the time, but it shocked him and greatly upset his nerves and disturbed the action of his heart. Within fifteen or twenty minutes after his return to his room, he was desperately ill. A doctor was called immediately. Dr. Lewis said, "I think this is it." In a few minutes he was free from pain and his spirit had left us. We were all great shocked. One of my dearest ministerial friends had slipped away. I thought what an experience for him to enjoy the singing of a great choir for nearly an hour, then come down the hill to slip away to hear the heavenly choirs sing before the sunset shadows could fall upon the mountains at Massanetta. He passed through a brief period of suffering—and then went away to the land of freedom from sickness and sorrow—to the home prepared for just such a man of God. His family, his friends, his congregation, his denomination, knew him as a man of God. Now by this, by what he was, by what he said, by his ministry, by his life, by his works, we who knew him, know he was a man of God—"and the word of

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News of Elon College

By PRESIDENT L. E. SMITE

INCREASED COST OF OPERATION.

The syndicated articles concerning the plight of the church-related and privately-endowed colleges in this country appearing in the daily press are certainly apropos. These articles call attention to the vastly increased cost of operation and the increased income from these colleges. The increase in the income, however, is far short of the increase in cost of operation.

This discrepancy in cost and income has been brought about by unusually high prices for everything including labor. The high cost of living is the result of the government's financing subsidies. When the government puts up money to guarantee prices of this or that, it necessarily raises the cost of the article produced and other related necessities. When we reach the place in this country where the janitors of the school receive equal or greater pay than the instructors, something must be wrong. Among the highest paid employees of Elon College today are the plumbers who are working on the gymnasium. Some brick layers working eight hours a day make twenty-four dollars. I do not mean to say that these laborers are receiving too much money, but I do mean to say that, at any rate, they are receiving more money than the Dean of the college or many other Ph.D.'s on our faculty. Men of these achievements have spent years and thousands of dollars in preparation for their positions.

The article appearing in last week's issue of THE CHRISTIAN SUN could not have presented Elon College's case more accurately had the writer spent weeks on Elon College's campus studying the situation and analyzing the trends of the college. Elon College does have the largest enrollment in its history. It does have the largest income from students that it has ever had, but on the other hand, the cost of operation and expansion has simply exceeded any and all possible incomes from the college itself and its endowment, and the end is not yet. Those who are interested, perhaps, will say hold your cost down, stop spending. Good advice, but will you tell me how? "To stay in the running," Elon College is compelled to keep pace with sister institutions. I

do not mean state institutions but I mean church-related colleges in Elon's own class. Of course, the state institution with its increased enrollment and increased income from the institution itself, in addition to subsidies, secure large appropriations for buildings, equipment and salaries. In addition, a number of tax-supported institutions are piling up huge endowments from which they receive current returns. The church-related and privately-owned college is in the whole picture, that is, the picture of higher education and if they are to continue with credit and efficiency, their incomes must be greatly increased.

To continue the case of Elon College in considering the cost of operation, we should be reminded of the fact that fifteen years ago, the salary budget was approximately sixty-five thousand dollars a year. The salary budget for the current year will be one hundred sixty thousand dollars. Fifteen years ago, we were spending very little, if any, on improvements about the college. Last summer and for the current year, we are spending at least thirty-five thousand dollars on improvements. These are actual necessities. Two years ago, we were confronted with the necessity of providing new heating facilities for the college. The power house was built and necessary machinery installed at a total cost of one hundred thirty-two thousand dollars. One hundred twenty-six thousand dollars were raised in cash and pledges, one hundred seven thousand in cash. Then, we were faced with the necessity of building a gymnasium to provide facilities for physical education and college sports. The building is now in the process of erection. This building equipped will cost a total of two hundred thousand dollars, plus. One hundred twenty-five thousand dollars have been secured in cash and pledges. Of this, more than fifty thousand is in cash.

A campaign will be launched in early fall to raise the money needed to complete and equip this undertaking. Now, we face the necessity of providing a dining room, and dormitories that will appeal to and give satisfaction to new students, the cost of which has not been determined but it will be considerable. This is a part

of the story of Elon College. It should be told to every interested person with the hope that immediate and continued response would be given. Elon College is not a large school. We do not want it to be but it is a good school and we are determined to see that it is a better school. Today, it deserves and should receive the patronage of our own constituency who are able to pay the expenses of their children in college. In some instances, Elon College is a better school from every standpoint than the ones to which these friends send their children. There is one thing that is encouraging about Elon and that is a good percentage of its graduates make good in their chosen fields and are able to match abilities with the graduates of the so-called better schools of this country. There is no need to call names. You know who they are.

Elon College will continue to grow and expand to the extent that the church, alumni and friends make such growth and expansion possible.

APPORTIONMENT GIVING.

Now that summer is over, the fall has come and the church program will be in full swing. I am sure that the college may expect increased contributions from our Sunday schools and churches. If any church or Sunday school has paid its apportionment in full, that is fine. Perhaps, in the light of the present plight of the college they would want to send an extra contribution. Schools and churches that have not paid their apportionment in full, I am sure, will be glad to take this matter under consideration and forward contributions at an early date. We should remind ourselves that the Convention's askings for the college for the current year is increased from \$12,500 to \$15,000. This is a modest increase but when the college receives it, it will seem to be a great increase. It would be a pleasant surprise to receive contributions from every church and Sunday school for our next week's report and what a joy if some of our larger churches beyond the Southern Convention would remember the college and help to meet its great program and increased cost.

Previously reported	\$4,790.54
Eastern N. C. Conference:	
Antioch	17.00
Liberty (Vance)	81.65
Eastern Va. Conference:	
Portsmouth, First, S. S.	4.31
Virginia Valley Conference:	
Winchester	8.34
Grand total	\$4,901.80

Christian Missions

At Home and Abroad

BETTY HORTON TO SPEND FALL AT KOBE COLLEGE.

Betty Horton, the youngest daughter of Dr. Douglas Horton, has gone to Japan this summer to be in a work camp. From the work camp she will go directly to Kobe College to help in whatever way is feasible from September through December. She will return to Radcliffe in January for her last semester of work there. As Radcliffe is one of the sister colleges of Kobe College, this is a happy turn of events from every angle. Kobe College faculty is delighted to welcome her. The Friends of Kobe Fund will provide her support while she is at Kobe College.

TWO KOBE COLLEGE TEACHERS TO BE ON AMERICAN CAMPUS.

Miss Setsuko Mita of the English and Music Departments of Kobe College will be taking special work at Michigan State University next year. Excellent arrangements for her have been made, largely through the personal interest and help of Mrs. W. D. Pierce of East Lansing, Michigan, who was a former teacher at Kobe College.

Miss Noriko Yamakawa of the Psychology Department of Kobe College will study at the Chicago Theological Seminary this next year taking courses at the Seminary and the University in her speciality. The Seminary and Michigan State have given tuition scholarships to these teachers.

JAPANESE STUDENTS IN AMERICA.

Twenty-eight Japanese scholarship students, 18 men and 10 women, arrived in San Francisco August 26 on the *S. S. General Gordon* for graduate study in American colleges and universities under the Post-War Scholarship Program of the Interboard Committee for Christian work in Japan.

In this week's group, there are three been underway, nearly 100 Japanese have come here on scholarships. Seven more are scheduled to arrive in September.

In this week's group, three are physicians. One is a woman, Dr. Chiyeiko Okawa, who worked in the laboratory of a U. S. Army hospital in

Japan and plans to study internal medicine here.

The other two are Dr. Saburo Shirato, assistant chief of the public health department in Yokohama, who is going to study public health methods at Columbia University School of Medicine, and Dr. Masahika Kitahata, who will do postgraduate work in medicine in the South.

Others arriving this week include Haruo Tsuru, soil expert and honor graduate of the former Tokyo Imperial University, who will attend the school of agriculture at the University of Illinois; Masaichi Takemori, who speaks five languages and is going to Union Theological Seminary in New York; Miss Noyuri Ariga, daughter of the dean of the government university in Kyoto, who will study music at Otterbein College, Westerville, Ohio; and Hisashi Kuranaga, dean of Aoyama College, Tokyo, who will study school administration at Ohio Wesleyan.

Nine Protestant groups are providing transportation, living expenses and tuition for the group, according to the Interboard Committee.

The nine groups are: the foreign missions boards of the Presbyterian Church, U.S.A., the Congregational Christian Church, the Evangelical and Reformed Church, the Evangelical United Brethren and the Northern and Southern Baptist churches; also the Kobe College foundation and the Division of Foreign Missions and the Women's Division of Christian Service of The Methodist Church.

The Interboard Committee for Christian Work in Japan, with headquarters in New York, is the coordinating body for eight major Protestant denominations in the United States and Canada. These denominations, united in the Church of Christ in Japan, count as members three-fourths of the approximately 200,000 Japanese Protestant Christians.

REVIVAL IN ALPINE.

(Continued from page 5.)

means of making a living for some young adults and their families who might otherwise have to move away from home.

Meanwhile, Taylor, on horseback and on foot, had been visiting the lit-

tle churches and the cabin homes of the area, in the gullies and up on the crests of the hills. He felt increasingly that only by working together could the churches reach all the people with the help that was needed.

Finally, in 1945, discussions with other local church leaders brought into being the larger parish and its interdenominational council. The co-operative effort that had been Taylor's dream for years brought new strength to all three of the area's major communions.

With joint resources they could employ a director of Christian education to work with local churches on projects they could not accomplish singly—vacation church schools, leadership training courses, religious education in the public schools, health work such as patch tests and eye tests done in conjunction with the public school religious program, community improvement work, recreation and personal counseling.

One summer a director of music brought in by the parish council gave a new appreciation of church music to people who still cling to hymnals with shaped notes.

Now recreational activities are carried on the year round in the gymnasium. Together with a growing Scout movement, the program has gone a long way to providing a solution for juvenile delinquency that results when youngsters have no constructive outlet for their energies.

Taylor and another of the parish ministers, because of their familiarity with the area and its needs, helped TVA authorities map a system of electric power lines to extend into their territory. One by one, homes of the hill people have lighted up, and the drudgery of the women has been lightened by electric irons and washing machines.

Some of the larger parish's most significant work however had been done in the health field. Although development of a county health department had had its effect in combating pellagra and typhoid, undernourishment still took its toll in lowered resistance to disease, and tuberculosis continued to flourish.

A school child's meals for the day might include cornbread and milk for breakfast, a sandwich and a "fried pie"—dried fruit dipped in batter and fried in deep fat—for lunch, and cornmeal and milk for supper.

A parent-teacher organization formed one winter raised funds for a hot-lunch program in the schools, while two of the ministers rounded up

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Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

The Executive Board of the Woman's Missionary Convention of the Southern Convention is meeting at Winchester, Virginia, on Wednesday, September 7, at 7:30, as guests of the women of the Winchester Church.

NEWS FROM WOMEN'S SOCIETIES.

ISLE OF WIGHT.

Our society, though quite small in membership, has had a very profitable year, under the leadership of Mrs. Raleigh F. Whitley and reached all goals for Honor Roll.

We enjoyed having Mrs. J. F. Morgan review our Mission Study books.

The society invited three neighboring churches to Union Thanksgiving services, observed World Day of Prayer, Family Sunday, sent representatives to the Conference and Spring Rally.

We sent towels and feed bags to Elbowoods, North Dakota, cards and flowers to the sick and Christmas boxes to our shut-in church members. THE CHRISTIAN SUN goes into the homes of 90 per cent of our members.

In addition to our missionary activities, we fed the local Ruritan Club three times and had a Christmas supper, open to the public—the proceeds going toward our Building Fund.

KATHERINE W. WALLS,
Reporter.

* * *

BETHLEHEM (NANSEMOND.)

As we near the end of another successful year, we, the Woman's Home and Foreign Missionary Society of Bethlehem Church wish to report that we have had regular and well-planned meetings each month. We joined Cypress Chapel to observe World Day of Prayer at Liberty Spring.

The Thank Offering service was held at the church, with our Spiritual Life Superintendent, Mrs. R. O. Luther, as leader.

In May, we observed May Fellowship Day, at which time Mrs. J. F. Morgan reviewed our mission study book on China. We were happy to have Berea (Nansemond) with us and to present the devotionals.

At Easter, we sent clothing to Elon Orphanage and also several boxes to needy people.

Our society has welcomed four new

members, making a total of eighty-five on roll.

Thus far, we are very fortunate not to have any memorials to present. We have nine Life Memberships to give.

Last, but not least, we have tried to bring what cheer we could to the sick and shut-ins by sending cards and flowers to them.

At this time may we thank our pastor and his wife, Rev. and Mrs. R. E. Brittle, for the services rendered us this year.

MRS. H. U. SMITH,
Secretary.

* * *

PLEASANT RIDGE (RANDOLPH).

One of the most interesting things that we have done this year was to make Easter baskets and bunnies for the smaller boys and girls at the orphanage. We made our plans early in the year and met together twice for what we called a Bunny Party. We made the baskets out of cardboard and the bunnies of knitting yarn with little crocheted jackets. When the grass and the eggs were put in the baskets with the bunnies, it made a colorful picture. Our pastor, Rev. Clyde Fields, delivered them for us on Sunday before Easter.

At Christmas, instead of exchanging gifts among ourselves, we secured the names of the inmates of our county home. We drew names and on Wednesday night before Christmas we went in a group to take our gifts. We gave a short program, after which the presents were distributed and the happy smiles on their faces made us happier than we could possibly have been to get something ourselves.

We are very fortunate to have one of our teachers to review our mission study books for us. Mrs. Hilda Allen gave splendid reports on *China—Twilight or Dawn* and *On Our Own Doorstep*. The pictures that she showed each time helped us to get a clearer understanding of the people in the different countries.

On July 31, we sponsored a lawn party held at the home of Mr. and Mrs. Carl Craven. This was a big occasion for us and the entire church worked together. We made a little over \$450.00 to be used on our parsonage, which is almost completed.

We celebrated Family Week by

giving various awards on Mother's Day. There were corsages presented to the oldest and youngest mother, also gifts to the largest family, the couple married the longest and the most newly-wed couple.

These are some of the highlights of our year's work. We are striving toward being a Superior Society and expect to reach our goal. Our attendance has been increased slightly by planning an Achievement Day at the end of the year, with awards for attendance, as well as other things. We feel that we have had a good year and now we are looking forward to another year, under the leadership of our president, Mrs. Harry Stewart.

MRS. QINTON HICKS,
Secretary.

* * *

FRANKLIN JUNIORS.

The Junior Missionary Society of the Franklin Church has had a very successful year. We regret losing our leader, Mrs. Robert M. Kimball, wife of our pastor, when Mr. Kimball accepted a call to Ohio. She was a very capable superintendent and loved by everyone.

Our programs have been very interesting. We took part in the White Gift Program at Christmas and also had a Christmas supper and get together in December. All of our members took part in a special program in which clothing, books, games, toys, and a good assortment of other things were brought to be added to other things gotten together by older members of our church for Rev. Harold M. Case, superintendent of the Bert-hold Indian Mission in North Dakota.

Among other programs, we reviewed the book *Mingo of the Merry-Go-Round* and saw a colored picture of the "Puerto Rican Story." We also included the book *Dike Against the Sea* in our study of China.

In May all of our boys and girls, together with some of the parents enjoyed a weiner roast and outing at a club house out of town.

With the year coming to a close, we feel that we have met all of our requirements, enjoyed being together and look forward to the beginning of another successful year.

MRS. W. D. JOHNSON,
Ass't Superintendent.

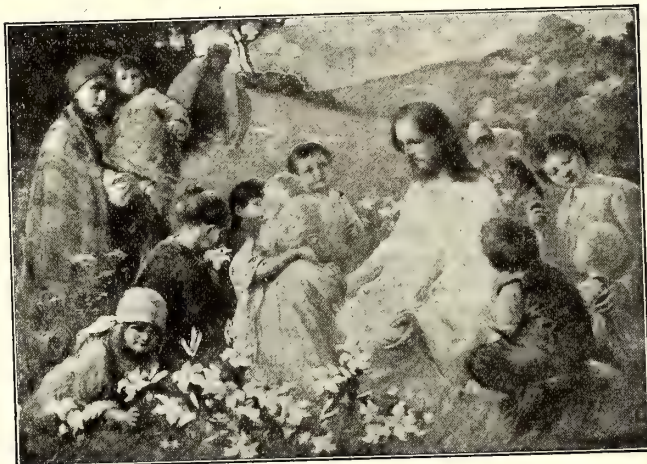
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FIRST CHURCH, PORTSMOUTH.

As we draw near the close of the year, the women feel we have spent a most wholesome year. Mrs. R. F. Edwards, our efficient president, has had well planned and interesting pro-

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FOR THE CHILDREN



MRS. R. L. HOUSE, Editor

When you open your copy of THE CHRISTIAN SUN you probably do not know how much work has gone into that one issue. It would be quite interesting if everyone of you could come to Richmond and visit THE SUN office at the foot of Broad Street hill.

It looks like any other print shop only there are larger presses than one often sees. The material for the pages has to be written, sent to the editor or the managing editor, then each article has to be set in type, proof run and proof read—and we still have mistakes! Then the articles must be fitted together for size and locked in page forms called chases. The paper must be run through the press, folded, fastened together with wire staples and the edges trimmed. It is then addressed, sorted into mail routes and mailed. It happens every week.

Church papers are usually poor and so is ours. The editor gives his services to the Church and the managing editor whom we call "Mr. John T" has given days on end of his time to keep the paper going. He probably hates it and loves it at the same time. The list of subscribers is kept at the Convention Office in Elon and there are always some people who forget that and their addresses go back and forth and the people stay at home feeling anxious and tired of waiting to get their address changed.

The editor has to read all sorts of things: good, bad and terrible. Such spelling and punctuation as sometimes appear before him. From time to time a person intends to send him a news account and thinks he did, but didn't, and then he thinks the editor should be a mind reader.

A man named Hall works the linotype machine that sets the printed words. He has to have great patience to untangle corrections and directions in the writing of the editors. Others help with the printing and preparation for mailing.

Dr. Harcastle writes his notes in the study at the Newport News Church. I can see him now—in that pleasant room as he works on the Sunday Schools Lessons week after week, always a week in advance. You must remember that the work never ends. When you read this week's issue, next week's is already half done. This causes me to sometimes be a week in advance of myself—a person will say, "I saw it in THE SUN," and believe me, they did in last week and I'm already on next! Quite confusing!

Dr. Truitt writes from Elon as do Dr. Smith and Dr. Scott. These gentlemen have their offices there and they mail their material week after week.

The editorials are usually written upstairs in the back room of the Richmond Church parsonage and this page is almost always written in the downstairs study. That enables me to keep an eye on the door, kitchen and yard.

Some folks like short articles, some like long. Some like the paper, some don't. Some would have this or that or the other, but they forget we have little money and limited time. Yet, for over a hundred years the people of our Church have received their weekly paper with good and bad items on its pages. It has told of life and death, marriage and ordina-

tion. It has called for support and received it again and again.

And so, even tonight at the foot of Broad Street hill lies next week's copy, red penciled and proof read, ready to go to your home with its Christian message. If we would have a better messenger for our words we must—from the smallest of us to the largest—help make it so with subscriptions, gifts, actually reading the paper, and seeing that we provide more for it. It reminds me of the mustard seed, it will not die—it continues to live and I hope it does for a hundred years more.

A RED TRICYCLE.

By JANE CARPENTER.

Issued by the National Kindergarten Association.

My four-year-old Laura and I had that morning returned from a three-week visit at Leicester—my parents' home. As I sat sewing I thought about our new next-door neighbors, who had moved in during our absence. I was hoping that we could be friends and that their little daughter—apparently about the same age as mine—would prove to be a well-behaved child. Laura was so easily influenced. I had thoroughly realized that when she was with her adorable but decidedly boisterous boy cousins in Leicester. Then suddenly I thought, "Where is Laura?"

Stepping to the window, I at once caught sight of her yellow dress in the new neighbor's yard—and what was she doing? Actually, pulling the little girl, who belonged there, off of that child's own bright red tricycle. Laura then climbed onto the seat and started for home. I tried to call to her but was too benumbed to speak. The small neighbor's mother was looking on, and I was sure she must be saying, "Oh, what a dreadful child!"

Instantly I understood. My father had given Laura a red tricycle—the exact counterpart of the one on which she now sat. Father, Mother, and I had always spoken of it as a "tricycle," but the little cousins called it "Laura's bike," and she herself had called it "my bike-tricycle."

"No, Laura," I answered. "Your tricycle has not yet come from Grandfather's. This one belongs to the little girl from whom you took it. You pulled her from her own tricycle, Laura, and rode off with it. What are you going to do about it?"

My daughter's eyes were large with surprise. "Is it her bike-tricycle?" she said slowly. "Then I'll take it

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Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Associates*.

BE STILL AND KNOW. A VESPER SERVICE.

PRELUDE

CALL TO WORSHIP:

*Hear us, our Lord, we know thou
wilt hear us,
Nor need our voices ascend far
away;
Thou art around us, about us, with-
in us;
Thou wilt attend when we earnestly
pray.*

SPECIAL MUSIC: "Tread Softly."

SCRIPTURE: Psalm 139:1-12, 23-24—

Thou searchest me, Eternal One, thou knowest me, thou knowest me sitting or rising, my very thoughts thou readest from afar; walking or resting, I am scanned by thee, and all my life to thee lies open; ere ever a word comes to my tongue, O thou Eternal, 'tis well known to thee; thou art on every side, behind me and before, laying thy hand on me. . . . Where could I go from thy spirit, where could I flee from thy face? I climb to heaven: but thou art there; I nestle in the nether-world: and there thou art! If I darted swift to the dawn, to the verge of the ocean afar, thy hand even there would fall on me, thy hand would reach me. . . . Search me, O God, and know my heart, test me and try my thoughts; see if I am taking any course of wrong, and lead me on the lines of life eternal.

PRAYER—

Help us, O Father, to learn to be still that we may hear thy voice and know thy will.

(Silence)

Thou who didst find strength in seclusion, grant unto us a renewal of our spirits.

(Silence)

Thou who speakest not in the earthquake, wind, or fire, but in a still small voice, save us from a feeling of worthlessness.

(Silence)

Thou who dost speak above the storm and stress of life, may we hear thy still small voice above the clamor and strife.

(Silence)

Thou who canst give a peace which the world cannot give, grant us the

serenity which comes only from communion with thee.

CHORAL RESPONSE: "Bethany Blessing."

TALK BY LEADER:

A junior boy rushed home from school, ran breathlessly into the house, calling, "Mother, O Mother, what do you suppose happened today? The greatest things you ever heard! I'm first on the Honor Roll, and the teacher showed my report to the principal, and he said, 'That's very well done, James. We're proud of pupils like you.' And that wasn't all. On the way home I met Uncle Jim, and when he saw the card, he said, 'Well, namesake, we'll have to celebrate! How about a motor trip Saturday afternoon?' O, Mother, isn't it lovely?"

He could scarcely wait to talk it over with his mother, who, he knew was also happy in his success.

On the very same day, another boy came home from school quietly. Something had gone very wrong. He met his father, who noticed the downcast face. "What's the matter, son," he asked. The boy told him of failure and misunderstanding and of a mistaken action of which he was ashamed.

The father put his arm about his shoulder. "Never mind, son, we all fail sometimes. Next time you'll do better, I'm sure." And the boy was comforted because his father understood.

Sometimes it is father or mother, sometimes a chum or friend with whom we like to talk over our successes and failures, our ambitions and dreams of the future, or perhaps just something we enjoyed or disliked. It is a great help to us if we find them sympathetic and ready to listen. But sometimes they are busy with their own interests, and our joy is lessened because they do not listen to us.

When Jesus lived among men, he had the same experience. He had twelve friends who went about with him, with whom he could talk; but he found that they did not always understand or want to hear what he had to say, and sometimes when he needed them most they disap-

friend who listened, who was always glad or sorry with him, and always helped him, especially when he felt the need of help most urgently. We read very many times that Jesus went away into a mountain or desert place to talk with God. He always came back strong and happy, with courage for every-pointed him. But he had another thing. No doubt he talked to him often when he was in the city or country with his disciples, or when he was on the Sea of Galilee: but he liked to talk to him quietly, too, where no one could interrupt.

He helped us know that we, too, may talk things over with God, at any time, and that he will always listen. He will rejoice with us or sympathize with us. He will strengthen us, and make us brave. He will help us to be a friend to others as he is to us. Sometimes we like to speak to him in church or among groups, but we may also speak to him quietly and may always hear his still, small voice among the turmoils of life.

POEM: "Be Still and Know"—

Be still and know
That God is in his world,
Though clouds shut out the light,
Though ghoulish specters stalk,
And all is night.

Be still and know
That God is in his world,
Though Mammon clamors loud,
And Mars lifts flashing steel,
Untamed and proud.

Be still and know
That God is in his world,
Though men with reckless waste,
May seek they know not what
In feverish haste.

Be still and know
That God is in his world
God speaks, but more may hear
That voice except he have
The listening ear.

HYMN: "Be Still My Soul" (first and second verses).

BENEDICTION:

Thou who hast renewed our strength, send us out to bear a more worthy part in the struggle for righteousness and peace. Amen.

Whoever first brewed beer has prepared a pest for Germany. I have prayed to God that he would destroy the whole brewing industry. I have often pronounced a curse on the brewer. All Germany could live on the barley that is spoiled and turned into a curse by the brewer.

—Martin Luther.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

PSALMS FOR DAILY LIVING.

By DR. D. J. BOWDEN, *Dean,
Elon College, Guest Editor.*

LESSON XII—SEPTEMBER 18, 1949.

SCRIPTURE: Psalms 15; 24:1-6; 143:8-10.

MEMORY SELECTION: "*Cause me to know the way wherein I should walk; for I lift up my soul unto thee.*"—Psalm 143:8.

Lord, who shall sojourn in thy tabernacle? Who shall dwell in thy holy hill? Who shall ascend into the hill of the Lord? These are questions of the psalmist, and they are answered with clarity and conviction. Here, in the works of David the poet, we find an early statement of the requirements which God places upon his subjects. One must walk uprightly; speak truthfully; avoid slander and gossip; be thoughtful of his friends, overlooking their shortcomings; despising evil, but showing respect for the good; keeping his word, at all costs; lending money in times of need, without thought of personal gain.

Thus the Fifteenth Psalm gives a preview of the Eighth Century Prophets whose teachings emphasized moral conduct and inner spirit more than ritual and outward practices.

"Wherewith shall I come before Jehovah," writes Micah: "He hath shown thee, oh man, what is good, and what doth the Lord require of thee but to do justly, love mercy, and walk humbly with thy God?" Your burnt offerings are a stench in the nostrils of God, writes Amos, unless your deeds are tempered with justice. God is a god of mercy, says Hosea, and he expects of his subjects that they be merciful and forgiving toward their fellowmen.

"Who shall ascend into the hill of the Lord? And who shall stand in his holy place?" David answers with keen insight: he that hath clean hands and a pure heart; he that speaks truth; he that fulfils honestly his vows. Isaiah realized this in his memorable vision: "In the year that King Uzziah died I saw the Lord. . . . Then said I, woe is me, for I am a man of unclean lips and I dwell among a people of unclean lips." Who shall stand in his holy place? It was not until Isaiah had been purified that he was able to hear the voice of God

saying, "Whom shall I send, and who will go for us?" Only he who hath clean hands and a pure heart can hear the voice of God.

The Sermon on the Mount.

Compare these words of wisdom from the Psalms and from the Eighth Century Prophets with those of Jesus in the Sermon on the Mount: "Blessed are the pure in heart, for they shall see God!" "Ye have heard that it was said to them of old time . . . but I say unto you . . . thou shalt not be angry . . . thou shalt not look on a woman with lust . . . thine integrity shall make swearing unnecessary . . . resist not evil . . . love thine enemies." These are the teachings of Jesus, and they are of one pattern with the insights of David and the Prophets: none but the pure in heart shall see God.

The Moral Precepts of David.

In the time in which David wrote, it was believed by all peoples that one could enter into contract with his God and thereby obtain his protection. The Phoenicians held the view that one thus became a "client" of God. But for David, the obligations of the contract were more than external ritual and worship; to fulfil his contract, man must "walk uprightly." His moral character was considered more important than his literal agreement. What one does is only a reflection of what he is, and in the words of Jesus, if one is to be a part of the kingdom of God, he must live in the Spirit of God.

None But the Pure in Heart.

None but the pure in heart shall see God! None but the pure in heart shall stand in his holy place! None but the pure in heart shall dwell in his holy hill! Thus it was, in the legends of King Arthur, that only three of his knights, Sir Gawain, Sir Percival and Sir Galahad were permitted to see the vision of the Holy Grail: Galahad, "pure in thought, in word and in deed."

And so it is with us: "Blessed are the pure in heart, for they shall see God." Purity opens the eyes of the blind to spiritual things. God is love, and only those who have love in their own hearts can ever experience the meaning of true love. When jealousy, hatred, selfishness fill our hearts, we

cannot know love; one finds true love only by surrendering his selfishness to the purity of love in his own heart. None but the pure in heart shall see God!

God is beauty, but one is ignorant of beauty and is unconscious of the beauty in his surroundings unless he has beauty in his heart. Only by being inwardly beautiful can one experience true beauty about him. If we are ugly inside ourselves, we see nothing but ugliness about us. To the beautiful spirit all things are beautiful.

God is truth, but one cannot know and appreciate truth unless he, himself, is truthful. He who is suspicious of everyone, who finds it impossible to trust anyone, who doubts the motives of his friends and neighbors is most likely reflecting his own lack of trustworthiness. He trusts no one because he, himself, is not trustworthy.

Who shall ascend into the hill of the Lord? He that hath clean hands and a pure heart! Only the pure in heart can see God; only the loving can know love, only the beautiful can appreciate beauty; only the truthful can recognize truth; only the good can know goodness!

(Based on lesson copyrighted by International Council of Religious Education.)

REVIVAL IN ALPINE.

(Continued from page 8.)

volunteer labor to dig a basement lunchroom under the school building. Ten-cent hot lunches help today's children build resistance to illness.

Then the people of the larger parish, led by their ministers, got together to build a tuberculosis clinic, for even distant sanatoriums were overcrowded and only a local program could answer their immediate need. The Presbyterians furnished a building, the Methodists a nurse and the Disciples equipment such as an X-ray machine, while local people raised funds for operation of the long-needed rest home.

Taylor's dream is coming true. The churches, working together, are helping to relieve poverty and illness among their people, and their people in turn are coming closer to a better life that centers naturally around the church.

One local pastor has called this larger parish one of the most significant experiments in interdenominational cooperation in the South today.

Taylor himself says that he and his staff have found the thrill of cooperative Christian work is always new.

LETTER OF RESIGNATION.

Presented July 17 and Accepted by the Church July 31, 1949.

The First Christian Church,
Burlington, North Carolina.

Greetings:

Almost five years ago in the providence of God this church extended to me a call to become its pastor. After much prayer and consideration I deemed it to be the will of God that I accept the call. The work of church, its development and progress during this period has made valid the conclusion that it was the will of God that I assume the work of this pastorate.

During the period of my ministry among you, the records show that there has been approximately a 10 per cent net increase in the membership of the church and a 5 per cent increase in the Sunday school enrollment. The attendance at the public services of the church have increased more than 50 per cent as compared to the recorded attendance for the year of 1944. The average attendance at the Sunday morning services of the church is about 300 in the fall and spring and approximately 200 in the summer, and the average attendance in the Sunday school is up this year by about 20 per cent. These are symbols of spiritual growth which should warm the hearts of us all.

When we examine the material side of our church life, we also find some very encouraging things. The present budget and contributions of the church are now at an all time high in the 65-year history of this church. In the year 1948 this church contributed through its various working organizations, the sum of \$7,956.90 to missions and benevolences, and the sum of \$39,974.76 for local expenses, as compared to contributions in 1944 of \$6,996 for missions and benevolences, and \$13,459 for local expenses.

Last year the church secured a much needed parsonage, which is both attractive and adequate, at a cost of approximately \$27,000, all of which has been paid with the exception of a few hundred dollars which we expect to pay within the next few weeks. This is an accomplishment for which every member of this church should be eternally grateful to God. During my pastorate the church has also secured modern and adequate equipment for the three offices of the church and added needed personnel to the church staff. In addition much equipment for the work of the church has been secured, such as visual aid equipment, furnishings for classrooms and departments, etc.

During my ministry here I have made myself available to literally hundreds of people who have come to me for personal counsel and help. I have ministered for 75 funerals, and more than a 100 weddings. In the name of the church I have served the civic interest of the community through many agencies for social and moral welfare of the community, and had the privilege of sharing in many worthwhile projects in the community through which I have tried to bring credit upon my church and respect to my Lord and Master, Jesus Christ.

Through these five years I have tried to keep true to my commitment to God without respect of pressures and desires of men. This I shall continue to do so long as God gives me life.

Now in the providence of God he has led me to believe that it is his will that I transfer my labors to other fields. Therefore, I have the honor to present to you at this time my resignation as pastor of this church to be effective as of October 31, 1949, or at such other time that may be mutually agreeable. I take this step at this time so that I might be in position to reach a decision as to my future work and so that this church might be free to proceed with the calling of my successor.

I express to each of you my warm affections and deep appreciation for your kindness and cooperation during these years. I recognize that there are those who have not and do not now approve my ministry, but I assure them that I believe that their feelings are out of their hearts, and that they have acted in their conclusions with sincere purposes. My affections go out to them now as they always have.

May the blessings of God attend you individually and as a group of God's children. Stand firm in the faith of Christ. Never let your loyalty and devotion to your church be detoured by any individual or any event.

With prayers and sincere best wishes, I am,

Faithfully yours,

W. MILLARD STEVENS.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

grams, and under her leadership I feel we have gone forward.

These have been busy months bringing various duties and tasks that make us eager to work in the Master's Name.

Highlights of the year are as follows: The month of October we had a very inspiring and impressive service of the installation of officers by our pastor, Rev. W. Stanley Carne; October 3—World-Wide Communion Sunday was observed at the church; November 7—The Thank Offering Service was held in the church and a splendid offering received, Rev. Pryerin was guest speaker; November 11—Mr. B. L. Sawyer spoke on "Our National Family"; December 9—Mrs. Harry Lee led our Christmas program and a group of ladies served at the Post Office to sell seals; January 6—Mrs. George Poole was our speaker, relating some of the work being done at Quito, Ecuador, Rev. and Mrs. Poole having been missionaries there and Mrs. Poole being such a lovely speaker the program was enjoyed by all; January 25—Woman's Missionary Society served a supper to the young people of our church; February 10—Public Meeting at the church and Mrs. Harry Lee spoke of the Jacksons' work in China, Rev. George Poole showed pictures and told of his work in Quito, there was a special offering amounting to \$21.20; March 4—World Day of Prayer at Court Street Baptist Church, the service was most inspirational; March 10—Mrs. Mamie Rudd was in charge of the regular meeting.

Rev. Stanley Carne reviewed the study books of the year in such an interesting manner, I'm sure they were enjoyed by all. Mrs. M. L. Parker, spiritual life superintendent, led the devotionals from the book of Galatians.

On April 5 the Eastern Virginia Missionary Rally was held at Berea with seven of our members attending.

The May meeting was led by Mrs. Carne in her usual efficient manner, the theme being, "Our Church Colleges." Some of the business women of the church took part and we had a covered dish supper. The program and evening was enjoyed by all.

Mrs. Frank Laubach, wife of one of our missionaries, spoke at the church.

May God's richest blessings be with us the rest of the year and may he lead us to a closer relationship with God through the year to come.

MRS. EMILY C. LEE,

Secretary.

It would be better to abandon our over-rapid development of the intellect and to aim rather at training the heart and the affections.

—Victor Hugo.

The Orphanage

DEAR ORPHANAGE FRIENDS:

Banks Watkins fell from a big truck while he and some other boys were hauling corn along with adult workers, and was seriously crippled. He will have to lie in the Alamance General Hospital for six or eight weeks. He has been there now more than a week and is getting along fine. Drop him a card, or letter, and if you would like to share in his hospital bill send the money or check to the Orphanage, Box 157, Elon College, N. C. The above mentioned hospital is addressed at Burlington, N. C. When one has a family as big and as alive as this, there are many visits to the physician—tonsils, appendix, and bumps and bruises that are of such nature that they require some attention. Which reminds me to tell you that the Kiwanis Club of Burlington has just sent us a check for \$226.00 for a large number of tonsilectomies. A thousand thanks to them!

This week is all a-stir with the prospects for Home Coming. More than thirty families, and some of them not small families, have written in to say, "I'll be there," and by the time I write you again I can tell you the story of what and who. But now chickens are being cooked, beef is being boiled, and vegetables are being gathered for the big, big serving of brunswick stew. The lawns are newly mown, floors are waxed, and tables are being built for the occasion. And I mean it is an occasion, for there is nothing just like going back to the old home whether it has been sunny or sort of cloudy at times, and I want you to know these men and women who are coming back home—a home that saved the day for the dear, dear days of childhood for them. One mother sent \$25.00 with her reply to the invitation to be here. I shall welcome them back home for Uncle Charley, I cannot do it like he could, but I can be just as sincere and appreciative of their coming, and I can tell them for all of you that we are glad for any service we have all been able to render them. I shall remember you and the Board of Trustees, and all the kind and generous people who are saying: "Go on, Truitt, make the little fellows and the fine girls who are there now a real home, and God bless you."

Pleasant Ridge Church and Sunday School in the Western North Carolina Conference are coming here the third

Sunday in October. They are going to load up several automobiles and drive up here. What Sunday are you coming? Make it soon, and see what we are, who we are, and what in the years to come we may be! How do you like our report this week. Thanks.

JOHN G. TRUITT.

REPORT FOR SEPTEMBER 8, 1949.

Sunday School Monthly Offerings.

Amount brought forward	\$ 6,904.18
Eastern N. C. Conference:	
Liberty (Vance)	\$ 65.21
Mt. Auburn	12.00
Eastern Va. Conference:	
Liberty Spring S. S.	7.00
First, Portsmouth S. S.	6.67
N. C. & Va. Conference:	
Bethel S. S.	2.89
Burlington S. S.	48.67
Reidsville S. S.	18.00
Valley Va. Conference:	
Winchester	8.34

Total this week from churches \$ 168.78

Total this year from churches \$ 7,072.96

Special Offerings.

Amount brought forward	\$10,193.21
Burlington Kiwanis Club (Medical Care)	226.00
Alamance County, Doris Ward ..	20.00
Miss Martha Beers	10.00
Care of Wilson children	36.00
Sale of Automobile	350.00
Rev. John G. Pugh and son	11.00
Mr. Frank Ridge, children	15.00
Sale of shoe buffer	50.00

\$ 718.00

Total this year from
Special Offerings

\$10,911.21

Grand total for the week ... \$ 886.78

Grand total for the year ... \$17,984.17

A GREAT MAN OF GOD.

(Continued from page 6.)

the Lord in his mouth was truth." This text is the epitome of his life and ministry.

He was a faithful, sincere Christian and a great preacher of the Gospel. He had a fine sense of humor. He brought laughter and joy to many people. Those who sat under his ministry came to appreciate those rich spiritual messages, mixed with humor and pathos, laughter and tears, sometimes very eloquent and at other times rich in the elevation of the commonplace to a high level of spiritual significance.

He magnified the gospel ministry. He loved his calling. He was devoted to his many friends. He moved among his people as an humble servant of God, having an understanding mind and a sympathetic heart. He challenged people to greater faith and

spiritual living. The word of the Lord in his mouth was truth.

We shall miss his presence among us. But we should rejoice in his triumphant life and gracious ministry. We thank God for him. We have been enriched by his life and service. "By this I know that thou art a man of God and the word of the Lord in thy mouth is truth." This should challenge us to prove our relation to God by the same token. The light of God was in his face. The word of the Lord came from his lips. Hope came from his inspiring presence. Life was enriched by his spiritual touch.

FOR THE CHILDREN.

(Continued from page 10.)

back. I'll tell her I thought it was mine. I'll say, 'I'm sorry.' "

"And I must tell her mother how sorry I am," I thought. And we started. It would be simple enough to establish the claim of mistaken identity regarding the small vehicle, but how could I ever excuse my child's rough behavior in pulling another child so rudely from her seat? Surely a well-brought-up little girl would never behave like that.

We arrived. Laura delivered her speech very well, but Margaret, the victim of her recent onslaught, was not to be so easily mollified. She directed a hard push at Laura, who, losing her balance, fell over in the grass. But my daughter's three weeks with her cousins now proved of value. She took both the push and the tumble in good part and laughed so contagiously that Margaret soon joined in, and the two, right then and there, were friends. Meanwhile, rather haltingly, I had explained the mistake and asked pardon for my child's behavior.

My neighbor looked from me to the two children. "For once, I'm glad Margaret was ill-mannered," was her surprising remarks, followed by, "She has been feeling a bit superior—an attitude I should much dislike to have her develop. Later, she and I will have a talk on the courtesy with which one accepts an apology. Guiding our offspring is a full-time job, isn't it? Do come up and have some tea. Margaret knows how to prepare a tiny tea table of her own, and I feel sure she will be able to induce Laura to have 'tea' with her. Please?"

Of course I accepted. And what do you think we talked about—children? No, not then—ours were too near by. We discussed landscape gardening!

THE SOUTHERN CONVENTION OFFICE

WM. T. SCOTT, Superintendent

ST
CHURCH

STATEMENT OF APPORTIONMENT FOR CONVENTION ENTERPRISES WESTER NORTH CAROLINA CONFERENCE AS OF AUGUST 19, 1949

CHURCH	Home Missions		Foreign Missions		The Orphanage		Elon College		Christian Ed.		Superannuation		Convention Fund		Per Capita		Scholl'ship Fund	
	Apmt.	Paid	Apmt.	Paid	Apmt.	Paid	Apmt.	Paid	Apmt.	Paid	Apmt.	Paid	Apmt.	Paid	Apmt.	Paid	Apmt.	Paid
Albemarle	100	\$ 51.00	\$ 100	\$ 51.00	75	\$ 75.00	\$ 75	\$ 45.00	\$ 20	\$ 10.00	\$ 20	\$ 10.00	\$ 50	\$ 29.80	\$ 10	\$ 10.00	\$ 5	\$ 5.00
Antioch (C)	25	.....	25	.....	10	.....	25	.....	10	.....	10	.....	20	.....	10	.....	5	.....
Antioch (R)	25	.....	25	.....	10	.....	10	.....	10	.....	5	.....	5	.....	5	.....	5	.....
Asheboro	100	113.97	125	138.97	50	50.00	50	50.00	20	20.00	20	20.00	20	20.00	20	20.00	5	5.00
Bailey's Grove	25	3.50	25	3.50	20	.....	25	.....	10	.85	10	.....	20	.....	10	.....	5	.....
Bennett	25	.....	25	.....	20	10.00	25	.....	10	.....	10	.....	20	.....	10	.....	5	.....
Big Oak	25	25.00	25	25.00	20	20.00	20	20.00	10	10.00	10	10.00	20	.....	10	10.00	5	.....
Biscoe	40	.....	40	.....	30	.....	30	.....	10	.....	10	.....	15	.....	10	.....	5	.....
Brown's Chapel	40	20.00	40	20.00	20	19.00	20	.....	10	.....	10	.....	30	20.00	10	.....	5	.....
Ether	60	24.35	60	24.36	40	70.23	40	6.06	10	4.25	10	9.71	40	.....	10	.....	5	.....
Flint Hill (M)	25	9.77	25	9.12	20	20.60	20	.76	10	.....	10	9.45	15	.....	10	.....	5	.....
Flint Hill (R)	25	25.00	25	25.00	20	20.00	20	20.00	10	10.00	10	10.00	15	15.00	10	10.00	5	.....
Grace's Chapel	60	.....	60	.....	50	100.00	50	.....	20	.....	20	.....	30	.....	10	.....	5	.....
Hank's Chapel	100	114.11	100	100.03	60	170.11	60	60.00	20	20.00	20	20.00	30	30.00	10	10.00	5	5.00
High Point	40	40.00	40	40.00	30	30.00	30	30.00	10	10.00	10	10.00	20	20.00	10	10.00	5	5.00
Liberty	50	50.00	50	50.00	30	40.00	35	40.00	10	10.00	10	10.00	20	20.00	10	.....	5	5.00
Mt. Pleasant	30	18.00	30	22.75	25	27.00	25	15.00	10	6.00	10	19.11	20	10.00	10	.....	5	.....
Needham's Grove	30	19.29	30	19.29	20	15.00	20	.....	10	.....	10	.....	20	.....	10	.....	5	.....
New Center	30	.....	30	.....	20	.....	25	.....	10	.....	10	.....	20	.....	10	.....	5	.....
Park's Cross Roads	30	.....	30	.....	20	.....	20	.....	10	.....	10	.....	20	.....	10	.....	5	.....
Patterson's Grove	25	.....	25	.....	20	.....	20	.....	5	.....	5	.....	10	.....	5	.....	5	.....
Pleasant Cross	25	10.39	25	10.40	20	42.32	20	.....	10	.....	10	.....	15	.....	10	.....	5	.....
Pleasant Grove	40	20.00	40	20.00	35	15.00	35	15.00	20	10.00	20	10.00	20	10.00	10	10.00	5	5.00
Pleasant Hill	120	120.00	120	120.00	75	135.65	75	75.00	35	35.00	40	40.00	60	60.00	20	20.00	5	5.00
Pleasant Ridge	110	123.40	110	155.72	65	141.69	65	65.00	20	20.00	20	20.00	50	50.00	20	20.00	5	5.00
Pleasant Union	25	14.00	25	14.00	20	149.55	20	10.00	10	5.00	10	5.00	15	7.00	10	5.00	5	3.00
Providence Chapel	25	.....	25	.....	10	.....	10	.....	5	.....	5	.....	5	.....	5	.....	5	.....
Ramseur	100	.....	100	.....	60	278.42	60	.....	20	.....	20	22.09	30	.....	15	.....	5	.....
Randleman	50	.....	50	50.00	35	48.87	35	.....	10	10.00	10	10.00	20	.....	10	.....	5	5.00
Seagrove	40	25.00	40	25.00	40	40.00	40	40.00	20	20.00	20	.....	30	.....	5	.....	5	.....
Shady Grove	25	11.00	25	2.00	20	6.50	15	2.00	5	7.68	5	5.00	15	1.00	5	1.50	5	.....
Shiloh	40	.....	40	.....	35	120.49	30	.....	10	.....	10	.....	20	.....	10	.....	5	.....
Smithwood	50	20.00	50	20.00	45	35.55	40	.....	10	.....	10	.....	30	.....	10	.....	5	.....
Sophia	25	12.50	25	12.50	20	34.03	20	.....	20	4.57	10	10.00	20	.....	10	.....	5	.....
Spoon's Chapel	25	19.69	25	25.00	20	29.69	20	11.28	10	4.00	10	4.00	10	4.00	10	.....	5	.....
Union Grove	25	22.27	25	20.70	20	32.71	20	.....	10	.....	10	.....	20	.....	10	.....	5	.....
Zion	25	.....	25	.....	20	148.92	20	.....	10	.....	10	.....	20	.....	10	.....	5	.....
Totals	\$ 1,660	\$ 912.24	\$ 1,685	\$ 1,004.34	\$ 1,160	\$ 1,953.33	\$ 1,170	\$ 505.10	\$ 470	\$ 217.35	\$ 460	\$ 254.36	\$ 40	\$ 206.80	\$ 370	\$ 116.50	\$ 185	\$ 48.00
Balance Due		\$ 747.76		\$ 680.66				\$ 604.90		\$ 252.65		\$ 205.64		\$ 543.20		\$ 253.50		\$ 137.00

Great Missionary Sayings

The world has many religions; it has but one gospel.—George Owen.

All the world is my parish.—John Wesley.

The work of winning the world to Christ is the most honorable and blessed service in which any human being can be employed.—C. F. Schwartz.

I am in the best of services for the best of Masters and upon the best terms.—John Williams.

Nothing earthly will make me give up my work in despair.—David Livingstone.

The greatest hindrance to the evangelization of the world are those within the church.—John R. Mott.

What are Christians put into the world for except to do the impossible in the strength of God?—General S. C. Armstrong.

Christianity is a religion which expects you to DO things.—Japanese saying.

Let us advance upon our knees.—Joseph Hardy Neesima.

I am not here on a furlough; I am here for orders.—Hiram Bingham, Brooklyn, October, 1908.

The medical missionary is a missionary and a half.—Robert Moffat.

Every church should support two pastors—one for the thousands at home, the other for the millions abroad.—Jacob Chamberlain.

I will place no value on anything I have or may possess except in relation to the Kingdom of Christ.—Livingstone's resolution made in young manhood.

Win China to Christ and the most powerful stronghold of Satan upon earth will have fallen.—Mr. Wong.

The word "discouragement" is not to be found in the dictionary of the Kingdom of Heaven.—Melinda Rankin.

We are the children of the converts of foreign missionaries; and fairness means that I must do to others as men once did to me.—Maltbie D. Babcock.

We cannot serve God and mammon; but we can serve God with mammon.—Robert E. Speer.

The prospects are as bright as the promises of God.—Adoniram Judson.

Your love has a broken wing if it cannot fly across the sea.—Maltbie D. Babcock.

—THE EVANGEL

1844 - Over a Century of Service to the Denomination - 1949

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CI

RICHMOND, VA., THURSDAY, SEPTEMBER 15, 1949

NUMBER 36

In Observance of Rally Day

SOME DAY IS TOO LATE

A little girl with shining eyes—
 Her little face aglow,
 Said, "Daddy, it is almost time
 For Sunday School, let's go.
 They teach us there of Jesus' love,
 Of how He died for all
 Those who on Him will call."
 "Oh, no!" said Daddy, "not today,
 I've worked hard all week,
 And I must have one day of rest,
 I'm going to the creek
 For there I can relax and rest,
 And fishing's fine, they say,
 So run along; don't bother me
 We'll go to church some day."
 Months and years have passed away
 But Daddy hears that plea no more:
 "Let's go to Sunday School,"
 Those childish days are o'er.
 And, now that Daddy's growing old,
 When life is almost through
 He finds some time to go to church.
 But what does daughter do?
 She says: "Oh, Daddy, not today—
 I stayed up almost all night
 And I've just got to get some sleep,
 Besides, I look a fright."
 Then Daddy lifts a trembling hand
 To brush away the tears,
 As again he hears the pleading voice
 Distinctly through the years.
 He sees a small girl's shining face
 Upturned, with eyes aglow,
 As she says, "It's time for Sunday School;
 Please, Daddy, won't you go?"

News Flashes

Dr. Luther B. Grice preached at Windsor last Sunday evening.

Rev. Will Wood conducted revival services in his church at Wakefield last week.

Rev. W. M. Stevens is assisting Dr. I. W. Johnson in revival services this week at Oakland Church.

Supt. W. T. Scott met with the members of the Pulpit Committee of the Richmond Church on Wednesday of this week.

Dr. Will B. O'Neill, president, announces that the Eastern Virginia Ministerial Association will convene for their first fall session next Monday at Suffolk.

Rev. Johnson L. Griffin was a visitor at the office of publication the first of this week. His spirit of the work at Berea (Norfolk) indicates that he has a most progressive and cooperative membership, and that the young people of the church are sharing increased interest.

MISSION BOARD TO MEET.

The Mission Board of the Southern Convention will meet in the Henderson, North Carolina, Church, on September 20, from 10 to 4 o'clock. All persons having business with the board should contact Dr. F. C. Lester, 801 Sunset Drive, Asheboro, North Carolina, or Supt. W. T. Scott, Elon College, North Carolina, or make arrangements to be present at the meeting.

JOINT BIBLE SCHOOL HELD AT EURE.

A joint Bible School for Harrell Methodist and Eure Christian Churches was held the last week in July at the Eure Church, Rev. T. A. Collins, pastor.

The school continued through the week with the hours of study scheduled from 7-9 p. m. each evening.

Pupils were divided according to age groups—Primary, Beginners, Juniors and Intermediates.

Mr. Collins served as dean of the school and presented a nightly lesson in scriptural magic. Features of the

program were study courses, workshop classes, worship and recreation. All children and youth of the community were invited to attend. It was a great success and well-attended.

Eure Christian Church is situated in Gates County, Virginia.

BELEW CREEK.

The series of revival services were held at Belew Creek July 16-23. Rev. Walter Hall was the visiting speaker from the Albemarle Congregational Church. His sermons were very appropriate and well delivered. The attendance increased from sixty to ninety-five on the closing night. Two new additions were made to the church membership—one by letter and one by profession. The meeting was very successful.

The church held a Vacation Church School July 17-21. The total enrollment was fifty-nine, an increase of thirty-three over the previous year. Thirty children attended all five sessions. Fifty-one certificates were awarded to those who attended three days or more.

Misses Edith Pegram and Lura Neal taught the Beginners; Mr. William Tolly and Rev. Walter Hall, the Primary; Mr. Allen Hurdle and Miss Margaret Neal, the Juniors. Mr. Tolly was the supervisor of the school.

The staff of workers did a commendable work and the loyalty of the pupils was excellent. The results were very satisfactory.

SALEM CHAPEL.

The annual revival services were held at Salem Chapel August 21-26. Rev. Millard Stevens, from the Burlington Church, was the visiting speaker. Mr. Stevens' sermons were timely and adapted to the need of the church. The young people were especially loyal in attending the services. Each night they filled the choir and under the direction of Mr. Abe Gerry, the Sunday school superintendent, they contributed greatly to the song service. One addition was made to the church membership by letter of transfer.

The church held its Vacation Church School July 4-8. The attendance was very good. Nine children attended all five sessions. Thirty-two were enrolled with 66.5 per cent attendance for the whole school. Certificates were awarded to 26 who attended three days or more.

Miss Joe Ann Johnson and Miss Mary Marshall taught the Beginners;

Misses Helen Jackson and Pauline Marshall taught the Primary group, while Mr. Allen Hurdle and Miss Nancy Marshall taught the Juniors. The spirit of the school and the response of the pupils was excellent. Miss Jackson, the Sunday school worker, acted as superintendent of the school. A picnic was held the closing night. The results of the school were highly satisfactory. The Methodist, Baptist, Moravian and Congregational Christian Churches were represented in the school.

MISSIONARIES TO GREECE.

A significant service took place Tuesday evening, September 6, in the First Congregational Church, Concord, New Hampshire, when Rev. and Mrs. Paul Herbert William Olander of West Palm Beach, Florida, and Rumford, Rhode Island, were commissioned as career missionaries by the American Board. The Olanders will go to Athens, Greece, for evangelistic and educational work. They will be the special representatives of the First Congregational Church, Concord.

Mr. Olander has been pastor at the Union Congregational Church, West Palm Beach, Florida, since 1946 and previous to that has served pastorates at Dover-Foxcroft, Cherryfield and Ellsworth, Maine, and Palmer, Massachusetts. In 1942 Mr. Olander entered the U. S. Navy as a Chaplain, leaving the service in 1946 with the rank of Lieutenant Commander.

Mr. Olander was born in Bayonne, New Jersey. His boyhood was spent in Cambridge, Massachusetts, where he attended the public schools. He received his B. D. from Bangor Theological Seminary and his B. A. from the University of Maine, with further graduate study at Hartford Theological Seminary.

Mrs. Marion MacLaughlan Olander was born in Blaine, Maine, and her girlhood was spent in Van Buren, Maine. She was educated at the Sacred Heart High School of that town and attended the University of New Brunswick. Prior to her marriage she had four years' of teaching experience.

Of his new work Mr. Olander says, "As a child I wanted to be a missionary and the vision of this type of Christian service has never left me. I do not believe that anyone can achieve his destiny apart from fellowship with God and it is this conviction that makes me anxious to serve Him wherever there is need."

On the Trail of the Alcohol Problem

The liquor traffic is profoundly disturbed and alarmed when men and women begin to think about the alcohol problem. If people will think about that problem, the liquor traffic is determined to divert their attention from the heart and center of the matter.

These diversionary tactics are featured at present by two movements:

1. The effort to convince the people that there is no alcohol problem but only a problem of alcoholism.

2. The effort to convince the public that alcoholism is not due to the use of alcohol but to underlying personality deficiencies which constitute the true problem.

If there were no alcoholism whatever, there would be an alcohol problem of vast social and economic significance.

We hold in our hand, a clipping from the Louisville *Courier-Journal*, of Sunday morning, August 7—the dispatch is from Chicopee, Massachusetts. It reports that a peace-maker father was shot to death when he intervened in a fist fight between his two sons. One of the boys was critically wounded and the other arrested on a murder charge. At the end of the story, we find the significant words, "James and his brother had been out drinking together."

These two young men were not alcoholics. The unfortunate affair was no part of the problem of alcoholism. There is no fact in the reported evidence that either of the two young men was drunk. It seems they were just "under the influence."

Hundreds of such news reports pour into the offices of the *Clipsheet*. They come from all parts of the country. They present an infinite variety of detail. In the aggregate, they constitute a national disaster every day. It is a problem of alcohol and the alcohol custom, and the common use of alcohol as a beverage. It is in only small part, a problem of alcoholism. The thousands of men who appear in our courts every morning, particularly after the weekend or a holiday, are not, in the majority of cases, alcoholics.

Alcoholism, as a matter of fact, despite its being our fourth public health problem, is not the major part of the alcohol problem. When the liquor traffic or its fellow travellers say the contrary, they are serving the interest of the liquor traffic, but not the interest of their fellowmen. It is clearly absurd, not to say reprehensi-

ble, to pretend that all alcoholism arises out of the psychological peculiarities of abnormal individuals. It is true that a large proportion of the problem has such an origin, but an even larger proportion arises out of the custom of drinking alcohol.

The *Clipsheet* has before published and it now publishes again, authoritative information on this matter:

Doctors Leo Alexander, Merrill Moore and Abraham Myerson say: "Irrespective of what anyone may claim about underlying personality problems in the chronic addict, the fact remains that without alcohol taken to excess alcoholism does not occur."

Dr. Albion Roy King states it well when he says: "While all authorities are probably agreed that certain personality types incur a greater risk in the use of alcohol than others, no completely convincing effort has yet been made strictly to define the types. In fact, so confusing are the suggestions that grave doubt may arise whether there is any person who may not have some trait which might easily result in alcoholism."

Listen to Dr. E. M. Jellinek, Director of the Yale School of Alcohol Studies: "In a complex society, with so many tensions at work, we have the neurotic or diseased personality. It is natural that they should take recourse to intoxication to a larger degree than others. They probably constitute 40 per cent of the inebriate population, but 60 per cent comes to alcoholism from an entirely normal origin and only in the course of drink. They are not seeking release. They are conforming to certain habits of their set."

(Continued on page 14.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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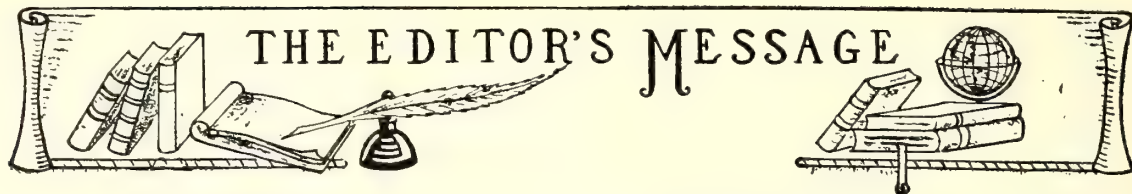
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☐ New ☐ Renewal



HOLY NECK

The writer spent a very happy week in revival services with Dr. Luther Grice at Holy Neck Church. Those who have never attended this church may be puzzled or amused by the name, but one visit is sufficient to sense its fine spirit and its remarkable strength. The roots of strength reach back through two centuries of worship at this holy place. Many families with industry, education and culture fill the ranks of the church and supply its leadership. Many leaders in other churches had their first training and inspiration at Holy Neck.

Through the years the church has enjoyed preaching of a high calibre by such ministers as George D. Eastes, Ben F. Black, Charles H. Rowland, N. G. Newman, Arnold Slater, Henry E. Crutchfield, and Luther B. Grice. The church is fortunate in securing the able leadership of its present pastor. Dr. Grice announces that the church is ready to go to Conference with its increased apportionment paid in full.

New Sunday school rooms were added to the side rather than the back of the church, thus enhancing the appearance as well as adding essential space and equipment. The large and enthusiastic school functions under the superintendency of Mr. Harry Lee Weaver.

Seven members were added to the church last week and other additions were assured. It was a privilege and joy to sing and preach the gospel to such fine congregations of earnest people. Ministers are in danger of losing their evangelistic note in their preaching, and congregations forget that the New Testament saints were evangelists. A week of evangelistic effort brings those in the pulpit and those in the new back to the central New Testament emphasis.

The revival meeting has come in for rather severe criticism. As a special service it does have its limitations. Evangelistic effort is limited in many churches to "that season between fodder pulling and 'tater digging time." Many preachers who have set the pattern of American revivalism have been limited in their theological outlook and interpretation. Consequently, many churches have abandoned the revival as a recruiting agency. The majority of these churches have fallen inadvertently into the other extreme of limiting their evangelistic efforts largely to Lent or Easter. But in countless churches revivals are conducted in ways that are wholesome for the church and the community. Converts are assimilated in a program of Christian education. We should exercise care in criticizing revivalism lest we find ourselves guilty of criticizing New Testament evangelism.

PROTESTANT CONCERN OVER CATHOLICISM

The Catholic-Protestant feud broke into the open with the bald charge by The Reverend W. Russell Bowie, Dean of the Union Theological Seminary in New York,

that religious and civil liberties of all Americans will be jeopardized if the Roman Catholic Church succeeds in its stated purpose of making America Catholic.

Dr. Bowie, writing in the September "American Mercury" on the "Protestant Concern Over Catholicism," charges that the Catholic hierarchy is responsible for the growing religious tension in America.

"The fundamental reason for that tension," Dr. Bowie stressed, "is that Roman Catholicism, as it impinges upon the community and the State, is totalitarian."

The eminent and often-quoted Protestant clergyman pointed out that in every country where the Roman Church is strong enough, it controls education, the laws concerning marriage and divorce, and regulations about morality generally, not only for its own communicants but for the population generally.

Dr. Bowie points out that in March 1949 the Executive Committee of the Federal Council of Churches of Christ in America, in arguing the need for religious people to stand against the persecution of religious leaders in Communist countries, went on to say that "We cannot be silent about the fact that in Spain, the Argentine and elsewhere, there are today grievous abridgments of religious freedom."

Citing as examples the current situation in Italy, the Argentine and Spain, he says these "are not sporadic accidents. They are backed by the Roman Catholic authorities beginning with encyclicals of the Pope. In his encyclical *Immortale Dei*, Leo XIII declared, 'It is not lawful for the State . . . to hold in equal favor different kinds of religion.' In a catechism put forth by the Roman Catholic Church for use for religious instruction in Spain, 'freedom of conscience, freedom of worship and freedom of the press' are listed among 'the principal errors condemned by the Church.'"

Here in America, charges Dr. Bowie, the Roman Church is trying the same tactics. He quotes from a book written by Father Paul L. Blakely. "Our first duty to the public school is not to pay taxes for its maintenance. We pay that tax under protest. The first duty of every Catholic father to the public school is to keep his children out of it."

The Reverend Bowie further charges Cardinal Spellman with "fantastic representations" when he, the Cardinal, complained on June 11, 1947, "that Protestant resistance to any use of public tax funds for the support or furtherance of Roman Catholic parochial schools was Protestant 'bigotry.'"

"If the public school is one bulwark of American freedom," says Dr. Bowie, "certainly free speech and free discussion, whether by the spoken or printed word, is a still more crucial one. But Roman Catholic pressure is frequently, and often successfully, exerted to prevent expression of views which the Church opposes." He

cites the examples of the banning of The Nation and the threatened boycott of the San Francisco News as typical of the methods used by the Church.

Dr. Bowie concludes that the only hope for religious democracy in this country is if the Catholic hierarchy will sit down with Protestant leaders to "find out the reasons for the friction and whether they can be allayed."

* * * *

AN ANSWER.

Father John Courtney Murray, S.J., said today in answer to the article, "Protestant Concern Over Catholicism," that the real "concern" of Protestant leaders is the refusal of the Catholic Church to acknowledge the equality of all churches.

The eminent Catholic authority on the relationship between Church and State writes in the September *American Mercury* that the Protestants are not seeking official Papal assurance that Catholicism will never become in the United States 'the religion of State,' in the Spanish sense; they seem to want the Pope himself to take his seat, as an equal among equals, at the table of the World Council of Churches."

Father Murray flatly stated that "this refusal will continue to be made; for it is the obverse of an af-

firmation cardinal to the Catholic Faith."

The Catholic priest pointed out that Dean Bowie overlooked the "oppressive" anti-Catholicism in countries where the majority were Protestants. Father Murray cited the situation that existed in the First and Second German Reichs and the current situation in Norway and Sweden.

Father Murray further charged that "a man of logic can see" the identity between the thesis adopted by Dr. Bowie and the thesis being proclaimed at the moment by Mr. Cepicka in Czechoslovakia. It is likewise the identical thesis recently sustained by Mr. Paul Blanshard, the "undiluted secularist," whom Dr. Bowie "reverently" quotes.

"It is not easy to know what Dr. Bowie is for," says Father Murray, "but Mr. Cepicka (quite clearly) and Mr. Blanshard (up to a point) know what they are for. The former is for a Communist world order; the latter is for the democratic social-welfare State."

The Jesuit theologian stated that Dr. Bowie's seven examples of "alleged Catholic attempts at a 'censorship' over the 'whole field of our public life' were taken out of context and were reported by Dr. Bowie with such lack of factual detail as to quite misrepresent their significance."

A Summarized Report on Experiences at Yenching, December 1948 to July 1949

By LUCIUS C. PORTER

American Board Missionary and Professor of Philosophy at Yenching

Fighting between the XIII People's Liberation Army (Jen Min Chieh Fang Chun, Ti Shih-san Chun) and the Nationalist (Kuo Min Tang) armies began a few miles north of the Yenching campus on December 13, 1948, about 10:30 a. m. Within two days the battle front had moved to the south of the campus, and of the adjacent town of Hai-tien. The front line was maintained between the campus and Peiping walls for about eight weeks before the city was surrendered. Officers of the political bureau attached to the XIII Army visited the campus on Saturday, December 18, inquiring as to our needs and explaining their plans. The leader of this group was a graduate of the Kung-li-Hui (Congregational) Middle School of Paotingful, and knew well both the principal, Yang Shengwu, Yenching '23, and Mr. Hugh Hubbard. Arrangements were made for an address to the student body on

the next day, Sunday, by Liu Tso-min, who is the head of the political bureau.

From this time on members of the People's Government frequently visited the campus, consulting with Chancellor C. W. Luh on question of food supply, arrangements for financing the university during the interval before settled political controls could be established, and other matters. Members of the Western group of faculty personnel met some officials and discussed general matters, including questions of courses of study. In all these discussions the officials were friendly and helpful. No change in courses of teaching or in religious activities were suggested. From this time on until my departure from Yenching the university region was under the control of the People's Government. A summary of Yenching experience during this period follows, under four main heads.

I. Unity of Spirit—

The unity of spirit within the universality in facing the adventure of the overturn of authority and control of this region by the People's Liberation Armies, and throughout the whole period of eight months was a striking fact. We have recognized the value of Yenching Spirit before, but the reality of this spirit, the unity of the faculty members among themselves, the sense of comradeship between students and faculty, and the sense that the servants and workers of the university were a real part of the whole team, was never more dynamically expressed. We felt it among ourselves and other people spoke of our united spirit, in contrast to the cliques and divisions that marked other universities and organizations.

II. The Non-Interference of the People's Government With Academic Program—

The academic work of the university was continued throughout the period, with only minor dislocation in the time-table, viz.:

1. Postponement of the examinations for the autumn semester from mid-January to early in March; at the request of our students.
2. Postponement of the opening of the spring semester.
3. Postponement of Commencement and cancellation of the spring recess, in order to have a full semester of 16 weeks of work.

The regular program of studies was in no wise interfered with. All courses announced in September 1948 were taught as planned, with no suggestion of changes made by the People's Government.

However, the People's Government suggested that three new courses be offered in the departments of history, political science, and economics respectively, in which the Marxian viewpoint of these subjects could be presented. The university authorities accepted these suggestions and new instructors were selected to teach the courses. Though qualified to present the Marxian viewpoint none of these new instructors was a member of the Communist party.

III. Non-Interference With Religious Activities—

The religious life and activities of Yenching have been continued without any imposition of restrictions or regulations. The entire program previously planned for the Christmas season was carried out without any change only ten days after the university had fallen within the lines of

the People's Liberation Army. Daily chapel services, Sunday worship, small fellowship group discussions, religious services for workers, etc., were neither inquired into nor examined. Government authorities repeatedly stated their intention to maintain religious liberty, but reminded us that such liberty included the liberty of anti-religious groups to express their views and criticisms.

The chief effect of the new regime upon our religious life was to inspire a review of the essentials of Christian faith and conduct, and the effort to present the Christian message in forms adequate to meet the challenge of communistic ideology. At the same time Christians realized more clearly the need to revitalize the Church in China. Dr. T. C. Chao, from the first, helped us to understand that to complacently accept the indifference of the new government to religion and Christianity would be a great danger; active persecution would have stressed the need for a vital faith. Dr. Chao and the students of the School of Religion, with the help of many members of the Yenta Christian Fellowship, have been active in the task of rousing Christian leaders and church members of Peiping churches to the task of reinterpreting the Christian message, and re-energizing Christian effort. Christian students shared in the work undertaken by all our students of helping the people of Peiping understand the attitudes and purposes of the People's Government by spending ten days in the city talking to student groups, people in homes and on the streets, etc., disarming their fears of ruthless cruelty, and reporting the treatment Yen-ching had already received. The Christian students lived with the other students at the Normal College, but devoted themselves to the students of Christian Middle School, and the pastors and leading laymen and members of the churches. Each day spent in this work was followed in the evening by group discussion on results achieved, criticism of mistakes in methods, etc., and plans for the next day's work. In this procedure Christian students adopted the methods in which Party leaders had trained other students.

IV. *Signs of Encouragement for the Future—*

Instead of imposing a cut-and-dried program for Higher Education, the People's Government, through its educational authorities, seems eager to consult with the experienced educators of Peiping with regard to the best procedure to be followed in fac-

ing the problems of Higher Education for this region and for China generally. The government authorities frankly acknowledged its ignorance and inexperience in this field, and sought guidance in consultation with educational specialists.

As affecting Yen-ching's future the following particulars are significant:

1. Yen-ching was named as one of the *four* universities of Peiping that was to be continued. The other three are: Peking National University (Peita), Tsing Hua National University (Tsing Hua) and The Normal National University (Shih-ta). Other colleges and universities were amalgamated with these three, or reduced to some form of junior grade, or closed.

2. Yen-ching was asked to share in the formation of the commission on higher education, composed of some 20 experienced educators. Chancellor C. W. Luh, Prof. Kit-king Lei (Mrs. Yen Ching-yueh) of sociology, and Prof. Chang Tung-sun of philosophy, were appointed to this commission certainly, and probably Prof. Weng Tuchen, of history, also. The program worked out by this commission will undoubtedly have a much wider influence than mere application to education in North China. The fact that two of the Yen-ching representatives of this commission are professed Christians is significant of the government's attitude toward religion.

3. Yen-ching has been given high praise for its practical vocational courses.

Yen-ching has been urged to develop more vocational courses, but also to plan for more research work, as the government realizes China's great need for men and women with high technical training to guide in the work of "productiveness" which the government emphasizes in all its publicity statements.

4. Yen-ching has been held up to other universities as a model of economic administration. In its efficient use of a small and limited income, in the small number of its faculty staff and technicians and janitors, etc., as compared with other institutions of the city, along with the quality of training and devotion to service shown by its graduates, Yen-ching has been made an example for others to follow.

5. There was much uncertainty in the minds of Dr. Chao and his colleagues as to the future of the School of Religion. However, it was found in consultation with government representatives that the fact that the name was School of Religion instead of School of Theology, was an item in

its favor. Moreover the government authorities recognized that some study of religion was a necessary part of any study of human culture. No opposition was expressed for the continuance of the usual courses of the School of Religion if these courses were not scheduled as a group but, instead, were divided among the several departments to which they were naturally related, such as philosophy, history, sociology and literature. As you know, even the Nationalist Government never gave official recognition to the School of Religion as an integral part of the registered Yen-ching University, and recognized no degree in religion.

MISSIONARY TO INDIA DIES.

A cablegram announcing the sudden death of Mrs. Moulton Phelps in Kodaikanal, India, has just reached the American Board, under which Mrs. Phelps has been serving with her husband, Carl Wright Phelps, since 1921.

Mrs. Phelps was born in Middle Haddam, Connecticut, 56 years ago, and was educated in Connecticut schools, graduating in 1919 from the Hartford School of Religious Education.

In 1920 she went to Mt. Silinda, East Africa, as a single woman missionary but her marriage to Carl W. Phelps in 1921 took her to India and later to Ceylon. Since 1932 Mrs. Phelps has been at the High Cleric School for the children of missionaries and other Europeans and Americans living in India, which is located in Kodaikanal and of which her husband is the Principal.

Mrs. Phelps leaves her husband, Carl W. Phelps who was born in Dorchester, Massachusetts, and is the son of the late Mr. and Mrs. Charles W. Phelps of Springfield, Massachusetts; a daughter, Mrs. James A. Lovett, 3901 Victory Circle, Fort Smith, Arkansas; and two sons, Roger Wilbur Phelps, 17, and Robert Irving Phelps, 15, who are with their parents in India; two brothers; G. Burleigh Moulton of New Hampton, New Hampshire, and Rev. Joseph L. Moulton of Ahmednagar, India, who is now home on furlough in Auburndale, Massachusetts.

Mrs. Phelps died September 4, according to the cablegram. While word had been received in the early summer that she had been receiving medical care at the Christian Medical College in Vellore, nothing had been said to indicate the seriousness of her illness.

News of Elon College

By PRESIDENT L. E. SMITH

WELCOME TO FRESHMEN.

(The following is the address of welcome that President L. E. Smith gave to the Freshmen of 1949-50 on September 9.)

It becomes my privilege and pleasure to welcome you to Elon College. Whatever I may say will doubtless seem trite. You have already been welcomed by many old friends and new acquaintances. At any rate, I would like to add that we want to assure you that you are welcome—welcome to all that we have, our grounds, our buildings and social privileges, our cultural opportunities and our educational advantages. We give you our friendships, our hospitality, our hearts, our all. Could we give you more?

We are anxious that you feel welcome, that you feel at home, and that you have a happy and profitable experience at Elon College. This depends to a great extent on you, depends on your intentions, your purposes, your attitudes. As you come to Elon College, I trust that you come full of expectancy.

1. Expecting to have a good time. We want you to have a good time. We want you to be happy while you are here. We have tried to create conditions and provide facilities that will make your stay full of happiness and pleasures. You will note that this is a co-educational school. Some have found that this fact has added to their pleasures and multiplied their happiness, not only while they are on the campus but after they leave the college and all along the journey of life. We have our Student Union, our Society Hall, our old gymnasium and parlors in the girls' dormitories. These are all for your use and pleasure.

2. We trust that you have come expecting to improve your social and cultural life. I don't know what your home advantages have been but there are certain advantages on a college campus that you have not had heretofore. We have amassed here in the personalities of our faculty and their families a great group of people who have been about in the world, who know how to live and how to act in society. They will be examples to you in your preparation for the finer things of life. I know that there is

a tendency today to disregard certain standards and accepted rules of society, to dress slovenly and slouchy, to discard coats and skirts and don blue jeans and dungarees, to flout all formality as to dress and special occasions. You may follow that line if you like, if you are determined. There is little that anyone can do about it. We can show you the proper way but you do not have to walk therein. Should this be your attitude, I warn you that some day your efforts will bear fruit. The fruit will not be insipid. It will be bitter. You will prefer not to gather it, but gather it, you must, and gather it, you will!

3. I trust that you have come expecting to improve your minds, to enrich your minds with information—information concerning man, from whence he has come, how he has developed, what he has accomplished, and what he proposes to do.

There is still a bit of information on this campus, to be sure. I know, because the freshmen bring in some each year and seniors carry but little, if any, away, so there is bound to be an accumulation of information on the campus. You will find this information stored in the minds of professors and fellow students. We have on our faculty more than two score of men and women who have spent years preparing themselves for your advancement. You will find this information waiting in the library, shelves on shelves of books numbering more than forty thousand, products of the best minds that the world has produced. This information is here. I have told you where it is but you will have to dig for it. It will require consistent and conscientious application of the power that you possess and of all the hours of study and research at your command, but it can be had.

4. I trust that you have come expecting to improve your spiritual life. These tragic and disastrous years have revealed the value and necessity of trust in a personality and power greater than man. This personality we know as God who is not a mystic, imaginary, and evasive kind of personality but a living, ever present, dynamic being who cares, loves and is sympathetic with each of us in any and all of our experiences. Do you

know where you may find Him? He walks on this campus. He lives in these dormitories. He lingers in the classroom after the class session is over. He abides in human hearts that belong to Him. His ways and His loves are recorded between the lids of the Bible. Turn its pages often. Meditate upon its truths and rejoice in its promises. He is here and you may have Him if you desire. If with all your heart ye seek Him, ye shall surely, truly find Him.

APPORTIONMENT GIVING.

We have a fine group of people in our Southern Convention. They number more than thirty-two thousand. Among this vast number, there are prosperous business and professional men, farmers and tradesmen of various types. These people love their church and her institutions. They are willing to share what they have that the Kingdom may come through the established agencies of our church. They belong to local Sunday schools and churches. They make their contributions to the causes of the church through these local organizations. These contributions are voluntary notwithstanding the fact that the Convention, acting in its official capacity, requests that certain amounts be given for certain causes. In many instances, these contributions are made late. When they are late, the causes that look to them for support are hindered in their progress. The weeks and the months are slipping away. The end of the year is not as far away as you might think. It would be well if all would take this matter of the support of the college seriously and make their contributions accordingly. We are far behind at this date. Let us pull ourselves together and make our contributions as generous as possible.

Previously reported	\$4,901.80
Eastern Va. Conference:	
Norfolk, Second	5.00
Western N. C. Conference:	
Brown's Chapel	20.00
Pleasant Grove	10.00
Total	\$ 35.00
Grand total	\$4,936.80

It may prove beneficial to you if you will get firmly fixed in your mind the difference between an excuse and a reason. You did not meet with the saints last Lord's day. If you were asked, "Why?" would you give an excuse or a reason? One cannot give a reason for not being a Christian.

—C. R. Nichol.

Christian Missions

At Home and Abroad

DARKNESS AND DAWN IN CHINA.

By GRACE AND HAROLD MATTHEWS.

June 30 finds us still in Foochow, still feeling that we are needed here and still happy and proud to be among those missionaries and Chinese Christian leaders who elected to stay by and face whatever is to come. The month of May was even more tense than that explosive month usually is in China. The Communist Radio announced that Foochow would be liberated on May 15. Missionaries were free to withdraw before the curtain might fall, but only one American Board family and a few Methodist families decided to evacuate. Their decision was not easy and was sympathetically supported by all: but to those who remained it is clear that staying by has given a big lift to the general morale and courage, which has been ample reward. During the tense days in early May we telegraphed American Board missionaries in Shaowu, 200 miles up country—"Strongly urge all of you come Foochow immediately," and received a reply telegram—"All sticking by our posts," signed by Richard Jackson. Since that exchange of messages there has been silence from Shaowu, and only a few days ago a letter from Boston informed us of a cablegram received there via Arthur Rinden, Shanghai—"Shaowu quietly liberated May 18." It seems reasonable to believe they are safe and well. Since Foochow has not yet been "liberated" (and we see no immediate prospects for a turn-over in government) there will be scant communication with Shaowu. Until we are all under the same government, we can only communicate through Chinese travelers who may be allowed to go inside and outside of the bamboo curtain.

And that reminds me of the Commencement Address we heard last week at Hwa Nan College when 27 young women received Bachelor degrees. The speaker, Dr. James Ting, speaking in Mandarin with a strong Foochow accent (we were delighted that we could understand him) reviewed some of his former writings in which the idea was: "These are darkest times we have ever seen but holding God's hand we struggle forward." His quotations sounded exactly as if

written for today and the audience laughed when he told the dates 1927, 1938, 1942, etc. The church has come through all those dark days of the past, victoriously, and now again facing what seems the darkest and most difficult time yet—we must remember, he said, that "when it is dark enough, you can see the stars."

Here in this Foochow area of China the American Board enjoys its closest fellowship with the Methodist Board, where we work together in union institutions such as Union Hospital, Union Kindergarten Training School, Union Theological College, Union High School (industrial and agricultural), and Fukien Christian University. Each one of these institutions is like an oasis in the desert and I feel profoundly grateful to all who have worked together to provide these "green pastures." Union High School has a Christian Spirit so real that it is daily winning the battle against Red propaganda—just as the warm sunshine won out over the cold strong wind in the old fable. Our son, Alden, and family moved to Union High School from Diongloh in May, when local disturbances made it unwise for them to be isolated outside of Foochow, and are now happily at work there training Christian leaders, while Alden, at the same time, assists in Farm Mechanics classes. When Foochow changes government he will be classified as a teacher of farm mechanics (highly approved by the Communists) instead of evangelistic missionary (considered by them to be undesirable).

Fukien Christian University is finishing the academic year with Commencement, and our veteran American Board missionary, Miss Eunice Thomas, is free to retire from her service on the faculty and return to the United States. She will go on the first boat available from here (if and when there will be a boat being a question because the British shipping companies have had much trouble trying to control the hordes of Nationalist soldiers who are determined to escape by boat to Hong Kong). I hope she will take these letters and mail them at the first opportunity to use U. S. postage. This spring, when azaleas were in bloom all over the mountains, we spent several days at

the University—on the beautiful campus on hills along the Min River. We were house guests of Eunice Thomas in her attractive mountainside home which she designed, financed and built—to be a wonderful setting for her grand contribution to F.C.U. The large living room is on two-floor levels, lower in the middle with a platform alcove at each end so that her classes in drama and other groups have used one end as stage and the other end as balcony. Large picture windows in the middle section look out at the distant mountains across the picturesque river where junks float lazily along and little sampans bustle to take off passengers or cargo from occasional steam launches that travel to Diongloh or to the ocean port at Pagoda Anchorage. Now Miss Thomas leaves her home to the University to be used in the new era by new workers. This truly seems to be the end of an era for the American Board at the University since our two other quota missionaries, Professor and Mrs. Roderick Scott, just recently forced to go home for health reasons on pre-retirement furlough, after serving the University for thirty-three years as two generously full-time workers—Mrs. Scott in Music and Dr. Scott in Philosophy. Another day in a new time is coming and our missionaries in this past day have builded well.

During the flood days Miss Helen Smith was our only amphibious missionary who managed to go about to various parts of the city. On one of those days she was scheduled to lead our weekly Compound Prayer Meeting but we had no expectation that she would be able to get here from her home at Wen Shan Girls' School. To my wondering, "How did you get here?" she blithely replied, "Oh, I had to change boats down at the intersection—the boat I was on wasn't coming up this street." Because of the rain June has been cool, but now it is getting hot and families with babies will have to escape to Kuliang Mountain, just a few miles away from the city. The rest of us may take turns going to the mountain top for short vacations and standing guard over our homes in the city to keep the Nationalist soldiers or invading armies from taking them over in our absence.

Only a little news comes to us from North China. We piece together all the bits we get from here and there until we think we have a fair idea of the situation which is different in

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

THE SOCIETIES REPORT.

ROSEMONT.

The Rosemont Woman's Missionary Society under the very able leadership of Mrs. J. A. Herrington has been having very interesting and inspiring meetings.

Mrs. Herbert Council, our pastor's wife, invited us to meet at Ocean View in the home of her mother, Mrs. R. A. Culpeper. We held our business meeting in the morning, after which everyone enjoyed the picnic luncheon, the hostesses serving iced drinks and dessert.

Later, those who wanted to, went bathing. There were as many children as members attending, and everybody had a good time.

We have had a variety of meetings—having as speakers Mrs. Frank Laubach, a pastor from the Methodist Church, a good worker from the Baptist Church.

Mrs. J. F. Morgan taught the Mission Study Book *China—Twilight or Dawn*. Seven of the ladies from our society reviewed the Study Book *On Our Own Doorstep*.

The ladies have sent boxes to China and to the Fort Berthold Indian Mission.

We hope that we are meeting all the requirements to be a Superior Society but at some of the meetings the attendance has been a little discouraging.

RUTH L. HASSELL, Sec'y.

* * *

PALM STREET, GREENSBORO.

The Woman's Missionary Society of Palm Street (Greensboro) wish to report a good year's work under the leadership of Mrs. Pearl Hall, president. Mrs. Hall is counselor and also a member of the Service Guild (our young people's society).

Interesting programs were planned in advance and given each month by different members of the society.

We have met all requirements of a Superior Society and have doubled our apportionment this year. We have gained a few new members and have good attendance at each meeting.

Mrs. Rachel Wallace reviewed the Book of Galatians for us at a public meeting.

We were invited to the First Church, Greensboro, to study our foreign book and Miss Coghill spoke to us at that time. Mrs. Sloan of Elon College gave our home book, at which time the ladies of First Church returned our visit.

The World Day of Prayer was observed by a service at the church, which was well attended. We observed World Community Day and packed several towels for the project.

Our Friendly Service gifts consisted of used clothing and quilt pieces and went to the Indian Mission. We carried 78 gifts to the children at the Elon Orphanage. We presented Timothy Chang with shirt and tie and a cash donation.

Our society sent three delegates to the School of Missions and Convention held at Elon College in June.

Family Life Week was observed by a picnic supper for both the Young People's Society and the older group. The entire church and Sunday school were invited at this time. Rev. Percy Ricketts visited with us and showed the pictures made on his recent trip to the islands off the coast of Cuba.

MRS. WILLIAM HINSHAW.

* * *

WINSTON-SALEM.

The following new officers were elected at the September meeting of the Winston-Salem Woman's Association: Mrs. W. L. Padgett, president; Mrs. George Clancy, vice-president; Mrs. C. E. Nelson, secretary; Mrs. James Fulton, assistant secretary; Mrs. E. M. Whitman, treasurer; Vearl Linville, chairman, Friendly Service; Mrs. L. G. Reich and Mrs. W. J. Andes, program committee.

* * *

MONTICELLO.

The Monticello Missionary Society lost its first member by death, when on September 22, 1947, God took Tora Rudd.

Wishing to honor her memory, the society, on October 10, 1948, held Memorial Services at our morning worship hour and presented the family with a Memorial Certificate. These services consisted of appropriate music by the pianist and choir, a resume of Tora's life by Mrs. W. F. Burton,

Jr., a talk on "The Gift of Memory" by Mrs. W. E. Wisseman; and the presentation of the Memorial Certificate by Mrs. M. C. Faucette. Grace Noel Crowell must have had some one like Tora in mind when she wrote:

I think that God is proud of those who bear
A sorrow bravely—proud indeed of them
Who walk straight through the dark to
find him there,
And kneel in faith to touch his garment's hem.

Oh, proud of them who lift their heads to
shake
Away the tears from eyes that have grown
dim,
Who tighten quivering lips and turn to take
The only road they know that leads to Him.

How proud He must be of them—He who
knows
All sorrow, and how hard grief is to bear!
I think He sees them coming, and He goes
With outstretched arms and hands to meet
them there.

And with a look, touch on hand or head,
Each finds his hurt heart strangely comforted.

In our meetings this year, we have used the plans and program material furnished by the Conference. For World Community Day, World Day of Prayer, and May Fellowship programs, members of other churches in the community were invited.

In November, we packed a towel for a junior in the war-torn countries and in the spring a bag of clothes was sent to Elbowoods, Indian Mission in North Dakota.

Our officers for the year 1949-50 are: Mrs. Vergil Smith, president; Mrs. Phillip Faucette, vice-president; Mrs. E. Jenkins, secretary; Mrs. H. R. Faucette, treasurer.

These officers will be installed at our September meeting.

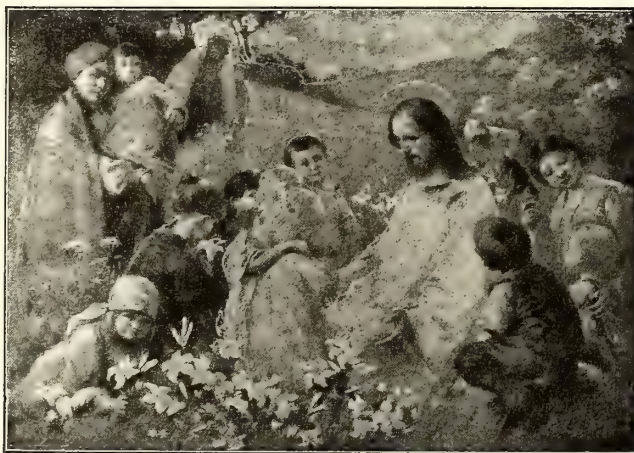
MRS. J. W. FAUCETTE.

The *International Record* of London recently published the obituaries of 40 temperance leaders in the United Kingdom. Of the 40, eight were over 90 when they died; 16 were in their 80's; the average age worked out at 89.7.

Shakespeare, in *As You Like It*, has Orlando say:

"Let me be your servant;
Though I look old, yet I am strong
and lusty;
For in my youth I never did apply
Hot and rebellious liquors in my
blood, . . .
Therefore my age is as a lusty
winter,
Frosty, but kindly: let me go
with you."

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

The mountains again—still not clearly but hung with the fog and midst! As we approached the summit the mist drifted away like shreds of ripping lace curtains. It was lovely. A carload of us went to Winchester for a meeting of the Convention's Women's Board. Mrs. W. B. Williams of Newport News was once more our careful, efficient driver. Her passengers were: Mrs. Garland Spratley, Mrs. Lily Stagg, Mrs. William Harrell and me. On her return Mrs. Williams added another passenger. Mrs. W. V. Leathers.

If you have never tried it you do not know what fun a group of women can have on a trip. Besides us, there was a carload from North Carolina. The women of the Valley had invited the Board many times. They have so far to travel and it was only fair to return the mileage, so to speak. We were given a royal welcome and lots of food. The table in the Winchester Church overflowed with food. We met in the handsome parsonage of the Winchester Church. After being entertained overnight by members of the church we were given breakfast in the home of Mrs. R. H. Nelson. It was beautiful to see and tasty. Our lunch was provided by Mrs. R. A. Whitten, the minister's wife, and it, too, was good to see and eat.

Coming home I said to my traveling companions that I never ceased marveling at the pleasures that come from service to the church. In a church family one may have friends in Winchester and Greensboro, in Antioch Church and Shallow Well. All of us different, all of us working for God's

children far away whom we had never seen.

After my return I had a short visit with my family at Newport News and then went to a meeting for young people. And then to Holy Neck for the last night of their revival. The moon was full and the church looked splendid in its silver light. So long have our people worshipped there, so many loved dead have been laid to rest, so many marriages, and many, many fun times: eating, frying fish and picnicking, so many sermons have been preached there, so many have found Christ—it is a shrine. I have never been there without feeling the sacredness of the spot. It is holy ground. I have the same feeling about Liberty Spring and Cypress Chapel, neighboring churches. I can close my eyes and see our early church fathers propound the faith and then discuss business and burn their minutes to be able to be free of spirit at their next meeting. I fear that we have fallen into a rut. We don't burn our minutes (and I'm not recommending it) but we often look at last year's in order to do the same things over this time.

It was a long way from the home of Mrs. Golden Carter with whom I stayed in Winchester to the home of the Davis family with whom I ate Friday night dinner but we are members of the same church with the same troubles and successes.

There are safe and unsafe ways of doing nearly anything. The knowledge or the knack of doing things safely is gained by experience, properly directed.—*Ralph Budd.*

COPYCATS.

By M. LOUISE C. HASTINGS.

Issued by the National Kindergarten Association.

Are children ever more content than when, arrayed in some of Mother's or Father's castoff garments, they parade—indoors or out—assuming the dignity or graces and airs of their elders? Happy little copycats!

And here is Paul. "Don't go too fast, Daddy," he appeals. "I'm coming along in your tracks." And he tries to hold his head and swing his arms just as his father does, as he carefully steps where Daddy's large footprints show in the snow.

Sarah Maxfield is the mother of a big family. She has long had a habit of using much slang and, too, quite frequently uses words even less desirable. Can you imagine the language of her boys and girls as, in their speech, they exaggerate her example, and do you wonder that mothers hesitate to invite them to play with their children?

Did you ever happen to think that children are often like community newspapers? We may read of many habits of family life by watching the boys and girls at play and listening to their conversations. If teachers are careful and thoughtful readers, they will obtain helpful information regarding the home life of their little pupils. For instance, Tom is kind to little children; when they are hurt, he picks them up and amuses them until they feel better. Tom must always have been treated kindly and must have had practice in being kind, or he would not do such thoughtful acts so naturally. Linda runs to accompany her great-grandmother as she walks out to the automobile. She feels that she is helping, and Grandmother enjoys watching her bright eyes and their happy expressions when she is holding her hand. Jack quickly picks up the pencil his teacher has dropped. Marcia never forgets her "thank you" and "please." Susan, when coughing, always remembers to put her handkerchief over her mouth. Clifford rises when Mother's friends speak to him.

Yes, this does represent careful teaching and practice, but what makes the practice enjoyable? Boys and girls are discriminating. When there is someone they like very much, they are apt to copy that person's ways and acts. Two little girls whom I know love to watch two sisters, Jane and Laura, who live several doors from them. If one observes the little

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Youth at Work in the Church

ANN TRUITT, Editor; HELEN JACKSON, C. B. TWIDDY, Associates.

HOLY NECK PILGRIM FELLOWSHIP.

The Pilgrim Fellowship of Holy Neck has been under the direction of Miss Virgie Whitfield this year, her assistant being Mrs. Anne P. Umphlett.

The first meeting of the year was a get-together in the form of a Tacky Party. Miss Margaret Harrell has served as president during 1948-49.

On December 31, we held a watch-night party, a social hour of games, contests, etc., followed by holiday refreshments. At eleven o'clock, we began our regular meeting, closing with a worship program. As the midnight hour approached, we all joined hands, formed a circle, and sang "Blest Be the Tie That Binds." Just as the new year came in, we sang "Happy New Year to You" to each other. It was a very inspiring and enjoyable evening.

In March, we had a rare treat in the form of a Travelogue with pictures presented by Miss Elizabeth Hare (now Mrs. Joseph Lasley), who represented the Friends Meeting on a study tour of Europe for 12 weeks last summer. We thoroughly enjoyed this.

In April, Mary Davis presented a program on Family Life.

Our young people presented the playlet, "The Citadel of Faith," at the May Fellowship program. Flowers were secured and pinned on all who attended church on Mother's Day.

Dr. Luther B. Grice gave us a very interesting review of our home mission book, *Forty-Eight Plus*, and the review of our foreign book, *Rising from the Dust*, was given by Mr. Edward Felton, a member of the Baptist Church.

Vesper services were held each Sunday night during the month of August on the Holland High School lawn, sponsored by the Holland Woman's Club with Mrs. Thomas B. Jones, Youth Conservation Chairman, serving as adult adviser. A number of our young people took part in these community services.

Our group with the aid of church members served as host to Mattie O'Neal, a child from the Elon Orphanage, for two weeks during the month of August. We planned entertainment for her and paid her way

back to the orphanage. We mention this hoping other groups will consider this as a Friendly Service project for another year.

Our apportionment is paid in full, and we consider this a very successful year, leargely because of the efforts of our splendid leadership.

AUDREY HOLLAND.

Secretary.

I CONSECRATE MYSELF.

(A VESPER SERVICE.)

PRELUDE

CALL TO WORSHIP—

*Master, I hear thy call,
Somewhere I know thou canst use
me;
So I must surrender my all.
Yielded am I to thee,
Take me and mold me and make
me
As thou wouldst have me be.*

SPECIAL: "Dear Lord, We Give Our Youth to Thee."

SELECTED SCRIPTURE: For Moses had said, consecrate yourselves today to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day; the gold for things of gold, and silver for things of silver; and for all manner of work to be made. And who then is willing to consecrate his service this day unto the Lord?

My son, give me thine heart, and let thine eyes observe my ways.

If anyone wants to go with me, he must disregard himself. For whoever wants to preserve his life will lose it, and whoever loses his life for me will preserve it. What good does it do a man to gain the whole world and lose himself.

If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

PRAYER: Almighty Father, enter thou our hearts, and so till us with thy love, that, forsaking all evil desire, we may embrace thee, our only good. Show unto us, for thy mercies' sake what thou art unto us. Say unto our souls, I am thy salvation. So speak that we may hear. Our hearts are before thee; open thou our ears; let us hasten after thy voice, and take hold on thee. Hide not thy face from us,

we beseech thee, O Lord. Enlarge thou the narrowness of our souls, that thou mayest enter in. Repair the ruinous mansions, that thou mayest dwell there. Hear us, O Heavenly Father, for the sake of thine only son, Jesus Christ, our Lord, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

STORY: "The Hill Road"—

God had a song he wanted to sing and when he finished it he created a man to sing it. You see, it was a mighty song and needed a Godlike singer. And the man was Jesus, a carpenter of Nazareth. He went up to Jerusalem, and as he walked up and down its narrow, crowded streets, God's song swept across the hearts of people.

Some ran to meet it, it was so full of strength and beauty. But others ran from it, trembling with fear. And these were those who dreaded lest it rend the hate and uproot the falsehood in which their lives were so comfortably grounded.

When the rulers of Israel—priests, scribes, and Pharisees—heard it, they shuttered the windows of their souls and barred the gates of their minds against it; that is, all of them except Nicodemus and one or two others who, when they heard it, stopped to listen.

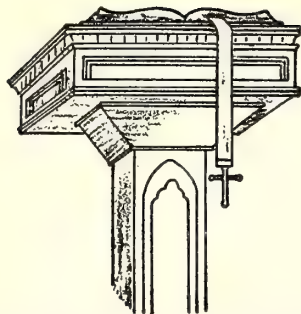
Nicodemus was no longer a young man, and at first listened with gentlemanly indifference of one who is tired of life. But a day came when the clean swift words cut through the mist of indifference, and with a lightning flash revealed Nicodemus to himself. . . .

That night he took the hill road to the Mount of Olives. He had heard that Jesus was in the habit of spending his nights there. In his eagerness he hurried. But it was not long before his footsteps faltered, heavy with weariness. He swayed with fatigue, caught hold of a rock, and sat down to rest. His hands trembled as he wiped the sweat from his face. But his soul's need was more urgent than that of his body, and soon his determined tread fell softly upon the silence and Nicodemus was on his way.

The road became a friendly path, ending abruptly among a clump of olive trees, as though it knew that Nicodemus could not possibly take another step.

As he stood looking down upon Jerusalem, he felt the presence of long-forgotten memories, and the

(Continued on page 15.)



WHAT MANNER OF CHILD SHALL THIS BE? I

A Sermon

By SAMUEL L. JOHNSON, F. Ph. S.,
Park Manor Congregational Church,
Chicago, Illinois.

There are two texts that I would like to call to your attention and ask you to bear in mind: "Bring up a child in the way he shall go and when he is old, he will not depart from it." Secondly: "I tell you that whoever looks at a woman and cherishes lustful thoughts, he has already in his heart, committed adultery." The first is to be found in the twenty-second chapter of the Book of Proverbs and the other in the New Testament, the twenty-eighth verse of the fifth chapter of the gospel according to St. Matthew.

Perhaps, at first, you will not see too much of a correlation between these two texts, but just a moment and I think you will.

We Americans are nearly all of the "Missouri" type. We believe, we accept that which we can see, hear, feel, smell; or, in others words, everything has to be proven to us. By and large, that's all right. Well, here in these two texts we find facts which have been tested, scrutinized, studied, examined, worked over, thought about, considered, from every possible angle and have been proven correct and right. A child grown into manhood by you becomes what he is in his heart. He becomes the result of his hopes, his aspirations, his ideals, his frustrations, his fears, his jealousies, many of which are your responsibility. The child who becomes a man is the sum total of all of these things.

In a recent issue of the *American Journal of Orthopsychiatry* (Vol. 15, 1947), Roy Graham Hoskins is quoted as saying: "The price we pay for rugged individualism is individual neurosis." The author goes on to write, "Observation supports this view. Parents who are rugged individualists (and what American is not?) are often dictators within their homes, while demanding that their children practice true democratic be-

havior. This double standard, one for the children, and another for the adults, creates confusion for the weak-growing ego as to the nature of reality. For instance, it is demanded of each child that he cooperate, be honest, be kind to his syblings while the adult, the rugged individualist, competes aggressively with others in business, tries to avoid paying taxes, often measures kindness to others solidly in terms of direct personal gain. Childhood experiences in such a family do not prepare the child for adult life in a democratic community."

In other words, the author indicates that we all too often say to our children, perhaps in not so many words, but nevertheless we convey the idea realistically enough: "Now look here, I want you to behave as I tell you and not as I myself behave," or "I want you to practice what I preach."

It doesn't do one little bit of good to tell a child that he must do this or that, if we in turn do exactly the opposite. One can't tell children to stay off the streets at night if we ourselves chase around. One can't tell children not to read this or that noxious magazine or book and we read it. One can't tell a child to attend to his school work if we ourselves go out to parties, or any number of a host of things and let our own work slip. There's no value whatsoever in scolding a child about being nasty to his friends when we, his parents, chew over a nasty bit of gossip along with our potatoes and roast beef at supper. You won't get very far in telling a child to be honest, and then yourself brag about some deal you put over on some fellow in business. And don't tell your child and expect him to pay any attention to you, that it will do him good to attend Sunday school on Sunday morning when you yourself do not attend either church school or church.

Mrs. Roy Jameson came to me one day not long ago and said that she didn't know what she was going to do with her eight-year-old son. "He is absolutely vicious," she said, "constantly picking on little children in the neighborhood, bullying this one and fighting with that." To quote her, she said, "The Lord knows why a son of mine should act this way."

True, the Lord does know perfectly well why that youngster acts the way he does, and so I believe, do some of your neighbors. Frankly, Mrs. Jameson is a completely a-social individual and there has not been a day in her child's life but what he has heard

his mother laugh at Mrs. Roach's new hat; question why Mrs. Loring doesn't buy a dress at Marshall Field's instead of always making her own; call up the Ewing home and ask pleasantly, "And how is Mr. Ewing today?" and then turn from the phone and mutter, "It's a shame he doesn't die. They'd be better off if he did."

It's not what Mrs. Jameson has told her child that has made him the way he is. Furthermore no amount of spanking or scolding will have the least effect upon that boy's behaviour. He has been conditioned for quite some time now by a vicious, back-biting heart, the heart of his mother.

Mr. Jones is in a way proud of his daughter. She is a beautiful appearing girl, about eighteen now, most attractive physically, but she has one fault, and I quote him, "No amount of talking has been able to correct her. She steals money from any one, members of her family, and buys herself elaborate clothing. Accused of her theft, she readily admits it. Oh," cries Mr. Jones, "what have I done to deserve a child who is a kleptomaniac."

If Jean is a kleptomaniac it is her father who has made her one. He is a broker and has learned how cleverly to manipulate stocks and bonds which come through his hands, in order to get possession of them, or at least, partial possession (all within the law, you understand). "Smart business," he calls it and delights in relating his triumphs to the rest of his family. "I've learned in the university of hard knocks," he says, "to be a shrewd businessman and if I do say so myself, I'm not doing too badly."

Why shouldn't his daughter Jean lay her hands on everything? She's been taught ever since she was a little child that that's the way to get by in life. And all of her daddy's pietistical words about honesty and integrity are like so much chaff in the wind. "Why," says Jean to herself, "hasn't daddy been able to buy this home, drive a Packard car and have all these things by stealing? Certainly he has." And Jean has no qualms of conscience whatsoever about taking what she likes.

So it's not what we say that has very much effect, rather it is what we do.

Attitudes and actions on the part of parents are of decisive importance in establishing a child's pattern of life. The way in which parents react to particular emotional experiences will condition the actions of the child throughout life. For example, in the

case of John, who was four years old and lost a leg in an automobile accident. His parents accepted the tragedy realistically, recognizing it as a great misfortune but one to be overcome in every way possible. They obtained professional advice and treatment, both medical and psychiatric and the boy's success as it has been evidenced through adolescence and college in overcoming this handicap stands in marked contrast to the prolonged crippling results of a similar fracture of a leg in the case of Tom, who had his accident at the age of five. His family was offered the same opportunities for adjustment as John's but the emotional maladjustment of the mother prevented her co-operation. The mother was lame emotionally and Tom, although a boy with more native ability than John, has completely, utterly failed to make any adjustment whatever. It is what we are and what we do, how we act and think which conditions the development of a child, not our words.

I said a few moments ago we are of the "Missouri" type as individuals—all right—clinical investigations have proved conclusively that a mother's conscious and unconscious attitude is conveyed to an infant directly in everything she does for him. Studies have shown the importance of a mother's attitude in handling the child not only during dressing, but in undressing, holding, tucking him in and so on. And the evidence that mounts in favor of a mother's nursing her offspring is very impressive.

Have you ever noticed how when some individuals take a little baby into their arms, the baby invariably squalls and you wonder why. Another person smiles and whispers to the child, seems so gentle and so careful, but the child yells as if it were being beaten. What's the reason? The answer why is very simple: The child knows exactly that person's attitude toward it. The child can feel instinctively through the externals and knows what is underneath.

The realization of these facts places upon us a much greater responsibility than we are generally aware of. It should make us a good deal more careful and considerate about the things we do.

A young woman was admitted to one of our large Chicago hospitals and there cared for for a long time. Working with her and studying her, the doctors became well aware of her character. Some of them were very much depressed by it. One day while making rounds with his resident and

interns, a famed physician visited this young woman and said to her, "You are the most depraved person I have ever known." (Perhaps this is true. Personally I don't believe the physician had a right to say what he did, but I am merely relating the story as it happened.) Then one of the young interns spoke up and said to his chief, "Doctor, I don't believe *she* is to blame for what she is, rather the blame lies squarely upon the shoulders of her parents. Her mother, for example, always said that she should have freedom to make her own choices, but the girl never was given any basis for judgment. Her father always said she had to learn to stand on her two feet, but he never gave her solid ground upon which to stand. They exercised what they called discipline, but their discipline was a discipline of words."

Furthermore, from the very beginning this daughter had been considered an incumbent. She had stood in the way particularly of the mother's having what she considered a good time. The unfortunate thing is that the girl had to suffer. She does not like herself the way she is, but what is she going to do about it. She has been conditioned and developed according to a pattern established for her by her parents and that pattern was continued by the immediate associates of her mother and father.

A child does not grow up in a vacuum but within a family and later in an ever-widening world of adults. It is the attitude of those who make up the early family which determine the character and the life of the child. Do you wonder then that those who have studied these things are so very anxious for mothers and fathers to be associated with the church of Jesus Christ, to be a part of that only stabilizing force that we know in the community, to be honestly, effectively and actively a part of the church, for here again, lip service is often worse than no service at all.

FOR THE CHILDREN.

(Continued from page 10.)

girls closely, they can be seen acting and even speaking in the way that Jane and Laura do. In another family the big sister puts a kerchief on her younger sister's head, and the little one twists and turns before the mirror as she has seen the older girl do.

This "copycatting" is just as natural as breathing. As long as it does not eventually develop into "keeping-up-with-the-Joneses," and as long as

the model is a good one, there is no danger from it. It is full of possibilities to the alert parent. Take, for example, the book friends of our children. Book friends are much loved—often we do not realize how close they are to our boys and girls. Some children live with their heroes and heroines day after day.

So mothers, we should be careful to whom we introduce them. Peter Rabbit, Black Beauty, all the little Rugbises in the care of Big Sister, Tiny Tim and the rest of Bob Cratchit's interesting family, Meg, Jo, Beth, and Amy—each one of these characters and their associations have a very special meaning for every boy and girl. They are friends, and they will be friends of long standing, leaving their influence and increasing it as memories bring them back. As we have said before, children copy many of the characteristics of those who appeal to them.

I heard a mother say, "I do wish people wouldn't give my boy books for Christmas presents. I like to help him select his reading myself. Some of the books he has given to him have no characters worth knowing." How well she understands the influences radiated by those about whom a child reads.

"If you are going to copy other people's traits, do choose their good qualities," many a mother exclaims in exasperation. And one says definitely, "Why copy Uncle John's less pleasing habits? Observe his nice ones and copy those."

DARKNESS AND DAWN IN CHINA.

(Continued from page 8.)

different places at different times. I'm looking forward to that "best seller" which Mary Dewar surely will write about her life behind the bamboo curtain. According to our information there is nothing which will prevent Americans in North China from leaving now in case they are willing to take a chance on not being able to return.

Svenska Morgonbladet, well-known free-church Christian newspaper of Stockholm, Sweden, will celebrate its sixtieth birthday next summer. In honor of that occasion the paper will send forty of its readers and several editors on a trip to the United States, where, especially in New York, Washington and Philadelphia, they will visit places and scenes of importance, including churches, religious institutions, colleges and church hospitals.

The Orphanage

DEAR FRIENDS OF THE ORPHANAGE:

The Home Coming Day was the big success we anticipated. More than three hundred luncheons were served. Pretty speeches were made in the chapel in the business session. Everybody said nice things about everybody. We sang songs, too. One gentleman reared here arose and called for "Count Your Many Blessings, Name Them One By One," and how they sang it! One of them came with me to my office after the luncheon was served, and as we talked he counted me out four nice, crisp bills—and I was thinking, well, there are at least forty dollars. They were four hundred dollars. The Suffolk folks know well enough that a tear of gratitude popped into both my eyes, and the gentleman reached back into his pocket and handed me a loose five, saying this on the next one hundred, please. That doesn't happen every day, but a goodly number of the "boys" and "young ladies" told me that they would follow their custom of making a special contribution at Thanksgiving. All of us were saying we shall look forward to Home Coming a year from now. And many of them were saying that this was the best yet. At any rate Mrs. Truitt, and Ann and John, were everywhere with me throughout the day helping to make each one glad they could come back home to see us.

Banks Watkins is returning today from the hospital. His grandmother and uncles who live in Burlington are going to keep him in their home for a few weeks until he is able to wait on himself to help us out that much. We appreciate this very much. And one of the uncles handed me twenty-five dollars on his hospital bill. By the way, Dr. Harold Kernodle is giving his services, and for that we are thankful. I see why people think he is such a fine physician—his good work, his personality, and his great spirit.

Billy, Al, Gene, and Barbara came to us last week to make this their home. I wish you could see what fine children they are! They are seven, nine, eleven and nearly thirteen. And they are well bred, bright as a shiny new silver dollar, and needed a home. Their father gave his life in World War II, and their mother wants to train to become a registered nurse—and you, and you, and you are on the

job to help all their best dreams come true! God bless you for helping to help them and the seventy others here in your children's home.

JOHN G. TRUITT,
Superintendent.

REPORT FOR SEPTEMBER 15, 1949.

Sunday School Monthly Offerings.

Amount brought forward	\$ 7,072.86
Eastern Va. Conference:	
Bethlehem (Nans.) S. S.	\$ 19.85
Newport News S. S.	11.50
Norfolk, Second	5.00
	36.35
Western N. C. Conference:	
Brown's Chapel	\$ 1.00
Pleasant Grove	10.00
Pleasant Union S. S.	9.37
Ramseur S. S.	23.25
	43.62
Alabama Conference:	
New Hope S. S.	2.92
Total this week from churches \$	82.89

Total this year from churches \$ 7,155.75

Special Offerings.

Amount brought forward	\$10,911.21
Suffolk Welfare Dept. for	
Harvell boys	30.00
Mrs. Burgess, Jimmy ...	10.00
Mrs. Kinch, children ...	15.00
Mrs. Black, children ...	20.00
Mrs. Simmons, children .	25.00
Mr. Ridge, children ...	26.00
Mr. C. S. Clayton, Charlotte N. C.	405.00
Mrs. John G. Truitt	30.00
Chester H. Roth Co.	7.50
Hdwe. Mutual Fire Ins. refund	2.55
Miss Lura Kennedy, Worthville	40.00
	611.05
County:	
Vance, Proctor girls	30.00
Total this week from Special Offerings	\$ 641.05
Total this year from Special Offerings	\$11,552.26
Grand total for the week ...	\$ 723.94
Grand total for the year ...	\$18,708.01

THE ALCOHOL PROBLEM.

(Continued from page 3.)

may become an alcoholic."

In the words of Dr. Robert Fleming of the Harvard Medical School: "It takes some people longer than others to attain addiction but no human being can be regarded as immune.

The majority of alcoholics are average people, no more neurotic than the rest of us." Their alcoholism is the result of drinking alcohol because of the "compulsions of their environment." As Dr. Fleming says: "What-

And again: "Any normal person ever the initial cause of drinking, be it social or physical or psychological, and whatever the nature of the person

be it normal or neurotic, true addiction will ultimately develop if heavy drinking is continued long enough."

Dr. Horatio M. Pollock of the New York State Department of Mental Hygiene says: "The great majority of persons who develop alcoholic mental disease are average citizens who showed no marked abnormality prior to the formation of the alcohol habit."

The tap-root of alcoholism is not neuroticism but the drinking custom. It is not to the discredit of any person if he is neurotic—neuroticism is common among men and women of high intelligence. The stresses of our complex, modern civilization uncover latent neuroticism. If no degree of neuroticism is latent in the individual psychology, the possibility is that the subject is a stupid clod, whose intelligence is dim and whose basic ganglia is reptilian. Alcoholism, in the majority of cases, has many basic social roots. The best way to "cure" it is to prevent it. The way to prevent is to stop the use of alcohol as a beverage. If it cannot be prevented, it can be reduced in extent by reducing the consumption of alcohol and probably in no other way. "Teaching moderation" won't do it, and we know this because it never has done it—teaching abstinence will help.

Another argument, far-reaching for mischief, is the contention that "gentlemen," those whose consumption is controlled, never become addicted to alcohol. The "upper" four per cent of the population supplies us with 20 per cent of our psychotic alcoholics.

The higher in the social and economic scale the individual is, the more likely he is to suffer addiction and alcoholism if he drinks.

The most terribly damaging effect of alcohol upon this country and upon every European country, is the impairment of leadership.

The people of America should face the truth, the truth undiluted by the vicious efforts of those having an economic interest in promoting the use of alcohol as a beverage. No total abstainer ever became an alcoholic.

"Ye shall know the truth and the truth shall make you free."—*The Clipsheet, Methodist Board of Temperance.*

We shall have "better business" when everyone realizes that while it pays to invest money in their industries and develop natural resources, it pays still higher dividends to improve mankind and develop human resources.—*H. E. Steiner.*

In Memoriam

TUCK.

Mrs. Charlie W. Tuck passed away at her home near Nathalie, Virginia, on May 25, 1949. She was born October 7, 1875, the daughter of John A. and Sarah Tuck Bray, and was married to Charlie W. Tuck December 29, 1897. Funeral services were conducted at Liberty Christian Church, Nathalie, Virginia, by the pastor, Rev. M. W. Andes, and Dr. C. E. Newman.

She is survived by her husband; one daughter, Mrs. G. W. Love, of Nathalie, Virginia; a foster daughter, Mrs. Clarice Alread, of Miami, Florida; three sisters, Mrs. Nannie Dixon, Mrs. Henry Tuck, both of Nathalie, Virginia, and Mrs. Pattie Stovall, Virgilina, Virginia; two brothers, John H. and Bernette E. Bray of Nathalie, Virginia.

Mrs. Tuck united with Union Congregational Christian Church, Virgilina, in her early teens and carried her Church membership to Liberty when this Church was organized.

May the Father God bestow His blessings of peace and comfort upon the family and friends.

GAMMON.

Mr. K. S. Gammon of Great Bridge passed to his heavenly home on July 28, 1949, after an extended period of illness. His funeral was conducted at Berea Christian Church July 30, 1949, by his pastor Rev. Ellis N. Clark.

He is survived by three daughters, and one sister. Mr. Gammon was a member of Berea for sixty-five years. He was thirteen years of age when he joined Berea by experience in the year of 1884.

Mr. Gammon was elected to serve on the board of deacons October 19, 1912 and he was elected treasurer of the church January 2, 1915. He was to serve both of these emiratus. He also served as teacher of the men's bible class for a long number of years. Our church sustained a great loss, when he had to retire from our fellowship due to his illness. He was sincere in his devotion for his church, home and community.

Therefore be it resolved:

1. That we bow in humble submission to his Master's will.

2. That we hold in lasting remembrance his love, loyalty, and his service to his Master, and his patience and quiet endurance of his long illness.

3. That we extend our love and sympathy to his loved ones and pray God's blessings may comfort them.

Mrs. W. S. SOREY

HARCUM.

Whereas, God in His Divine Providence has seen fit to remove from our midst, Mrs. Mary Ella Morgan Hareum, on July 17, 1949, the Woman's Missionary Society of the Liberty Spring Christian Church has sustained the loss of a most devoted member.

We, as a Society and as individuals desire to record our sorrow in her passing and our appreciation for her long and useful life among us.

Therefore, be it resolved:

1. That in her death we have lost a faithful member and the family, a devoted mother.

2. That we bow in humble submission to God's will who doeth all things well.

3. That we express our heartfelt sympathy to her bereaved family.

4. That a copy of these resolutions be spread upon the minutes of this Society, that a copy be sent to her family, and that a copy be sent to "The Christian Sun" for publication.

Mrs. SHIRLEY RAWLES,
Mrs. THURMAN COUELAND,
Mrs. WILLIAM T. HARRELL.

I CONSECRATE MYSELF.

(Continued from page 11.)

tall, broad-shouldered dreams of his boyhood seemed to rise from the city of pinnacles and towers lying there so quiet and clean in the white radiance of the Eastern night. Unconsciously he lifted his face toward heaven and stretched out his hands, palms upward, in prayer. In the light of the moon and stars his thin tired face was like an exquisite cameo of old ivory, carved against the onyx shadows of the olive trees.

Jesus saw him there. The beauty and pathos of the old man tugged at his heart and quietly, lest he break in upon the prayer, Jesus came and stood beside him.

Nicodemus looked up. "You are here. I am so glad."

"Yes, during the time I am in Jerusalem I almost always spend my nights up here. Wide, unwallied places are good to refresh oneself in after being jostled the whole day long in the crowded streets. But you are tired."

"You are a teacher come from God. . . ."

"Are you sure, Nicodemus?" asked the Master.

"Yes, and only you can tell me, and my need is too great to be denied—how I, an old man, may find life, eternal life?"

Jesus said, "By knowing the God within you, by catching a vision of his kingdom."

"But it is so long since I have felt God within me—and the eyes of my soul have grown too dim to see so divine a thing as his kingdom. Surely you know I cannot do these things. And if I could—how?"

"There is only one way; you must be born anew."

"How can old man be born again?"

"You said your soul seemed like a barren, hemmed-in plain. Break down its barriers, widen its horizons, and let God's light flood it. Lift up the Son of Man within you and this new life will be eternal.

That's what it means to be born again. Nicodemus, not once, but every day, every hour. Reconsecrate yourself."

As Jesus spoke, night gave way to dawn. "I come to you in the night," said Nicodemus, "now in the dawn I go back—re-born."

Nicodemus turned thoughtfully homeward to march forward in an ever-broadening spiritual experience.

POEM:

With all my heart I'll strive to serve; walking the Christ-like way.

O make me pure and give me strength and courage every day.

I'll dare to do what's right and true willing to pay the price

That I might follow Jesus Christ through love and sacrifice.

HYMN: "Jesus As I Am Thine Own To Be."

BENEDICTION: By a pastor.

* * * *

This is the last in the series of Vesper Services that were used in Junior-Hi Camp this summer. This service, being the climax, is a consecration service. The other services were sub-ordinately leading up to this dedication service.

Throughout these services, though their themes may have been misleading, the aim was preparing for consecration. The first service was one to merely make us aware of God in nature; the second, for self-examination; the third, a call to service; the fourth, a preparation of the soul; the fifth, how we can serve; and the sixth, consecration.

LOIS LONG.

Let every man come to God in his own way. God made you on purpose, and me on purpose, and He does not say to you, "Repent, and feel as Deacon A. feels," or, "Repent, and feel as your minister feels," but, "Come just as you are, with your mind and heart and education and circumstances." You are too apt to feel that your religious experience must be the same as others have; but where will you find analogies for this? Certainly not in nature. God's works do not come from His hand like coins from the mint. It seems as if it were a necessity that each one should be in some sort distinct from every other. No two leaves on the same tree are precisely alike; no two buds on the same bush have the same unfolding, nor do they seek to have.

—Henry Ward Beecher.

"GET THE BUSINESS"

By BISHOP WILBUR E. HAMMAKER, Executive Vice-President
Board of Temperance of the Methodist Church

That slogan fits the latest whiskey advertising exploration like a glove fits a hand. No matter what the cost, "Get the business."

Forget the proprieties and the promises. Put them away as outworn.

"Get the business," no matter what usages of decency may be brushed aside.

Schenley's is setting the pace. They are, according to the New York Times and Advertising Age, negotiating with the broadcasting companies. Thirteen years ago, the Distilled Spirits Institute adopted a resolution declaring radio advertising to be "out of bounds" for the makers of distilled liquors. Schenley, although not a member of the Institute, has followed this policy.

But now comes Schenley, doing a "right about face." Reason: the need of more business. A man's home is to be no longer his castle. He is to be cornered at his own fireside by the importunate pleaders for the use of more liquor. His children, too, must hear the high-pressure presentation of the values and virtues of Schenley's liquor.

It is an arrogant procedure. Senator Edwin C. Johnson of Colorado, Chairman of the Interstate and Foreign Commerce Committee of the Senate, recently wrote a vigorous letter to Honorable John W. Snyder, Secretary of the Department of the Treasury, concerning this new threat. As head of the Treasury Department, Mr. Snyder has general supervision of the Alcohol Tax Unit. The Senator asked for the exercise of authority by the Tax Unit to prevent this outrage, which he characterizes in a different part of this communication as "blind" and "selfish" and "vicious."

It is all three of these—also "stupid." "Whom the gods would destroy, they first make mad," is an ancient saying. It is still true. Liquordom can go too far. Becoming mad (that is, insane) in its greed for gain, it can go beyond the long-suffering patience of the people. Far-seeing thinkers in the liquor group see this and sound forth intermittent warnings to their fellows. Their refrain is: "Do not tempt the American people to take drastic steps because of our excesses."

To advertise whiskey on the radio and by television involves jeopardy. Good advice is, "Better think twice before such a dangerous step is taken." It will be the clear and complete repudiation of pledges and promises made by liquordom across the years, beginning with the days of "Repeal" agitation back in the late 20's and early 30's. Greed can over-reach itself.

A similar indirect caution to the broadcasting companies was voiced in a letter written by Senator Johnson to Honorable Paul Walker, Acting Chairman of the Federal Communications Commission. In this communication, the Senator suggests that the Commission consider the total implications of the proposed whiskey radio advertisements and issue a warning. It would be as unseemly for the broadcasters to take the money as it would be for the distillers to give it. Common decency should restrain both crowds. If they are without self-imposed restraints, then it may be necessary for the people, through government, to take a hand. Distillers and broadcasters had better "stop, look, listen."

1844 - Over a Century of Service to the Denomination - 1949

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

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RICHMOND, VA., THURSDAY, SEPTEMBER 22, 1949

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Elon College Library

Psychologist Cites the Importance of Religious Education Week

By HENRY C. LINK, Ph. D.

Author of *The Return to Religion*, *The Rediscovery of Man*,
The Rediscovery of Morals

If Religious Education Week (September 25-October 2) helps to highlight the importance of religious education, especially in these times, it will have served a great purpose.

In recent years, psychology and sociology have found some remarkable proofs of the beneficial effects of religious education. My own nation-wide studies of personality, in connection with the development of the "P. Q.", or Personality Quotient Test, show that adolescents who attended Sunday school or whose parents were members of a church tended to have better personalities than those who did not.

About seventy independent psychological studies have found that there was no relation between scholastic intelligence and personality. These findings add tremendous significance to the studies which prove that religious education does tend to improve personality and social harmony. To mention only one further evidence, it is now well recognized that marriages made under the auspices of a church have a far higher likelihood of success than marriages by civil ceremonies.

In a nation-wide survey conducted by The Psychological Corporation, 55 per cent of adults believed that education by churches and Sunday schools could do most to create race and class harmony, as against 54 per cent who mentioned the public schools. Even though some named both agencies, the large number who believed in the efficiency of religious education, which occurs only one or two days a week, represent a gratifying result. (Released by International Council of Religious Education.)

News Flashes

Observe Religious Education Week
September 25-October 2.

Rev. John Gwyn has resigned his
pastorate at First Church, Norfolk.

Rev. W. J. Andes is assisting Dr.
W. W. Sloan in revival services at
Shallow Well this week.

Rev. F. C. Lester received two fam-
ilies and christened their babies last
Sunday at Asheboro.

Rev. O. D. Poythress conducted the
annual revival services at Mt. Carmel
in Eastern Virginia the first week in
September.

Wm. T. Scott, Jr., was guest speak-
er at the Congregational Christian
Church in Franklin, Virginia, Sun-
day morning, September 11. On Mon-
day he left for New Haven, Connecti-
cut, where he will enter Yale Divinity
School.

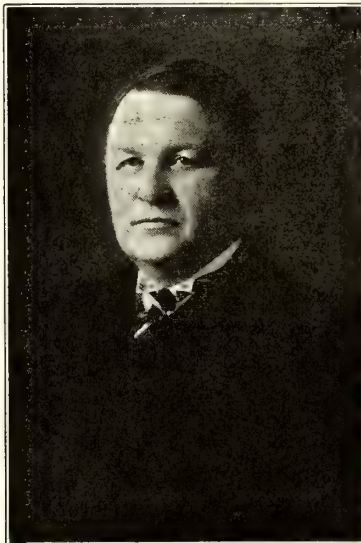
Rev. Ira Black, a staff member of
the Board of Home Missions, preached
at Rosemont Church last Sunday.
Mr. Black is conducting a survey and
program of visitation evangelism in
three Norfolk churches: Bay View,
Rosemont and South Norfolk.

Superintendent Scott was guest
speaker at the Shelton Memorial
Church in Portsmouth, Virginia, on
September 11. Following the service
an important business meeting of the
church was held and plans made for
procuring a successor to their late
pastor, Dr. Frank H. Lewis.

Roger Fogleman, a student at Elon
College and resident of Alamance
County, was killed early Monday
morning when a blowout caused his
car to overturn. Funeral services
were conducted in the Burlington
E. and R. Church with Dr. Harvey A.
Fesperman, pastor, officiating.

Mr. Roy A. Larrick of Winchester,
a former president of the Virginia
Valley Conference, is attending the
44th Triennial Conclave of the Grand
Encampment of the Knights Templar
of the U. S. A. Mr. Larrack goes as
Grand Commandery representative of
the Knights Templar of Virginia.
Mrs. Larrick is sharing the trip with
her husband.

Mr. Percy H. Ricketts, who has
served as assistant pastor at the Third
Avenue Church, Danville, Virginia,
for the past 23 years, has resigned his
office at the church, but will continue
in the work of the Sunday school and
as a layman in the church. Mr. Rick-
etts has distinguished himself in his
zeal and earnestness in his good work
in the Danville Church. We congrat-
ulate him on his long and faithful ef-
forts there and we are glad that he
will continue to work in the church
there. Mr. Ricketts is a member of
the Board of Superannuation in the
Southern Convention.



REV. H. RUSSELL CLEM.

RETIRED MINISTER PASSES.

Rev. H. Russell Clem, Burlington,
North Carolina, passed away at his
home following several years of de-
clining health and two days of critical
illness on Saturday, July 30, 1949.
Mr. Clem was born at Powell's Fort,
Virginia, the son of the late Ashford
and Caroline Clem. He was a gradu-
ate of Defiance College in Ohio and
was a public school teacher in Ohio
for several years before entering the
ministry of the Christian Church.

Mr. Clem was ordained into the
ministry of the Christian Church at
Alliance, Ohio, in August of 1904.
He served the following pastorates:
High Street Church, Springfield,
Ohio; First Christian Church, Greens-
boro, North Carolina; First Christian
Church, Fall River, Massachusetts;
and Christian Church, West Mans-
field, Massachusetts. He was secre-
tary of the Mount Vernon (Ohio)
Conference for 25 years, president of
the Ohio Conference for six years,
and secretary of the Christian Pub-
lishing Association for eight years.

In 1904 Mr. Clem was married to
Miss Mary Stanford of Craton, Ohio,

who died in 1918. Children born to
this union were four sons, Kenneth
Stanford, Wendell Phillips, H. Rus-
sell, Jr., and William Ashford.

On September 14, 1921, he was
married to Miss Bessie I. Holt of Bur-
lington, who survives, along with one
sister, Mrs. B. F. Harmon of New
Carlyle, Ohio, and one brother, J. R.
Clem of Bucyrus, Ohio, one half-
brother, Mahlyon Clem of Edinburg,
Virginia.

Mr. Clem retired from the active
ministry several years ago and came
to make his home in Burlington,
North Carolina, where he has been a
faithful and helpful member of our
church. Funeral services were con-
ducted from the Burlington Church
on Monday, August 1, 1949, by the
writer assisted by Dr. G. O. Lankford.

Mr. Clem served our church and
the Kingdom of God with distinction.
He was a true liberal and was always
ready to encourage our younger min-
isters in their work and to urge them
to a high conception of their calling
and of the Gospel.

W. MILLARD STEVENS.

TO THE LAYMEN CHAIRMEN IN THE CHURCHES OF THE SOUTH- ERN CONVENTION.

DEAR FELLOW LAYMEN:

The Layman's Fellowship of The
Southern Convention has gotten off
to a good start. Last year we had
several interesting meetings in local
churches, in conferences, and in areas.
There was a fine participation on Lay-
man's Sunday. We want to strength-
en our work and to make a real place
for the layman in the life of our
churches.

Sunday, October 16, 1949, is to be
observed as Layman's Sunday in The
Convention. We would like to have
a layman speak in as many churches
of The Convention as possible. We
hope that your church will have a
special laymen's program on that
Sunday. Where it is possible, we
would like each church to provide its
own layman speaker, but we will try
to supply speakers for churches re-
questing us to send one. I am enclos-
ing a copy of a letter I am sending to
your pastor. Will you please talk this
matter over with him and try to ar-
range a special program on October
16?

Some of our churches have several
laymen who are willing and able to
make talks at the church service. Other
churches do not have laymen who
will take such a part. Perhaps you
have in your church some men whom

(Continued on page 14.)

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

CHRISTIAN SUN SUBSCRIPTION CAMPAIGN QUOTAS AND PRESENT SUBSCRIBERS.

The Board of Publications has authorized a subscription campaign for THE CHRISTIAN SUN. As a working quota churches are requested to undertake to secure one subscription for each five members. The quota and present number of subscribers are listed below for each church. CHRISTIAN SUN agents, pastors, subscribers, and friends of THE CHRISTIAN SUN are earnestly asked to support this campaign for subscriptions to THE CHRISTIAN SUN which will not only increase the value of THE SUN, but will enable the Board of Publications to publish the paper without a deficit. The present subscription rate is \$2.00 per year. Subscriptions should be sent to The Southern Convention Office, Elon College, North Carolina.

Eastern North Carolina Conference.

	Actual No. of Sub- scribers	Quota
Amelia	25	4
Antioch	22	1
Auburn	29	..
Bethel	5	..
Bethlehem	14	2
Beulah	66	1
Catawba Springs	49	..
Chapel Hill	15	26
Christian Light	35	1
Christian Chapel	29	..
Clayton	9	..
Damascus	15	2
Ebenezer	43	..
Fuller's Chapel	25	6
Good Hope	22	..
Hayes Chapel	14	..
Henderson	59	39
Hope Mills	8	3
Lebanon	9	..
Lee's Chapel	14	..
Liberty (Vance)	81	42
Martha's Chapel	15	..
Moore Union	22	..
Morrisville	10	4
Mt. Auburn	24	8
Mt. Carmel	24	..
Mt. Gilead	34	3
Mt. Herman	20	1
New Elam	55	2
New Hope	53	1
Niagra	5	..
Oak Level	26	4
O'Kelly's Chapel	8	..
Piney Plain	15	..
Pleasant Hill	19	..
Pleasant Union	28	..
Plymouth	31	2
Pope's Chapel	22	4
Raleigh	68	5
Sanford	39	17

	Actual No. of Sub- scribers	Quota
Shallow Well	50	11
Six Forks	5	..
Southern Pines	55	3
Turner's Chapel	18	5
Wake Chapel	47	11
Wentworth	23	..
Youngsville	8	2

Eastern Virginia Conference.

	Actual No. of Sub- scribers	Quota
Antioch	24	6
Barrett's	12	..
Berea (Nans.)	32	11
Berea (Norfolk)	48	70
Bethlehem (Disp.)	26	19
Bethlehem (Nans.)	113	12
Burton's Grove	8	1
Centerville	14	3
Cypress Chapel	81	18
Dendron	8	5
Eure	62	4
Franklin	89	48
Holland	87	24
Holy Neck	66	26
Hopewell	43	1
Isle of Wight	17	6
Johnson's Grove	11	9
Liberty Spring	86	31
Mt. Carmel	45	24
Mt. Zion	9	6
New Lebanon	12	1
Newport News	111	38
Norfolk:		
Bay View	33	10
Christian Temple	169	55
First	33	15
Little Creek	9	10
Rosemont	107	19
Second	25	8
Oak Grove	14	1
Oakland	87	11
Portsmouth:		
Elam Ave	32	2
First	47	24
Shelton Memorial	26	4
Richmond, First	37	31

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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FIFTY ISSUES FOR \$2.00

Dr. Wm. T. Scott
Elon College, N. C.

Enclosed find \$..... for which please send The Christian Sun for one year to

Address

Name

|| New || Renewal



THE LIMITS OF CHURCHMANSHIP

Religious Education Week is a good time to take an inventory of our churchmanship and perchance to enroll anew in the School of Christ.

The Kingdom is penalized constantly by limited churchmanship. On the one hand we find leaders who are active in their local churches but never venture forth into conference, convention, interdenominational and ecumenical work. They grow in usefulness to a given stage, then cease developing. On the other hand, we find leaders who are very active in denominational and interdenominational work who break down when measured by their effectiveness in the local church. They enjoy basking in the spotlight of great conferences, but lack the humility and patience required to put their self-enunciated principles into effect.

In the Sunday school classroom, in the official roster of the church, in the choir, yes, and the pulpit, we find leaders with minor but marked limitations. So many of these leaders fall short of attainable goals. A bit of study here and a bit of coaching there; better English here and more consecration there—in far too many cases these deficiencies or needs rob churchmanship of its excellence.

The Kingdom will never come in all its fulness as long as it is at the mercy of the mediocre leadership. Churchmanship for convenience, churchmanship for personal gratification and exaltation, churchmanship with remediable handicaps, churchmanship with a superiority complex, churchmanship which avoids Calvary can never save the world.

What a pity to see churchmanship bog down when it should take wings! Some criticism, too much flattery, a taste of success, mild sickness or misfortune are sufficient in many cases to halt the progress of churchmanship if not actually throw it into reverse.

What are limitations of your Churchmanship, dear reader? Are you disappointing your best friends and falling short of God's glory? To whom much is given, much shall be required. The Divine Potter is still shaping the lives of those who are yielded to his sway. St. Paul knew the secret of churchmanship. Said he: "I count not myself to have attained; but this one thing I do, forgetting those things which are behind; and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

IS DENOMINATIONALISM OBSOLETE?

Some people are willing to scrap denominationalism altogether. They have no denominational loyalty whatsoever. They feel called upon to apologize whenever a denominational label is used. This enables them to go very conveniently from one fellowship to another as may be most desirable or advantageous to them. These

people do not stop to think that they are debtors to denominations, that they reap where others have sown, that if everyone followed their example the foundation of our ecumenical superstructure would collapse.

Others bury their heads in exclusive denominational obscurantism. They refuse to recognize the manifest fruits of church union. No issue or proposal is judged upon its merit, but simply on the strength of its denominational alignment. These frustrated Christians live in retrospect and cling tenaciously to a past which will never return.

Some of those who mourn the so-called passing of the Christian denomination lay all the blame on church union. They see only external forces encroaching upon their domain. They jealously guard their scattered precincts of power. They were unaware of the tragic enemies of strength and progress within the denomination. Scattered churches precluded efficiency and anything approaching unanimity in membership transfer. Inadequate ministerial salaries, lack of superannuation, watered down the denominational leadership to a point of obvious mediocrity. Dozens and scores of our members would go (and still do!) from one vicinity to another and never bother to look up the church of their denomination. Others would attend the church occasionally but never transfer their membership—never! In their anonymous or intermediate states they enjoy immunity from all. These denominational barnacles or parasites impede our progress and sap our strength. Visionless leaders, dull doorkeepers, powerless pillars, absentee lords, self-appointed rulers and unyielding bosses have forever barred the door of progress in many of our churches. There is no need to look elsewhere to assess the blame.

Denominationalism is not obsolete. This is a time for healthy denominationalism. We must recognize the service, but not the sovereignty of denominations. We are to seek first the Kingdom, not the denomination; but the Kingdom is now constituted very substantially by denominations. Now we see through denominational glasses darkly, but we shall see perfectly only in the rarified atmosphere of eternity. Denominationalism is the indispensable seed bed of the Kingdom of God.

Our beginning and our end are out of our hands, but they excite our curiosity, and particularly we should like to know of what this life is the sequence, and where the end of it is really a new beginning. But, meanwhile, regarding ourselves, as we may, as a phase of something beyond our comprehension, we at least should realize that each one of us is a fresh experiment in intellectual and moral behavior and development, and we should so act as to show that we accept the responsibility and are ready to do our utmost to make the experiment succeed.—Hollis Webster.

What We Have Learned About Alcohol

Excerpts from an Address by DR. HAVEN EMERSON, Professor of Public Health Administration, Columbia University

The medical sciences have learned enough concerning the effects of alcohol to teach the truth simply and without equivocation and complication. The same things are being taught now that were taught a while back, but they were often repudiated, contradicted, and mistrusted because of lack of agreement among scientists as to the truth. We have come so far that we can now teach the truth simply.

The assured truth is not difficult to teach.

We have learned that misinformation developed by advertising, and ignorance resulting from off-balance common school education, are largely responsible for the social habits of many who become drinkers of alcohol. I count that nation derelict in its duty in education if it teaches a child about milk and fails to teach him about alcohol. The child has milk as part of his diet until he leaves school. When he leaves school he has to face a choice about alcohol, and he has no information with which to meet the situation.

We have learned that the taste for alcohol is not a hereditary or genetically acquired condition. We have learned that, whether congenital or acquired, a state of mental irresponsibility is fertile soil for problem drinking, and that such people can never take a drink of alcohol without being at the mercy of the drink.

We have learned that alcohol, as commonly used today, causes more disease, disability and death than any other cause of ill health which is wholly in the power of the individual to prevent and avoid.

Since the end of the war in the European theatre of operations, there have been more deaths among American troops in Europe from alcohol than from all communicable diseases combined, according to the Chief of Preventive Services. Men in the Army in the last stages of the European offensive died in larger numbers from use of alcohol to the point of self-destruction than were lost by all the communicable diseases put together.

We have learned that alcohol as commonly used today is the largest cause of disease and disability of any condition that is within the entire control of the individual to prevent.

Medical sciences have learned and found that alcohol is not a food, a

stimulant, or harmful only in drunkenness. That was the former belief. The liver, stomach, and heart were supposed to suffer only from drunkenness. Those are the least of the damages alcohol causes. *Deaths from alcoholism are the least of the harm that alcohol causes.* It is the constant and severe interference with human relations, the disturbance of the conduct of people to each other, that is the major damage that alcohol does in our society today.

Alcohol is a depressant, narcotic drug, and not a stimulant. That cannot be too often repeated, and has many social implications.

The effects of alcohol are almost entirely, if not wholly, to be explained by its toxic damage to the central nervous system, the brain, and spinal cord. It is upon those tissues that the action of alcohol shows most strikingly. The other effects are so minor as to have little, if any, part. It depreciates the divinity of man. The only thing that distinguishes man from the brute is his power of self-direction, self-control, judgment, discretion. Those things are the first qualities of man that are destroyed by alcohol, long before there is any obvious interference with the muscle and motor functions of the body.

Alcohol is not describable as a food which forms any part of a wholesome diet.

In recent times, it has been observed that the life-saving reflexes of the body are all slowed from 5 to 10 per cent by amounts of alcohol too small to be socially appreciable, and in amounts far smaller than can ever be registered under the law or by the police as indicating intoxication. In the beginning states, in amounts too small to be appreciated, alcohol slows the reflexes of the body, which we are endowed with to protect ourselves from destruction—the nervous reflex action of the eye, the ear, the muscles—which we depend on for safety in this world of speed and power and uncontrolled human association.

The evidence shows that there is no form of human activity so far tested which does not show inferiority of performance as the invariable sequel of the absorption of alcohol. I do not care what you try—adding machines, typewriting, taking dictation—there is no small or large accomplishment that does not show an inferiority of

performance after the use of alcohol in amounts smaller than would be recognized as of toxic significance.

Perhaps the most important of all, is the positive statement that no evidence of improvement in human health has so far been found to result from the use of alcohol in the normal human being.

Alcohol, as used, causes many times more deaths than the infectious diseases.

Civil authority is limited to reducing opportunities for exploitation by alcohol. Responsibility for correcting conditions rests with the public school system, also on the family physician, the health officer, the visiting nurse, the ministry, the libraries, the press, and the broadcasting stations. No health department, local or state, is to be considered adequate in its program of public service if it fails to use its authority to deal with alcohol as a cause of preventable disease for which it should have a policy and a program.

DR. SOCKMAN RETURNS TO "NATIONAL RADIO PULPIT."

The Rev. Dr. Ralph W. Sockman will start his 14th year as presiding minister of NBC's "National Radio Pulpit" Sunday, October 2 (10:00-10:30 a. m., EST). Dr. Sockman is pastor of Christ Church, New York.

As in past seasons, the weekly program will be conducted along the lines of a Protestant church service, with hymns by the Radio Choristers, prayer and sermon.

Subject of Dr. Sockman's opening sermon will be "Whence Cometh My Help." Topics for subsequent Sundays will be "The Worth of One," October 9; "When Confidence Crumbles," October 16; "How Secure Can We Be?" October 23, and "How Free Can We Be?" October 30.

"RELIGION IN THE NEWS," WITH DR. VAN KIRK, RETURNS.

The Rev. Dr. Walter W. Van Kirk will return to NBC with his weekly analysis of the latest news in the world of religion on Saturday, October 1 (6:15-6:30 p. m., EST).

Dr. Van Kirk, who has been the "Religion in the News" commentator since 1935, is executive secretary of the Department of International Justice and Good Will of the Federal Council of the Churches of Christ in America.

"Religion in the News" will be produced in cooperation with the Federal Council.

CHRISTIAN EDUCATION

CONVENTION PERSONNEL: JESSE H. DOLLAR, *Chairman*; JOHN L. GWIN, ROBERT LEE HOUSE, BERNARD V. MUNGER, KENNETH D. REGISTER, H. SHELTON SMITH, LEON EDGAR SMITH; MESDAMES W. J. ANDES, J. D. STRADER, W. E. WISSEMAN.

RELIGIOUS EDUCATION WEEK SEPTEMBER 25-OCTOBER 2.

"The world of tomorrow is born at the birth of each child. The future of our country—and the world—lies germinating in the children of today." If this is so, the following conditions have appalling implications:

(1) Half of the children and young people in the United States receive no formal religious training.

(2) Of our 5,783 Congregational Christian Churches, some 975 have no church schools or programs of religious education at all.

(3) Approximately 5,000,000 more children in the United States have been born since 1940 than statistical predictions would have accounted for. . . . Many of these children are being reared in unchurched communities where the religious life suffers from sheer default.

It is the avowed purpose of our Congregational Christian agencies to hasten the day when children everywhere will be receiving, from infancy through youth, the sort of ministry and guidance which make life emotionally, morally and intellectually sound.—*Andrew Vance McCracken.*

* * *

ENDORISING RELIGIOUS EDUCATION WEEK.

By PAUL G. HOFFMAN,

Administrator of Economic Cooperation Administration.

If man is to handle the problems created by his technological advancements, he will need all the strength a sound and sane religious education can give him. If he places all his dependence upon the material, he will be lost.

Never greater was man's ability to destroy himself physically. He must be educated, both materially and spiritually, if he is to find the right answers to the problems the new forces present.

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NOTES IMPORTANCE OF RELIGIOUS EDUCATION WEEK.

By STYLES BRIDGES,

Congregational layman and U. S. Senator from New Hampshire.

In some areas of the world today the freedoms which we in this coun-

try take for granted as a part of our birthright are being subjected to the forces of persecution. Events in some corners of the earth bear out the truth that the freedoms of religion and religious education are in jeopardy. Thus it follows that the united observance of Religious Education Week in this country this year is even more significant. The importance of the week cannot be overemphasized and I am sure that its observance will demonstrate more emphatically and clearly than ever before not only to all Americans but to all peoples of the world how invaluable and precious is religious freedom.

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MANKIND NEEDS GOD.

By WARREN R. AUSTIN,

United States Representative to the United Nations.

It is daily becoming clearer that man cannot expect to work out his destiny independent of God. Everything in the teachings of the Master Christian pointed to the Fatherhood of God and the brotherhood of man. That life of great humility, lived so long ago in a distant land, has shone down the centuries until today men of different races, creeds, and colors, have united to implement its ideals in subscribing to the Charter of the United Nations. To achieve its purpose we shall need the understanding spiritual support of citizens everywhere, for "of ourselves we can do nothing," but "with God all things are possible."

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CHRISTIAN EDUCATION BASIC NEED.

By MILLARD E. TYDINGS,

U. S. Senator from Maryland.

A basic need of humanity is Christian education for all. No greater boon can be given our children than acquainting them with the life and teachings of Christ, and emphasizing the paramount importance of the life of the spirit. True religion is the source of peace of mind, peace with our neighbors, peace in our foreign relations. It is the secret of a well-adjusted personality, of mental health, of lasting happiness—in short, of successful living. Without it, our lives, no matter how successful materially,

lack purpose and direction and significance.

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SOCIETY NEEDS RELIGIOUS EDUCATION.

By CLARENCE E. PICKETT,

Executive Secretary of American Friends Service Committee, Philadelphia 7, Pa.

Effective religious education concerns itself with two main points; namely, informing the mind concerning the religious experience of devout and great souls, and also sensitizing the spirit to the reality of the presence of God and to a personal responsibility to meet human need.

From the place where I work I am deeply impressed with the lack of development of people in these two areas of their lives. For handling refugees, displaced persons, distressed or underprivileged peoples one can find men and women with technical skills and even with generous impulses. But finding persons whose lives are rooted back in great religious tradition and who have a mature sense of the reality of God, this is most difficult.

One of the most characteristic social phenomena of our day is the existence of so many foot-loose, uprooted peoples. They are numerous in our own national life and, even more so, in many foreign countries. One may even find persons rooted physically to one spot of earth and to one job but very much detached from the world of sympathy, understanding, and affection.

This all means that religious education in its deepest sense is one of the most important needs of the society of which we are a part. One can but hope that it will be extended and deepened.

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POPULAR POET ENDORSES RELIGIOUS EDUCATION WEEK.

By EDGAR A. GUEST,

Detroit, Michigan.

I have always thought it unfortunate that there appear to be so many families and homes where, and by whom, religious education is neglected. I think one of the earliest memories I have is that of my mother reading from the Bible to me and telling me some of the great and beautiful stories it contains. I remember a little English Sunday school to which I was taken, and I was taught the beginnings of the great faith that she had. I think now, as I look back, that she was constantly trying to impress upon the minds of her children that there were inheritors of a great love and an abiding care and were

(Continued on page 15.)

News of Elon College

By PRESIDENT L. E. SMITH

PAYMENT OF PLEDGES.

There are a great number of people who refuse to make pledges. When pledges are made, they, of course, are expected to be paid. Our social and economic conditions are of such a nature that regardless of what may be our attitude toward assuming obligations for the future, practically everyone is compelled to do it. If we own a home, we have got to obligate ourselves to pay taxes. If we rent a home, we have got to obligate ourselves to pay rent. If we carry life insurance, we have to pledge to pay premiums. If we have a telephone, the bill comes due every month. When in the routine of things we have to pledge for our own livelihood, conveniences, and comfort, there isn't much argument in refusing to pledge for the support of causes and institutions that make definite contributions to our lives in various ways. If no one had ever made a pledge to Elon College to be paid in after years the college would never have been built and could not be supported today. Elon College was built on pledges and it is supported by pledges. The progressive program now in full swing at the college is dependent upon pledges made by loyal and generous souls.

Some years ago, many of our churches and a large number of individuals who are friends and supporters of Elon College made pledges to the Staley-Atkinson-Newman Memorial Fund. This fund was for the Department of Christian Education. The college desired to increase its services to the church directly. In order to do this, it was necessary to expand the Department of Christian Education. To make this expansion possible additional finances were required. The Convention voted to establish the Staley-Atkinson-Newman Memorial Foundation for Christian education at the college. It gave the churches and individuals an opportunity to raise this amount. You have been generous. Pledges were made freely. A sum of \$86,254.60 have been received in cash. The remainder of the \$100,000.00 was pledged. Payments are due on practically all unpaid pledges. The college is greatly in need of funds at this particular time. It would be of great assistance if

these pledges would be paid in full or if a payment could be made. The college has always depended upon the church and its friends and it feels secure in continuing to place its dependence upon the generosity of its constituency. Your help now will mean much.

APPORTIONMENT GIVING.

Of course, conference apportionments are not assessments. The local church is at liberty to do as it pleases about conference apportionments. The local church, however, realizes that it is a member of a group of churches, that, as a single organization it could do very little but as a member of the group and with an overall program and all churches uniting their contributions for the support of the larger program that it can do something worthwhile. In uniting efforts for more than a half century, our institution of higher learning has been built and supported. No individual or church need feel the necessity of making any kind of apology for our college, nor should they feel the freedom of failing to support the college. Whatever contributions you or they may have made to the college may be looked upon now as a worthwhile investment—one that has paid dividends in character building as well as in economic stability. A contribution made on time to any cause that is in need means much more than if it is made late. Elon College's needs are present as well as future. Naturally, it looks to the church and its larger constituency to assist in meeting these needs.

Previously reported	\$4,936.80
Eastern N. C. Conference:	
Mt. Auburn S. S.	6.23
Wake Chapel S. S.	13.79
Eastern Va. Conference:	
Holy Neck S. S.	140.00
Portsmouth: Shelton Memorial ..	10.00
N. C. & Va. Conference:	
Concord	45.00
Western N. C. Conference:	
Flint Hill (M) S. S.	.97
Spoon's Chapel	1.30
Valley Va. Conference:	
Linville	24.93
Total for the week	\$ 242.22
Grand total	\$5,179.02

A DAUGHTER'S VACATION MEDITATION.

DEAREST DADDY:

While driving in the country today, I had some thoughts which I decided to put on paper and send to you.

While driving along the country roads, new life was promised me—all around. But somehow the flowers—even though they were in all their glory—did not seem so beautiful as they have in years past. The birds sang their songs to me 'tis true—but their voices and the notes they sang did not seem so clear and true as they have in their previous recitals.

I tried to interpret this change. Yes, I know there is the threat of war; and the times—our reactions and the lives we live—are anything but normal. There is a tenseness about all we do and bear and live. *But why the change of the birds and flowers?*

Then I *really* thought—"The change is not in them—but in me!" I looked into my heart. Were there not discords there—little thoughts that were not clear and true—big thoughts of hatred against the powers that *seem* to be?

And, I said to myself, "This is not what God wants—I am not being and living the way He planned. 'Tis true all about us seems grotesque and disheartening, but I can with the help of God, make my *own* heart and life beautiful. Faith is my inspiration and it will help me meet every day as it comes. God help me to really live."

I looked again at the flowers. I listened again to the birds. Never have I seen nor heard such beauty. God was with me—in the midst of all this. It was He that made the difference!

—ANONYMOUS.

(N. B.: One of our ministers received this letter from a daughter working in another state, evidencing the value of Christian home training.)

SOUTHERN BAPTIST CONTRACT FOR YEAR-ROUND BROADCAST.

The Southern Baptist Convention has contracted with the American Broadcasting Company for year-round broadcast of a Sunday afternoon half-hour program—beginning October 2. The announcement was made by Dr. Sam F. Lowe, director of the Convention's Radio Commission, at the conclusion of its annual meeting at Nashville, Tennessee.

One hundred and thirty-one stations across the South, the Southwest and up the Pacific coast will carry the program. Other supplemental stations will be added to get complete coverage of the states in the Southern Baptist Convention area.

Christian Missions

At Home and Abroad

TRACHOMA COMMUNISM, AND THE BIBLE.

Robert Grant of the Doshisha in Kyoto describes facets of life in Japan.

DEAR FRIENDS:

I went down to Awaji Island for a few days this month, to escape from the constant demands even during vacation here. It was fun meeting the friends I had made last summer. One of my friends' little daughters had trachoma, and remembering the trachoma clinic that we got started here in the school of my neighborhood last year, I hunted up the village doctor and the high school principal, and we made plans for starting such a clinic there. There are about 70 children in the grammar school there with trachoma. If we can get the American army to give the medicine, the doctors and the teachers are willing to give the treatment and a special educational program to the children and their parents on trachoma prevention and cure. This is interesting, I think: while I was conferring with the village doctor, a young fellow, about the problem, I noticed a Bible on his desk. I asked him, "Are you a Christian?" He said he wasn't, but that his nephew had gone to Doshisha and had told him about Christianity. And he pulled out from the drawers of his desk several Bibles—in English and Japanese, including a Moffatt edition—all marked and annotated in a fine hand. (I'll bet he has been studying the Bible harder in the last six months than most of our Christians outside of seminaries.) Then he said to me, "The reason you are concerned with the trachoma in Gunge is because you are a Christian, isn't it?" I started to say that it was because I was a human being that I was concerned. And then I realized that it was because I'd been brought up in Christian values that I was concerned, but that those values had so become part of my culture that I had forgotten the source.

Communism has been growing here quite fast; its strength has increased. I think it will grow stronger, and it affects our work, and will, I think, affect it still more. So I want to tell you something about it here.

Of all political parties in Japan,

the Communist party is not only the best organized, but it is the only one that seems fighting for the under-dog. For example: The government asked the Occupation to lend them some soldiers this year at tax collection time. The soldiers were to do nothing but stand at the tax collection office where the people came to pay their taxes, and they did. Taxes were terribly high. But the presence of the MP, supplemented by the raised eyebrow glance of the tax clerk to the citizen paying, helped the collection and discouraged protests or request for explanations. So the Occupation got the name of supervising tax collection, and from there, the story grew that all tax money went to the Occupation. Now a sur-tax, with a second collection of taxes has been called, and in the people's minds, this second tax is for the Japanese; the first having been for the Americans. To make things worse, tax assessments were greatly exaggerated, sometimes 300 or 400 per cent, in order to smoke out black marketeers. The theory behind this was that if there was an unjust tax, in protesting the citizen would reveal his actual income and the tax could be adjusted to that. But the presence of the uniformed MP discouraged protests. The Communists saw their chance, and opened up tax assistance offices all over the cities and in the towns to help with advice and in some cases trying to bring pressure on the tax authorities to lower their assessments. No other organization did this. So the Communists got the justified credit for trying to help the "little" man.

But the main point that Communism is promoting is nationalism—not a militant nationalism, but a cultural and economic nationalism. It directs its arguments directly against the Occupation. It pictures the Occupation as trying to stifle Japanese culture and impose upon a colonial Japan an American culture, while at the same time, keeping Japan economically weak to permit economic exploitation of the country. According to the Communists, this is to be done by permitting the pre-war industrial magnates to operate again but *within Occupational control*, thus choking out the rise of the middle and lower classes; and at the same time, permit-

ting this by supporting an Occupation-controlled conservative government. The function of us missionaries, according to this line, is to act as a soothing "front" for this Occupation policy by keeping the Japanese lulled and thus to prevent the development of nationalism and, of course, Communism.

This appeal to a non-militant nationalism is effective among students who are confused and discouraged at the chaos about them, and who had their former beliefs so shattered by the war. And there are many things that seem to give credence to these charges of the Communists. One of the missionaries who has just finished a survey of student work in Japan estimates that if Japanese students had to choose a certain party to be affiliated with 85 or 90 per cent of them would choose the Communist Party. This doesn't mean that they are Communists. They aren't. Many of them want to avoid all party affiliations. But of the existing parties, at least 85 per cent of them think the Communist party is the only effective party. In the Communist Party, there is the chance for an individual to make his weight felt, they think.

The keen Christian students feel that for them it is the task of seeing if they can work with the Communists and still keep their Christian faith. The Communists, of course, are encouraging them to do this. And many students think it is possible—work for social reforms with the Communists, but keep one's Christian faith separate. One of the Protestant ministers in Tokyo has been read out of the church because he has tried to do this, and he is one of the Communists' most powerful weapons right now. Unfortunately, the Christian Church in Japan has been unable to meet these Communist arguments head on, either theoretically or practically.

It is against such a backdrop that we work.

ROBERT GRANT.

Miss Grace Storms, secretary of children's Work, Congregational Christian Churches, Boston, Massachusetts, worked on a filmstrip for the more than 4,000 church schools of her denomination during the Sixth International Workshop in Audio-Visual Education held at Green Lake, Wisconsin. To be used with all age groups from grade three and up during January, February and March, 1950, the filmstrip will be entitled, "Living as a Christian," and will tie in with the Lenten theme.

Church Women at Work

With Emphasis on Missions

Mrs. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

NORTH CAROLINA WOMAN'S CONFERENCE OCTOBER 4.

Long's Chapel women will be hosts to our Fall (N. C.) Woman's Conference this year on October 4. Just a few more days remain before that date. Don't let it slip up on you, but make plans now if you have not already done so to attend the North Carolina Woman's Conference on October 4 at Long's Chapel Church, near Haw River, N. C. You turn off the Burlington-Durham highway to the left after you pass Haw River, and go about two miles. The church is also on the left side of the road with a cemetery nearby and the parsonage next door. Rev. G. H. Veazey is pastor of this church, and the women are planning a fine day for us all.

THANK OFFERING DREAMS 1949-50.

It is always a lovely thing to see a dream become a reality. This summer, those of us who attended the School of Missions had the opportunity to see the fulfillment of the dream toward which we had contributed in our 1947 Thank Offering gifts—the lovely home of our Superintendent in Elon.

This year, we are planning to help the dreams of others come true—others whose lives and work are dear to our hearts. The executive board of our Woman's Convention wrote to Dorothy and Dick Jackson to ask if there were not some great need in their work in Shaowu for which the Women's Thank Offering gifts could be used this year. Dick wrote on April 29, 1949:

"We appreciate your thinking about our work in relation to the Thank Offering. Sometime in the future, we'd like nothing better than to have a jeep for our work. Now, I would say, our greatest need is for assistance to the Han Mei Primary and Middle School (Junior High). As you know from reading THE SUN, we opened it last year for the first time since about 1931. Silas (Timothy's brother) was principal. He did a fine job of getting it off to a good start. Then, he received a scholarship in agriculture at the University

of Michigan, so he left about a month ago. We have not yet selected someone to take his place, but we hope to do so soon.

"You cannot imagine the difficulties children have to go through to get an education in China. The buildings are in extremely bad shape. There is practically no glass. The students from outside sleep on borrowed beds and do not even have a table in their rooms. There are practically no books in the library and little athletic equipment. The chemistry laboratory is without equipment. Two to three children sit at one desk. It breaks our hearts to see how little they have when we know how many opportunities American children have.

"Therefore, I would like to suggest that the Thank Offering be designated to help Han Mei School—not as part of the general operating expenses (these are taken care of by a \$1,000 grant from the Board plus money paid in as tuition by the children), but to repair the buildings, buy books for the library, equipment for the laboratory, and a kerosene pressure lamp and kerosene for night study as well as beds, tables and athletic equipment."

This project has a great appeal and I feel that the women will want to express their thanks for our well-equipped schools to which we may send our own children and for the wonderful work our friends, the Jacksons, are doing. We should make this year's Thank Offering the best we have ever given.

DOROTHY POWELL.

NEWS FROM SOCIETIES.

HOLY NECK.

The Holy Neck Missionary Society is closing what they consider a very successful year under the leadership of Mrs. H. L. Worrell, president.

They have observed the three special days—World Community Day, World Day of Prayer, and May Fellowship Day, with the churches of other denominations in the community taking part.

In January, an all-day meeting with a covered dish luncheon was held in the church hall. At this time, the study book *China—Twilight or Dawn*

was reviewed by members of our own group.

Sunday, January 16, was observed as Family Day. The worship service was centered around the theme of "The Christian Family" with a sermon by our pastor, Dr. Luther B. Grice. At 6:00 p. m., families and friends gathered for a "Pot-Luck Supper." After the supper, a worship service was held and a most inspiring talk on "Christian Family Life" was given by Mrs. B. D. Jones.

One of the most enjoyable occasions of the year was on January 9, when we were delightfully entertained by the members of the Holland Society at a dinner. Following the dinner, the foreign study book on China was most ably presented by Mrs. Wilkerson Holland.

The Bible study on Galatians was used monthly in our devotionals. Afterward, it was given in three lectures by our pastor. The home study book *On Our Own Doorstep* was reviewed by our own members. In July, Mrs. A. C. Moore reviewed the book for us with members of the Holland Society attending.

Four of our group attended the School of Missions at Elon in June.

A Life Membership has been given a past president and two Memorials, one in memory of Mrs. T. B. Hall, and the other in memory of Mrs. B. D. Jones, who was a charter member of our Missionary Society and served as president for a number of years.

During the year, 100 chairs, an electric stove, and other equipment have been purchased for the church hall. We bought venetian blinds for the Sunday School annex.

Under Friendly Service, we have contributed to a colored family whose home was burned. A contribution has been sent to the Indian Reservation in North Dakota. Christmas baskets were distributed to shut-ins in the community. We are also helping a family in which the father and mother are patients in a sanatorium.

We have 53 members on roll, and a fine spirit of cooperation exists. We feel we have been greatly blessed this year, and we hope and pray that even greater works may be accomplished in the coming year.

MRS. JOHN R. ELLIS,
Secretary.

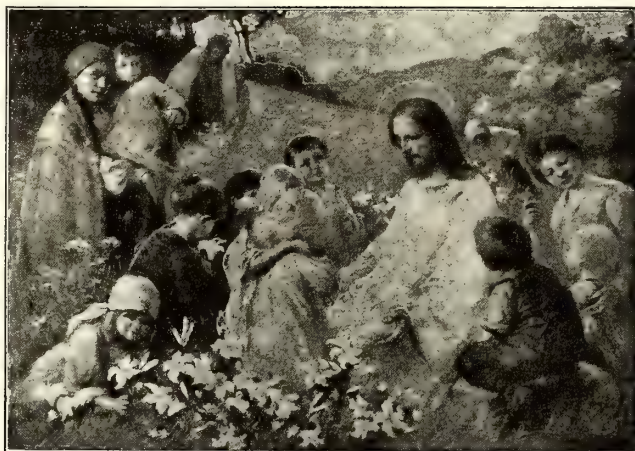
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WAVERLY.

The women of the Waverly Missionary Society have enjoyed a year of Christian fellowship under the leadership of our president, Mrs. F. E. Knoeller.

(Continued on page 11.)

FOR THE CHILDREN



MRS. R. L. HOUSE, Editor

GOOD AND BAD.

The week that school opened in Virginia a mother sent a note to her daughter's school teacher asking that the little girl be excused early to go to the dentist for much needed dental work. The teacher was agreeable and she called the little girl's name and asked her to come to her desk, but no one came. As the time drew closer and closer the mother became anxious and called the school. The principal visited the room and still no answer from a child. Since it was the first week of school, the teacher did not know all of the children. She finally asked the mother to help look for the little girl. They found her sitting in the classroom where she had been all the time. You may imagine how her mother and teacher felt. When the mother demanded, "Why didn't you answer the teacher?" The shy little girl replied, "Because you told me to be *good* and not to talk in school."

Was that good or bad? The little girl was trying to be what she thought her mother called good. Her mother thought she was helping her daughter to be a quiet, helpful pupil. Neither was right. It would have been better if the mother had said, "Your teacher will be talking, you be quiet and listen when she is talking. Sometimes she will let you speak to your friends, she may let you speak alone at times." That would have been more helpful.

It looks as if most of the things that are fun are called bad by grownups. Things like whispering, chewing gum, blowing bubble gum, giggling, shoving, for-fun-only wrestling, swinging legs and banging them—on and on—you

can add to the list. Are they *bad* or do they annoy adults?

If you are a very good child your parents' friends will probably tell them so; and they will be proud of you but prouder of themselves and try even harder to make you mind. Besides it is easier for parents if their children behave, do not tear up the house and keep things orderly.

Since I have been a child and am now a parent I am trying to see both sides. The parent side says children do need to know good from bad. But I need to know what part of the badness is caused by me. Yes, children do have a lot of trouble with their parents. My child-side says that very *good* children aren't fun to play with. They are stuckup and so goody!

Children need to learn that badness leads to trouble and unhappiness. Goodness leads to friendship, love and pleasant life. True goodness is to be able to see if what is done will hurt someone, or help someone; if it will make the doer happy or sad.

Good parents will have *good* children for they will tell them so often and forget about badness. Don't you agree? Maybe it's bad of me to be telling you this. . . .

BEDTIME STORY HOUR.

By MABEL-RUTH JACKSON.

Issued by the National Kindergarten Association.

"Shirley, stop that!" shouted Jackie. "Mother! Shirley won't let me alone! She spoils everything I try to do!"

Marion Chatsworth sighed. Was she being an unnatural mother, she

wondered, in looking forward to the time when the children would be in bed, asleep? She managed very well during the day, but now, the dinner dishes done, she longed for rest and relaxation. If only there were some easy way to keep the youngsters contented until eight o'clock, their bedtime, what a relief it would be. Jackie was eight and Shirley a little past five—a difference in age that would not amount to much when they were older, but now quite important.

Her husband lowered his newspaper. "Youngsters tire you?" he asked sympathetically. "Guess it's my turn to do something—you've had them all day."

Marion flushed a little but said, "Oh, if you only would!"

"Suppose I read a story to them?"

She shook her head doubtfully. "We'd both have to read—in different rooms. *Tiny Tot Tales* for Shirley, and something of more mature interest for Jackie."

"Maybe not," smiled her husband.

"I think Shirley will listen to anything that interests Jackie and will understand enough for it to hold her attention."

He went over to the bookcase, glanced thoughtfully over the rows of fiction, selected a volume and turned it to display the title for Marion's inspection.

"*Uncle Remus!*" she exclaimed.

"Well—perhaps. They both enjoyed the Walt Disney picture made from his stories."

"Jackie, come here," called his father. "I've something to show you."

Jackie came, wondering, with Shirley trying to run ahead of him.

"Sit down, children, I'm going to read you a story."

Magic words! Jackie settled himself in a chair and Shirley leaned against her father's knee, looking up into his face.

And that is the way the bedtime story hour started in the Chatsworth home. Only one story a night, and that read slowly, allowed for interruptions, questions, and discussion by the children. It was fairly exciting to their childish minds, but not too much so.

Shirley, of course, did not understand everything that was read, but she grasped enough to hold her interest, and Marion was often amused, the following day, to hear Jackie explaining some of the happenings in the story to his little sister.

Marion took time to visit and to
(Continued on page 11.)

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Associates*.

MT. OLIVET YOUNG PEOPLE ORGANIZE FOR WORK.

In September, 1948, the young people of Mt. Olivet (G) Church of the Valley Conference organized an activities group. It was not only to be the Youth Fellowship of the church, but a social group for all the young people of the community. The group which meets twice monthly has had an average attendance of about fifteen.

Aside from the regular meetings, the group has had movie parties, hay rides, weiner roasts and home parties.

The organization has also had charge of Sunday school and church worship. At Christmas the group gave the pageant, "Star of Bethlehem." Following that, they, with others, had a pleasant time caroling, especially in the homes of the sick and aged.

As a money-making project the young people played an active part in a yard party sponsored by the church. They presented a program which consisted of a very successful "Male Fashion Show," which was highly hilarious. They also sponsored the baby popularity contest which was interesting and profitable. A very humorous monologue was given by Miss Thelma Morris during the program. Proceeds from the two projects amounted to \$175.00 and the entire sum was given by the young people to the church for the building fund. The group hopes for a basement in the church in the near future. What we lack is a part of the funds!"

The organization, which is continually adding to its membership, has included in its plans for the coming year, a play. This will be one of its many activities that perhaps will be on this page later.

We are very fortunate in having as our leader Miss Isabelle Sheetz of Winchester, Virginia, who was at one time the president of the Virginia Valley Youth Fellowship. She is at present a public school teacher in our community and the school is located very near the church. She has been a great help to our young people, as well as to the church.

WINONA MORRIS,
Reporter.

EASTERN VIRGINIA YOUNG PEOPLE'S MISSIONARY CONFERENCE.

SUFFOLK CHRISTIAN CHURCH.

OCTOBER 5, 1949.

Theme: We Dedicate Ourselves.

Prelude.

Worship Service—Mrs. R. L. House.

Talks:

1. We Dedicate Ourselves to Personal Christian Living—Jean Carter.
2. We Dedicate Ourselves to Church and Community Service—Julia Agnes Brittle.
3. We Dedicate Ourselves to World Service—Phillip Mann.

Hymn: "Take My Life" (p. 446).

Business Session:

Roll Call of Churches.

Minutes of Last Meeting.

Report of the Nominating Committee.

Report of Treasurer—Mrs. W. B. Williams.

Presentation of Literature—Miss Pattie Lee Coghill.

Special Music—Dickie Byrd.

Prayer—Rev. R. E. Brittle.

Message—Miss Patty Lee Coghill.

Hymn: "I Need Thee Every Hour" (p. 364).

Benediction—Rev. Ellis Clark.

MRS. R. E. BRITTLE,
Superintendent.

CHURCH WOMEN AT WORK. (Continued from page 9.)

Our monthly programs have been very interesting. We have used the packet, *THE CHRISTIAN SUN*, and the *Missionary Herald*. The Bible study was taught by one of our members, Mrs. W. H. Johnson.

We observed the World Day of Prayer in March with the other churches of our town attending. Three of our members attended the School of Missions at Elon College.

Our Mission Study books were reviewed by our pastor, Rev. J. E. McCauley. We met in an all-day meeting at the church, with the ladies of Spring Hill and Centerville attending. Lunch was served and all present enjoyed the day. We have sent clothing to the orphanage and to Fan-

cy Gap. We also sent cards and took fruit to the sick and shut-ins of the community.

We increased our apportionment ten per cent and have met the other requirements. We are proud of our year's work, and by the grace of God we hope to be able to do a greater work in the coming year.

MRS. O. C. OSBORNE,
Reporter.

FOR THE CHILDREN. (Continued from page 10.)

talk with the head of their local library, from whom she received many helpful suggestions. Increasingly, she and her husband found themselves enjoying the stories with the children—renewing their interest in the adventures of many an old-time friend.

"How many things the story hour accomplishes," Marion thought to herself thankfully. "It is a period of physical relaxation for the children at a time when it is definitely beneficial; a way for Father to become better acquainted with his children, since he is of necessity away most of the day; and a chance for me to get at my heaped-up basket of darning and other mending—work which seems much less irksome when done to the accompaniment of the reading."

THE SERMON THIS WEEK.

In this issue of *THE CHRISTIAN SUN* there appears a sermon delivered by Rev. Charles Rush Sine of Gore, Virginia, on the occasion of his 75th birthday at Timber Ridge Christian Church. Rev. Mr. Sine is a Disciples minister but his grandfather, Rev. Christy Sine, was a pioneer Christian minister in the Valley of Virginia, being an associate of Joseph Thomas ("The White Pilgrim"). Mr. Sine was named for Henry Rush, a prominent minister of the Christian Church in New York. For a number of years Mr. Sine was connected with the National Board of Education and with Northland College before returning to Virginia in 1938. Mr. Sine has many historical documents pertaining to the Christian Church which he is considering depositing in the Church History Library at Elon College. The readers of *THE SUN* will find the sermon by Mr. Rush most interesting because of its peculiar relation to the pioneer leaders of our denomination in the Valley of Virginia.

He serves his party best who serves the country best.—Hayes.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE CALL OF ISAIAH.

LESSON I—OCTOBER 2, 1949.

MEMORY SELECTION: *I heard the voice of the Lord saying, Whom shall I send, and who will go for me? Then I said, Here am I; send me.*—Isaiah 6:8.

LESSON: Isaiah 6.

DEVOTIONAL READING: Hosea 14.

By Way of Background.

Uzziah had had a long and peaceful and prosperous reign. Indeed except for the reign of Solomon, Israel had known no greater glory as a nation. The king had ruled wisely and well at home, and he had won respect abroad. For forty years the fact that he had been at the head of the nation had given his people a sense of safety and security and strength. Even though Uzziah had spent the closing years of his reign isolated from his people because of a case of leprosy, his great name stood for national prosperity, and his reign still had a large measure of glory.

And now the king was dead. It seemed to the people of Israel that the world had come tumbling down on their heads. Furthermore a powerful and ambitious ruler had arisen in Assyria, a kingdom which had been dormant during Uzziah's great reign. Taking the name of one of his illustrious predecessors who had been a scourge among the nations, this new Tiglath-Pileser was already taking the road that led westward, and one by one he was subduing the free nations that lay in his path even to the Great Sea.

It did not help matters any to know that although there was great material success and splendor, and although there was a great show of religion, the heart of the nation was fast disintegrating, and religion has become in large measure a mere and meaningless formality. Ritual had taken place of righteousness, and religion had become merely something pretty instead of something powerful. It was a situation that would give pause to a sensitive spirit like Isaiah, the young prince and patriot.

The Vision.

"In the year that King Uzziah died, I saw the Lord sitting upon a throne, high and lifted up, and his

train filled the temple." The account of this vision must have been given and written several years after it actually took place. But this man of God never forgot the vividness and the vitality of that vision. He saw the Lord, he saw him sitting on a throne, he saw him high and lifted up. He does not describe the Lord, for the simple reason that he could not describe the Living God. The vision was too great and too grand for words. The important thing is that Isaiah saw God the Holy One of Israel, saw him in all his majesty and his might, saw him in all his holiness, which in the sense in which it is used in the vision means his "separateness," his "apartness," his "difference from sinful men." The vision of the holiness of God is described in language that seems strange to us, but it is an attempt to put in words what cannot be put into words. The beings from another world themselves could not look upon the glory of God. And the temple could not confine his glory and holiness—the whole earth is full of his glory.

Here is the critical and crucial need of men, not only of ministers, but of all men—to see God in all his purity and glory. This is the thing that gives meaning to religion, and the only thing that can give it power. For look what happened when this young man saw the glory of God.

He became conscious, painfully conscious of his own sins. He cried out in agony of spirit, "Woe is me for I am a man of unclean lips." He was a pretty good fellow measured by any man-made standards. But he was painfully aware of his sins when he stood in the presence of the living God of Israel. Let a man see God as revealed in the face of Jesus Christ and instinctively he will feel himself a sinner and in the need of a Saviour. One of the values of worship is to keep one sensitive to sin.

The man also became conscious of the sins of his fellowmen, and he knew that he shared in their sins. He had a social consciousness of sin. He knew that they were unclean as he was unclean, although perhaps in other areas of life. But there it is all written out in words that all those who are not spiritually blind can read—a vision of God brings a sense

of sin and of the need for cleansing and forgiveness.

It is significant that this man, steeped in the religion of his people, a religion that made much of ritual and sacrifice, makes no mention of the importance of these in the cleansing, forgiving process. He brought no offering, he made no sacrifice. But in response to his confession of sin and in answer to his need, one of the angelic beings touched his lips with a live coal from off the altar, and lo, his iniquity was taken away, and his sin was forgiven. He had discovered of course that these things are but paths to God; that when the soul comes into direct touch with God, nothing else is needed. Forms and ceremonies have their place, but they are but means to ends. They are vain unless they lead us to an experience of the living God.

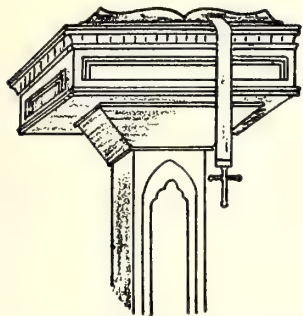
The Voice.

"And I heard the voice of the Lord saying Whom shall I send, and who will go for us?" This voice came after he had been cleansed from his sin. One great reason why God does not and cannot speak to us is because our sins dull our ears and deaden our hearts, and keep us from hearing him. It should be noted that the voice speaks not in a command, but in a question. It did not say, "Isaiah, you go," but "Who will go?" But when a man gets a vision of the living God, when he comes to deal at first hand with God, he must of necessity, face the fact of his relationship to human need in all its forms. Calls come in many ways, but the crux of a call according to the norm of Isaiah, is a vision of God and the needs of one's fellowmen. One thing stands out—this man gave himself in absolute and irrevocable consecration to the service of God. There were no "ifs" or "buts" in his decision. Only thus can men be prepared for the long, hard way ahead in any form of sacrificial service.

The Vocation.

"And he (the Lord) said, 'Go!'" Here was the divine commission. Here was the seal of his ministry. Here was the secret of his success. He felt that he had been commissioned to go and to speak for the Lord. He knew who had sent him and why he had been sent. He knew that he did not go alone. He knew that he would not be responsible for results—he was simply to be faithful in proclaiming the word of the Lord. Indeed there came to him, perhaps later, in fact, surely later, the realization that he

(Continued on page 15.)



**A REVIEW OF HISTORIC TIMBER
RIDGE CHRISTIAN CHURCH,
HIGH VIEW, W. VIRGINIA.**

A Sermon

By REV. CHARLES RUSH SINE.

"And when they were come, and had gathered the Church together, they rehearsed all things that God had done with them and that he had opened a door of faith unto the Gentiles."—Acts 14:27.

In the city of Antioch, the Missionary Church that had sent out its pioneer preachers, gathered to hear the story of the great victories that had been achieved by these devoted heralds of the Cross. It was in this City of Vision and Understanding that earlier followers of the Man of Nazareth had been called Christian (11:26). Here was given the name by which the followers of Christ were to be called into a religious movement of America at the beginning of the 19th century.

The War of Independence in the United States had its declaration on July 4, 1776. Following the successful Revolution for freedom, there arose the idea of freedom in the Church and men lifted their voices for freedom from ecclesiastical bondage and a determination to go back to the New Testament for guidance and the Spirit of Christ that made men free. "If the truth make you free, ye shall be free indeed."

Hence, at the beginning of the 19th century, we find a group of leaders, born about the same time, standing for this simple premise: "The Scriptures are our sufficient rule of Faith and Practice." Such were Elias Smith in New England, O'Kelly in North Carolina, Barton W. Stone in Kentucky, and others. In 1801, the famous Cane Ridge Camp Meeting was held by Stone in Kentucky. A military man on the grounds estimated the crowds to be from 20,000 to 30,000 people. Stone was born in 1772. There was a group of men who labored in this general area whom I should like to present: Lorenzo Dow born in Connecticut (1777), Joseph

Thomas born in North Carolina (1791), Christy Sine born in York County, Pa. (1798), Simeon Ward born in Virginia (1803) and Isaac N. Walter born in Ohio (1805).

Lorenzo Dow, the Cosmopolite, labored through the Valley of Virginia, attended Camp Meetings—once in Winchester, Virginia, a crowd of 6,000 were present to hear him. He so influenced my grandfather, Christy Sine, that he named a son after him and my father, the oldest son of Christy, named his eldest Lorenzo Dow. My grandfather was ordained in the Walnut Springs Church in 1824. After laboring in this general area as evangelist and pastor, he died in 1858 and was buried beside his first wife in this cemetery. In the life of Isaac N. Walter, he is referred to several times and quotations are made from his letters. In the same life of Walter there is reference to Simeon Ward.

Isaac N. Walter refers in glowing terms to the Timber Ridge Church regarding a meeting held 101 years ago. He went to New York City and had a great ministry in that city called "The graveyard of preachers." Rev. McWinney was his worthy biographer and states that on one occasion Rev. Walter baptized eight converts in the East River with the temperature standing at 26 below (?) zero; once in Sunbury, Ohio, during a Camp Meeting where Joseph Thomas was preaching, the rough element took over the meeting and turned out the lights, putting on a mock religious service, even proposing some one should pray. In the darkness a voice started to pray but not the rough element. It was the young Walter, but then 23 years of age. When he had ended his prayer, the rough element was subdued and never again attempted to disturb the Camp Meeting.

In the earlier day, the churches of the Valley—Zion, Strasburg, Walnut Springs, Cedar Creek and perhaps others—were Christian Churches as Timber Ridge. In 1812 R. F. Ferguson arrived on the scene and was pastor at Walnut Springs for 21 years. The speaker has in his possession the Personal Journal of Christy Sine, telling his story from his birth to the year of 1829. He wrote out a license to preach for Simeon Ward dated 1830. It is signed by Christy Sine and R. F. Ferguson. This is also in the possession of your speaker.

This shows the close connection of R. F. Ferguson and Christy Sine with the Valley churches. There was formerly a church at Concord, Hampshire

County, in which connection all the early preachers are mentioned, and the minister who preached at the time of my grandfather's ordination, Rev. Dickinson, is buried at Concord.

Timber Ridge goes back in history to 1812 when Joseph Thomas is said to have held a meeting near the present home of Albert Fletcher. A log church was the first structure used for worship by this congregation and stood at the foot of the hill along the stream, east of the present site. The next—a frame building—stood on the present location and was built in 1818. The lot was given by William Groves. The present brick building was erected in 1875. The bricks were made in the field at the end of the cemetery. Elias Lafollette was builder in charge. Practically all materials, except roof and windows, were donated by the members. My brother, Alfred Sine of Law, Oklahoma, is the only known living person who helped in the construction of the building. He is approaching his 88th birthday. My grandfather was at one time pastor of this church.

I have personally known all the men who have served as pastors since 1875, except one short-timed pastorate. The first pastor was John Barney. Among others were his brother, Joseph Barney, William and James Dofflemeyer, William and A. R. Garland, A. J. Kibler, W. T. Walters, Ira Mellott, A. W. Andes, Robert Whitten and Roy Coulter, the present pastor. Among the visiting clergymen have been Peter McCullough, who dedicated the new building, H. Y. Rush (after whom I was named), Dr. J. P. Barrett, J. T. Kitchen, W. O. R. Spaid, John Tampkin, whose son at 90 still lives in the Valley, and perhaps many others worthy of mention.

The cemetery is filled with the honored dead. The first grave was my half-aunt, my mother's half-sister, buried in 1823. Simeon Ward, Christy Sine and a number of lay preachers rest in God's Acre here. Soldiers killed in action; distinguished men and women of the community; teachers, sea-faring men, pioneers of the country side. From east, west, north and south, relatives come to visit the sacred soil still holding the holy dust of beloved ones on Memorial Day each June.

The church lives on because of the loyalty and devotion of the descendants of these earlier families. For the first time in its history Timber Ridge now has full time preaching. Rev. Roy Coulter, B. D., is the pres-

(Continued on page 14.)

The Orphanage

DEAR ORPHANAGE FRIENDS:

The Orphanage will need to close this year with total receipts of \$50,000 if it is going to pay for the several thousand dollars worth of repairs which have been made this summer, and do that which is very, very badly needed now. "Tell the people what you need, Truitt, and they will give it," is what many have said. Well, I know the people love these children, and want them to live in an environment that is sufficiently comfortable. There are still several large, ward-like rooms where some of the most charming little girls on our campus live without a sign of closet, or locker for their clothes and shoes—same for the boys—except perhaps they are not quite as "charming," unless you look at them with eyes to see their fine places in the future. There are storage rooms still that are—well, I shall not put it in print, but they need almost everything they do not have; and much they do possess they do not need at all. V. R. Holt has shown us what can be done if we have the money, by the way he has gotten started on renovating the Baby Home. I sort of know you folks would not like to have many of the quarters here as they are now, and you will want to have a share in making it different.

So let me suggest that right now you, who are able, look over your plans for making your final income-tax-for-the-year reports and save a goodly place for your own Orphanage. We have a number of our best Burlington business men and women in three miles of this place to help us wisely plan all the renovations and to make the best and most use of your funds. And do not think they will not do their part in furnishing the funds, too. Help us make this home reasonably comfortable for the high and beautiful purpose which it serves. That is all I ask. That means that we must be remembered in your hearts, in your prayers, and in your faithful cooperation. Jerry, and Hubie, and Larry have just concluded a friendly conversation with me. They are in the grades their ages would suggest. They are bright as a pen and ready to cooperate just like good boys do where a certain amount of discipline and cooperation is essential. Mrs. Truitt happened to overhear the talk and when they left she remarked: What three fine little fellows! We are trying to build real men and wom-

en here, and the record of past years show that our efforts are well repaid.

Three Sunday schools are signed up to pay us visits on certain Sundays. They will bring their adult classes, their teachers, their little folks, and their friends. They will be shown about the place. The Orphanage people will assemble for songs, their greetings, and ours, which will be a program of about thirty minutes giving everyone a chance to see each other, and to join with each other in enriching our common Christian faith. I hope all who come will feel that the One who loved little children is here in His Spirit and goodness.

JOHN G. TRUITT,
Superintendent.

REPORT FOR SEPTEMBER 22, 1949.

Sunday School Monthly Offerings.

Amount brought forward	\$ 7,155.75
Eastern N. C. Conference:	
Wake Chapel S. S.	88.00
Eastern Va. Conference:	
Begonia S. S.	\$ 10.00
Windsor S. S.	13.19
	23.19
Valley Va. Conference:	
Antioch S. S.	20.78
Georgia Conference:	
United Columbus	23.20

Total this week from churches \$ 155.17

Total this year from churches \$ 7,310.92

Special Offerings.

Amount brought forward	\$11,552.26
Mrs. Leigh, children ...	\$ 38.99
Mr. Hughes, children ...	45.00
Mr. Cook, children	10.00
Mrs. Sullo, children	25.00
Mr. Ridge, children	5.00
Auburn M. Soc. for Pasty	
Allen's clothing	16.50
Barrett Cirele, Bethlehem	
(Nans.) Cecelia W.,	
shoes	5.00
Jr. boys and girls class,	
Hanks Chapel, on Banks	
Watkins' hospital bill	7.00
Y. People and Intermed-	
iate S. S. class, Hanks	
Chapel, on Banks Wat-	
kins' hospital bill	17.00
Mr. Andrews, Burlington	
N. C., on Banks Wat-	
kins' hospital bill	25.00
Mr. & Mrs. M. W. Mc-	
Pherson, Burlington,	
N. C., on Banks Wat-	
kins' hospital bill ...	10.00
Mrs I West, Suffolk, Va.	5.00
Mr. G. S. Huber, Suffolk,	
Va.	25.00
Refund	1.40
L. S. Holt	150.00
	385.89
Alumance Co., Simpson children	50.00

Special Offerings this week \$ 435.89

Total Special Offerings ... \$11,988.15

Grand total for the week ... \$ 591.06

Grand total for the year ... \$19,299.07

TO THE LAYMEN CHAIRMEN.

(Continued from page 2.)

you would recommend as those who would be willing to go to some other nearby church for a talk at Sunday school or at the church service. We would appreciate it if you would fill out the enclosed postal card and return it at once.

THE SUN'S PULPIT.

(Continued from page 13.)

ent able pastor. The church owns a modern parsonage and successful business men and women direct its affairs.

On this 75th birthday, may I be pardoned for a few personal remarks. My father, F. J. Sine, was the eldest of the family of Christy Sine. My mother was the daughter of Frederick Spaid, a family that served in the Revolution and can number its offspring by the thousands. As a boy I attended a one-room public school. I was fortunate in having as a teacher one considered by our county superintendent as the best grade teacher he ever met. The superintendent was M. M. Lynch, an attorney of Winchester, and the teacher was C. N. Garvin, who lies amidst his large family in this cemetery. One brother was lost at Shiloh.

At 17, I began teaching and taught five years before attending college, at Hiram—President Garfield's school. I finished a B. S. course at Shenandoah Normal College, then a B. A. at Hiram and the Master's degree at the University of Virginia. Later, special work in Chicago and New York. The Lord has called me to preach the Gospel for over 50 years. My pastorates have been Duluth, Minnesota; Charlottesville, Virginia; Hamilton, Ohio; and Tonawanda, New York. Hamilton covered 13 years, longest pastorate up to this time while seven years were spent at Tonawanda. Nine years were spent with Northland College, a Congregational Institution, as Field Secretary. Then back to Virginia and West Virginia where I have served churches as *ad interim* pastor, in building enterprises, and am still serving a rural church as pastor. To grow old "gracefully," as was one man's wish in Virginia, can best be answered by "just keep busy" and there is joy in a ministry that continues the three score, ten and five.

Prosperity can be only for the free; that Freedom is the sure possession of those alone who have courage to defend it.—*Thucydides*.

CHRISTIAN SUN QUOTAS.

(Continued from page 3.)

	Actual No. of Sub- scribers	Quota
South Norfolk	144	42
Spring Hill	17	1
Suffolk	303	102
Sunbury (Damascus)	37	19
Union (So.)	36	12
Union (Surry)	6	2
Wakefield	24	10
Waverly	42	17
Windsor	31	17

North Carolina & Virginia Conference.

Apple's Chapel	93	9
Asheville	24	2
Belew Creek	19	5
Berea	25	7
Bethel	40	6
Bethlehem	68	11
Burlington	172	115
Carolina	13	4
Concord	24	6
Danville	173	4
Durham	92	49
Elk Spur	14	2
Elon College	63	21
Gibsonville	47	1
Graham, Prov. Mem.	18	12
Greensboro, First	96	38
Greensboro, Palm St.	61	19
Happy Home	60	36
Haw River	33	12
Hebron	21	7
Hines Chapel	29	14
Hopedale	19	..
Ingram	43	17
Kallam Grove	14	..
Leanon	26	9
Liberty	42	8
Long's Chapel	27	12
Lynchburg	26	7
Mebane	4	1
Monticello	20	6
Mt. Bethel	16	7
Mt. Zion	33	10
New Lebanon	40	5
Pfafftown	7	11
Pleasant Grove	53	17
Pleasant Ridge	17	15
Reidsville	125	25
Rocky Ford	11	1
Salem Chapel	25	5
Shallow Ford	51	16
Tryon, Ersk. Mem.	42	1
Union (N. C.)	66	21
Union (Va.)	89	34
Winston-Salem	11	29

Western North Carolina Conference.

Albemarle	54	13
Antioch (C)	23	..
Antioch (R)	21	..
Asheboro	17	13
Bailey's Grove	8	..
Bennett	8	1
Big Oak	13	6
Biscoe	11	..
Brown's Chapel	42	1
Ether	17	5
Flint Hill (M)	11	..
Flint Hill (R)	9	2
Grace's Chapel	40	2
Hank's Chapel	42	12
High Point, First	25	5
Liberty	19	6
Mt. Pleasant	22	2
Needham's Grove	29	..

	Actual No. of Sub- scribers	Quota
New Center	17	..
Parks Cross Roads	43	1
Patterson's Grove	5	..
Pleasant Cross	9	9
Pleasant Grove	65	2
Pleasant Hill	48	12
Pleasant Ridge	32	15
Pleasant Union	8	2
Providence Chapel	4	2
Ramseur	25	1
Randleman	10	2
Seagrove	16	1
Shady Grove	14	..
Shiloh	23	..
Smithwood	37	2
Sophia	12	3
Spoon's Chapel	6	1
Union Grove	20	1
Zion	29	..

Virginia Valley Conference.

Antioch	19	14
Bethel	40	27
Bethlehem	22	14
Beulah	4	2
Concord	12	7
Dry Run	17	2
Joppa	6	1
Leaksville	38	17
Linville	39	7
Mayland	9	..
Mt. Lebanon	26	5
Mt. Olive (G)	27	10
Mt. Olive (R)	33	7
New Hope	12	11
Newport	38	15
Palmyra	19	3
Timber Ridge	48	7
Winchester	69	29
Wissler's Chapel	11	1
Wood's Chapel	19	2

RELIGIOUS EDUCATION WEEK.

(Continued from page 6.)

truly the children of God. She did her best to teach us that there was a life beyond this. She never pictured Heaven to us as a place where the angels sat upon cloud banks and strummed harps or hell was a place of fury and fire where the evil spirits would suffer eternal torture. She taught us that as we were happy here and in good company we should surely find even a richer happiness there as we deserved to be in good company. I have made her belief my own all down the years and tried to follow in her way.

HAILS RELIGIOUS EDUCATION WEEK.

By FRANK E. GANNETT,

President of The Gannett Newspapers, Rochester, N. Y.

Never in modern times has the need for religious education been greater than it is today. Properly carried out over the years, it can be a key to many of the problems of nations and of races that beset us so sorely. Let us unite in prayerful observance

of Religious Education Week, a period set aside to call attention to church education activities throughout the United States. Here is a call that no thinking adult can fail to heed.

ENCOURAGES RELIGIOUS EDUCATION WEEK CELEBRATION.

By KATHERINE L. LENROOT,

Chief of Children's Bureau, Federal Security Agency, Washington, D. C.

The spiritual security and moral values that are derived from religion are of paramount importance in the world today. It is particularly urgent that the religious needs of youth be met as fully as possible. Religious Education Week affords an opportunity for churches to re-examine their programs of religious education to determine the extent to which they are reaching children and young people in each community and their relationship to the other institutions of society responsible for the nurture and rearing of youth.

ENDORSES RELIGIOUS EDUCATION WEEK.

By DR. JOHN S. STAMM,

President of Federal Council of the Churches of Christ in America, and Bishop of Evangelical United Brethren Church Harrisburg, Pennsylvania.

Christian education is an integral part of the thought, purpose, and program of the Christian Church. Men need to know the truth if they would respond to the truth. The observance of Religious Education Week offers a splendid opportunity to bring to the attention of the church and the community the spiritual ministry of Christian education.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

would not meet with a ready response, that hearts would not be open to his words, that he would not be successful from the worldly standpoint. There would be apparent defeat and appalling heartache in his long ministry. But he had seen God, he had been cleansed and forgiven by God, he had been commissioned by God, he would therefore in season and out of season, speak for God. Thus would he fulfil his prophetic function, for a prophet is primarily one who speaks for God.

Vindication.

The centuries have vindicated the vitality and the validity of the vision. Isaiah was the major prophet of the major prophets. He stands high on the list of the world's greatest men.

(Based on lesson copyrighted by International Council of Religious Education.)

Virginia Christian Rural Overseas Program

Dr. B. L. Hummel, Virginia Extension Rural Sociologist, who recently returned from European theatres of overseas relief operations of the Christian Rural Overseas Program, told a meeting of State CROP leaders in Richmond that CROP aid "will be urgently needed in Germany and Southern Europe this coming winter."

Others in the picture are (left to right): The Rev. C. Ralph Arthur, the Rev. F. Harold Nott, and the Rev. J. J. Scherer, Jr., who represent CROP's national sponsors, Church World Service, Catholic Rural Life, and Lutheran World Relief, respectively; and Dr. Paul Sanders,

most countries. People with low incomes are terribly hard pressed in meeting the cost of living."

Schedule for 1949 Campaign

October 23 - November 13 — Crop Sunday in Churches, to be followed by Crop Week in County; normally follow CROP Sunday with week of house-to-house solicitation, selecting week to fit commodity harvest.

November 14-19—Reports and Collection, and follow up on not-at-homes. Monday—all Canvassers' Reports to Local Chairmen, with cash; Wednesday—all Local Reports to



chairman of the Virginia CROP executive committee, who presided at the meeting, called to make final campaign plans.

The goal for the Virginia campaign was set at 150 carloads of farm commodities from Virginia counties to fill CROP's Friendship Food Trains for overseas relief in Europe and Asia, by the CROP group, which included members of the State and executive committees and district supervisors.

Professor Hummel said that "excellent 1949 crops in many parts of Europe are being offset by the inability of many countries to import their usual large amounts of food products because of the international exchange situation. This leaves substantial shortages in countries where home production is even above pre-war point, and prices of food products very high in

County, with cash; Friday—preliminary County Report to State Office, with rent. All commodities collected, converted, assembled.

November 20-22—Dedications and Shipping in Counties. State Office will arrange big dedication of first County Carload. All shipping to be completed by counties by Thanksgiving Day, November 24.

November 22—State Dedication, Richmond or Norfolk, to mark end of Collection Campaign.

November 20 - December 3—Completion of all canvasses, collection, gathering reports, etc., in all counties.

December 8—All final County Reports in State Office.

December 15—State summary of final CROP report issued.

1844 Over a Century of Service to the Denomination - 1949
HISTORICAL SOCIETY 1954
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CI

RICHMOND, VA., THURSDAY, SEPTEMBER 29, 1949

NUMBER 38

The United Evangelistic Advance

Each of the three words in the designation of the program is important.

The movement is **united**. It is not limited to a certain area nor to a single denomination. It is a concerted and nationwide effort on the part of the twenty-seven denominations cooperating in the Federal Council to reinforce one another and to gain the advantages that come from their doing the same thing at the same time. Each will work in its own way according to its own methods. No standardized pattern is imposed upon any group. The unity that is sought is that which is derived from a concentration upon a great common objective.

The movement is **evangelistic**. It does not forget the need for social and economic and political betterment. On the contrary, it receives much of its stimulus from a sober recognition of the present state of society, whether in the local community, the national life or the international realm. But it proceeds on the assumption that a better world must begin in the individual soul, in his own understanding of the real meaning of his life, and be carried out thence into his home, his work, his citizenship.

Unless within my heart I hold
Abiding peace,
No league of nations can succeed
Nor will strife cease.

At the deeper level, the movement is evangelistic in its conviction that for producing a change for the better in human lives the fundamental requisite is to bring them into personal relationship to God in Christ and to secure clear-cut decisions to do God's will as Christ reveals it.

The movement is designed as an **advance**. It recognizes that the present practice of Christian witnessing is too slight, too casual, and limited to too few. No sensational methods are contemplated but it is hoped that by a rekindling of the evangelistic and missionary spirit thousands of Christian people will be led to bear their simple personal testimony for Christ among their friends and neighbors. If so, every congregation may feel itself part of a forward movement that involves the Church as a whole.

It might even be that the Holy Spirit could use such faithful witnessing of Christian people, accompanied by penitence and prayer, to bring about a great spiritual renewal in our country. The word of God to Israel is still a timely word to America: "If my people, who are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven and will forgive their sins and heal their land."—Roswell P. Barnes in The Federal Council Bulletin.

News Flashes

Dr. Guy Black will conduct a program of visitation evangelism for the Protestant churches of Richmond next week.

Rev. George W. M. Taylor is the supply minister at the Norfolk Christian Temple, following the resignation of Rev. Peter Young.

The Board of Publication met at Elon College, at 9:30 last Friday morning. Mrs. Kernodle accompanied the managing editor and they were guests of President and Mrs. Smith until Saturday.

We learn with regret that Dr. C. E. Newman of Virgilina, Virginia, fell on last Friday, sustaining severe injuries. We have received no late report as to his condition, but hope that he is improving.

Rev. J. Howard Smith, who spent the summer studying and traveling in Europe, visited relatives in Newport News last week, and has now returned to the teaching staff at Arnold College in Connecticut.

A tea was given by Mrs. L. E. Smith at the president's home at Elon College on last Friday afternoon from 4 to 6 o'clock in honor of Mrs. Sadie Drummond Liles, the new Dean of Women, Mrs. John G. Truitt, wife of the new Orphanage Superintendent, and other new members of the college faculty. There were about 150 guests, including those from Greensboro and Burlington. The refreshments were delightful and the decorations were most attractive, yellow roses and chrysanthemums forming the basis for the color scheme.

RADIO PROGRAMS TO LAUNCH INTERDENOMINATIONAL EFFORT.

Two radio programs over more than 100 stations each will help launch the 37-denominational effort to evangelize America, on Sunday, October 2, World Communion Day.

As World Communion Day calls Christians in America to the Lord's Supper on the opening day of the 15-month-long United Evangelistic Advance, Dr. Jesse M. Bader announced that other millions at home will hear special programs arranged by the Protestant Radio Commission, with

the cooperation of the National and American Broadcasting companies.

Dr. Bader, executive secretary of the United Evangelistic Advance, announced that prominent Christian laymen will be heard on Sunday, October 2, on nationwide broadcasts of the Radio Pulpit, and National Vespers. The laymen will each deliver four-minute talks on "America's Moral and Spiritual Needs and How to Meet Them," and the moderators, Dr. Ralph Sockman and Dr. John Sutherland Bonnell, will devote six-minute sermonettes to the Advance.

On the Radio Pulpit (NBC, 10:00 to 10:30 a. m., EST) the radio audience will hear Mr. Walter Disney, Hollywood, California motion picture producer, and Hon. Florence Allen, Judge of the U. S. Circuit Court of Appeals of Cleveland, Ohio.

Governor Luther Youngdahl of Minnesota, and Mr. Branch Rickey, president of the Brooklyn Dodgers and recently signally honored by the Federal Council of Churches, will speak on National Vespers (ABC, 1:30 to 2:00 p. m., EST).

RELIGION AND CRIME.

*By JOHN EDGAR HOOVER, Director,
Federal Bureau of Investigation.*

Powerful forces are today struggling to control the souls of men. Deep-seated evils—of sin, crime and iniquity—are abroad in the land, intent on destroying the tenets of democracy and Christianity and undermining the progress achieved by mankind through centuries of effort.

Crime, unfortunately, is one of the most powerful divisive forces in contemporary life—disparaging the fundamental concepts of truth and righteousness and impugning the sanctity of law and order. Crime sets brother against brother, neighbor against neighbor, father against son.

Each year crime exacts an appalling toll in America—a toll of death, suffering, and the blighting of human life. In 1948 alone an estimated total of almost one and one-quarter million serious crimes were committed, or more than three every minute!

Many Youths Commit Crimes.

Moreover, the utter seriousness and tragedy of current crime conditions are underlined by F.B.I. statistics which reflect that of all persons arrested and fingerprinted last year almost 32 per cent were under the age of 25. The problem of the criminal is the problem of society at large. The young person, by taking the law into his own hands, blights not only his

own personality, either temporarily or permanently, but violates the moral fiber of society itself.

The eternal truths of the Bible which have served as indestructible guideposts for generations past, represent the blazing beacons which light the paths of the future. A world not practicing the teachings of Christianity is a world of despair, division, and expediency. Christianity promotes the dignity of the individual, encourages the development of moral integrity and spiritual strength. It offers the hope of a better world—a world where the forces of sin shall have melted into the beneficent influences of love, mercy, and hope.

Religious Opportunities Often Lacking.

The criminal has scorned, belittled, and mocked Christianity. He has impugned the very principles which would have given him the strength and fortitude to overcome the temptations of evil. In many instances, the criminal, the young lad who has robbed a bank, burglarized a store, or stolen an automobile, never had the opportunity, as a youngster, to learn the way of Christianity. The teachings of Christ were absent from his home, he never went to Sunday school or church, nor read the words of the Master. He became, to all intents and purposes, a non-Christian personality. This individual, lacking the profound guidance of Christian instruction, was unable, on his own initiative, to quickly and correctly make the decisions required in life. He measured his future in terms of expediency, and mundane pleasures. The strength of character, fashioned by Christian ideals, was denied him—and he strayed into the path of crime.

The world which lies ahead will be, to a large extent, the world of our own creation. For this reason, the observance of Religious Education Week, September 25-October 2, holds profound and deep significance for a nation which is troubled by many forces of evil. Religious Education Week should alert each of us to the crying need for religion today—for spiritual values to guide us to a world of peace and harmony.

The struggle to maintain the cause of freedom, truth and moral decency is not easy. Halfhearted or part-time efforts are not sufficient. The task requires the energetic support and wholehearted encouragement of men and women of good will throughout the nation. Religious Education Week should cause a rededication towards that purpose.

Religious Education Week Emphasizes Practical Evangelism

By HARRY H. KALAS, Director, National Christian Teaching Mission.

On World Communion Sunday, October 2, 1949, the Department of Evangelism of the Federal Council of the Churches of Christ in America will begin a 15-month program known as the United Evangelistic Advance.

This is an attempt on the part of Protestant Christian Churches in America to end the most tragic half-century in the world's history with an aggressive emphasis upon spiritual values.

In hundreds of communities, Protestant churches will re-examine their present facility for meeting the needs of people in our generation; clearly identify all the people in their community who have no church relationship; strengthen their educational fellowship and service programs to better absorb unchurched people and carry forward an aggressive program for bringing the church to the doorways of America.

Religious Education Week has become a recognized institution in America. By good coincidence, it occurs one week before the opening of the United Evangelistic Advance, the dates being September 25 to October 2. The International Council of Religious Education, which sponsors Religious Education Week, has exhibited a good example of teamwork in that it has chosen as its theme for 1949, "The Community for Christ." This theme was deliberately chosen to give educational support to the United Evangelistic Advance.

Evangelism Touches All of Life.

Those who are interested in practical, down-to-earth religion, frequently look somewhat askance at big evangelistic programs, and say, "Evangelism for what?" This cry for relevance in religious emphasis requires a definition for evangelism which touches every area of life, socially and individually. The International Council of Religious Education emphasizes a functional approach to religious thought and experience. The theme, "The Community for Christ," emphasizes the relevance of the Christian religion to every aspect of life. This emphasis should lend a practical note to the United Evangelistic Advance.

Both the International Council of Religious Education and the Federal Council of Churches have been historically committed to the proposition that the good community is impossi-

ble without good people. Both know that ultimate human goodness and consequent peace of mind come only when persons deliberately come to terms with God. The theme, "The Community for Christ," does not ignore the personal aspects of evangelism. It emphasizes the importance of revitalizing the life of the church in its community so that many more elements in the normal environment will point God-ward.

Theme Points to Teaching Mission.

One of the most effective ways of achieving the theme of Religious Education Week is the National Christian Teaching Mission, which will be held in 75 communities during a fifteen-month period. In this enterprise the Protestant Christian churches attempt to relate evangelism to the individual needs of all the people.

In this program, the churches are put through a rather rigorous self-study, by which their capacity to meet the needs of all the people of a community is tested. The program calls for a complete religious census, as a result of which every person of a community is placed on the responsibility list of some local church. The third phase of the program is entitled, "Fellowship Cultivation," because it uses the group life of the church to assimilate unchurched people into the normal fellowship, learning and service aspects of the Christian enterprise. The fourth phase of the program is entitled, "Program Enlargement." This means that the churches are helped to improve their programs at

(Continued on page 13.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.
Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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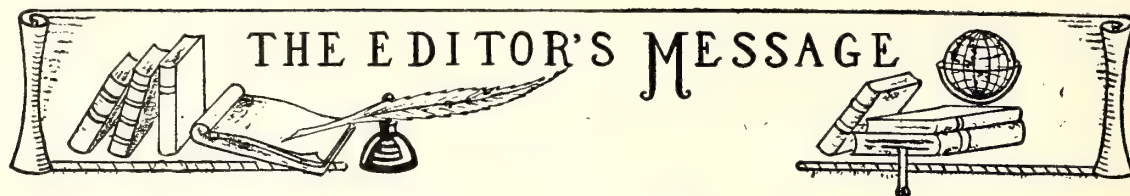
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Elon College, N. C.

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THE MISSION BOARD MEETS

An extra session of the Convention's Mission Board was held at Henderson, North Carolina, on Tuesday of last week. Plans were made to carry out the commitments of the Board and take care of emergencies arising during the present interim before entering on the new fiscal year, January 1. Dr. F. C. Lester is president of the Board and the Rev. W. J. Andes is the secretary. Those in attendance included the president and secretary, Messrs. J. P. Dalton, A. H. McIver, L. L. Vaughan, the Revs. H. S. Hardcastle, W. B. O'Neill, O. D. Poythress, R. L. House, Mesdames O. H. Paris, J. G. Truitt, Misses Pattie Lee Coghill and Dorothy Scott. Superintendent Scott, who gives considerable time to our mission churches, was present to report on the achievements, assets, problems and needs of our missionary enterprises.

The report of the treasurer, Mr. George Colclough, was submitted by the assistant treasurer, Miss Dorothy Scott. The scope of our Convention missionary task is suggested by excerpts from this report covering our last fiscal year: Salary aid to pastors, \$6,557.75; building aid for churches and parsonages, \$4,675.05; National Board of Home Missions, \$1,220.51; The American Board, \$16,677.80. The impressive figure for the net income is \$42,434.85.

We rejoice in the capable leadership of our Board, the efficient services of our Convention Office personnel, the heroic and constructive work being done by our missionary representatives, and the generous giving of all who support this grand enterprise. The scope of our missionary endeavor next year will be conditioned materially by our Conference apportionments. Some of our missionary opportunities must be forfeited if churches do not raise their apportionments in full. There is time yet for every church in the Convention to meet its obligation and honor the claims of its Conference. Let's make it unanimous.

"SOUPED-UP" RELIGION

"Youth on Wheels" is our new American frustration. It has been stated that "Sixteen, when a driver's license can be taken out in most states, is a far more important milestone in the life of the typical American male than 21, when he reaches his majority and can vote, because 'cars are more fun than anything in the world.'"

The new pattern of youthful adventure is the "hot-rodder," a boy who has acquired an old car, stripped it down to the chassis and "souped up" the engine to make a racer of it. Suping up an engine to make a hot rod is done by installing dual carburetors, dual exhausts, supercharger, heavy-duty magneto, high-compression head or planed-down head, high-lift camshaft and oversized pistons and valves. Hot rodders keep police alert in many cities. Public highways are used

as racetracks. Although fatalities are frequent, there are other dangers. The guidance counselor of a large high school has been quoted in the following statement which indicates the detrimental effect of student-owned cars: "It's too tempting to jump into a car and take a long jaunt for soda that could be bought just around the corner. 'Riding around' consumes time that could be spent more profitably studying or reading. The auto is a great robber of sleep which teen-agers need, and it lowers the sense of values when an adolescent is handed an expensive machine which he did not earn, and for which somebody else will pay if he smashes it up."

Youngsters claim that old folk are slow drivers, that they clutter up the highways and cause bottle necks in traffic. One does not need to endorse all the wild antics and exploits of the hot rodders in order to find here a parable of our times.

A Methodist Bishop said recently: "We march with Christ or get in his way." Individuals and denominations may clutter up the ecumenical highway and cause bottle necks in the ongoing program of the Kingdom.

Much of our contemporary religion needs to be "souped up." Our church attendance auto, our evangelistic excursion, our Sunday school survey, our financial flivver, our missionary omnibus, our journalistic jalopy, our race relations rickshaw, and our church union trailer—all need the impetus of a few spiritual hot rodders.

The Psalmist cried, "By God's help I can leap over a wall." David "encouraged himself in the Lord." Said Christ: "Ye must be born again." The disciples were filled with the Holy Spirit on the day of Pentecost. St. Paul avowed: "I can do all things through Christ which strengthened me." These are Biblical examples of the religiously accelerated life.

The saints were those whose spark of religion had been fanned into a flame, whose meagre resources had been conserved and skilfully shared for the feeding of the multitudes.

Christ, with his undeviating loyalty to the will of the Father, his passionate devotion to the Kingdom sustained at white heat, his inexorable warfare against evil, his genius for imparting himself to others, and his lifelong practice of investing the last atom of time and energy with spiritual significance has demonstrated to the world the superlative power of religion in one life.

St. Paul, an afflicted tent-maker, evidenced a strange and dynamic propulsion as he almost catapulted himself and the glorious gospel of Christ from city to city, from country to country, and from continent to continent. He threw aside all the weights which would hinder him in running the race set before him. He kept his eyes and attention fastened on the Ideal. He lived the accelerated life. He redeemed the time. Eternity was in his footsteps. No wonder he ran a good race!

The prophetic spirits have had one prayer upon

their lips: "Lord, revive thy Church—beginning with me."

*Revive us again, fill each heart
with Thy love;
May each soul be rekindled
with fire from above.*

Wherever and whenever consecrated people have brought their talent and means to the altar, they have

been met by others of like consecration, and through the providence of God their gifts have fed the multitudes. The religion of Christ is a religion of power. Faith has mountain-moving power. With God all things are possible. "Thanks be unto God which giveth us the victory through our Lord Jesus Christ."

37 Denominations—40,000,000 Church Members Behind Evangelistic Crusade

The United Evangelistic Advance, backed by 37 Protestant and Orthodox denominations with 40,000,000 members, will launch a 15-month program to win America for Christ, at the Lord's Table on Sunday, October 2. On that day millions of Americans, each in his own church, have been asked to participate in a global observance of World Communion Day.

Their participation in the Communion Service, itself symbolic of the Christian faith, will signalize the beginning of what it is hoped will be the greatest evangelistic movement of the century to revitalize the moral and spiritual forces of the nation.

Behind it are aligned the greatest church forces ever marshaled for a single program since the Protestant Churches began doing together what can be done better together than separately.

This places behind the United Evangelistic Advance a potential force of many millions. The 37 denominations estimate a combined total membership of 40,000,000 and the ICRE counts more than 29,000,000 pupils enrolled in Protestant Sunday schools.

The local parishes number at least 150,000 and there are many more Sunday schools than churches. The latest count shows 232,672 Sunday schools.

Conceivably, with this number of potential avenues available, this united evangelistic crusade during the closing months of the first half century may reach *more people*, and *more communities*, with the message of the Christian gospel than any previous effort in the history of American Protestantism.

Starting on World Communion Day, the united program will be formally launched by all the participating denominations in a vigorous "go to church campaign" during the month of October and will gather momentum in the subsequent months of 1949 and throughout 1950.

"Fill the Pews" is the slogan that

will be used to encourage regular attendance. The importance of this phase of the Advance is underlined by surveys indicating that only about 30 per cent of the nation's 46,000,000 Protestant and Orthodox church members attend services with any degree of regularity.

Another highlight of the October program will be a widespread observance of Reformation Day, Sunday, October 30. Pastors are being asked to devote their sermons to an explanation of what Protestants believe and why. More than 100 communities have planned interdenominational observances.

A detailed report from each denomination is expected next month but in mid-August only scattering and informal reports from a few secretaries were available. For the insight they provide into the tremendous response being made generally by the denominations the following are quoted:

Congregational Christian Churches—Rev. Wofford Timmons, executive secretary of the Commission on Evangelism and the Devotional Life, reports, "Our Commission is behind the United Evangelistic Advance wholeheartedly. This autumn we will hold seven Regional Workshops on Evangelism across the nation. We are making much of World Communion Sunday, October 2, and can be counted on to join in the Church Attendance Crusade in October. Our Commission is training and using the pastors and laymen and women of the denomination in visitation evangelism."

Disciples of Christ—Rev. Spencer Austin, Director of Evangelism, states, "Our communion is making an unusual effort to make these next fifteen months of the United Evangelistic Advance the best it has ever had in evangelism. We began a special three-year program of evangelism two years ago to reach 900,000 new members and to organize 200 new churches. Our 8,000 congregations will make every effort to achieve this great goal

during the United Evangelistic Advance."

Northern Baptist Convention—Rev. Walter E. Woodbury, Secretary of Evangelism, states, "The Northern Baptist churches are committed to the program of the United Evangelistic Advance. In fact, we have made this program our denominational evangelistic program for the next fifteen months. We are making great plans for participation in World Communion Sunday on October 2, and the Church Attendance Crusade on the five Sundays in October. Our whole denomination has been alerted to make evangelism one of the dominant enterprises during the next fifteen months."

Methodist Church—Harry Denman, Executive Secretary of the Board, reports, "The Methodist Church has a four-year goal to win two million new members. The United Evangelistic Advance comes within this four-year period. For the next fifteen months, we are seeking to enlist the 20,000 Methodist preachers and eight million members in helping to win America for Christ. The Methodist Church can be counted on to do its full part in bringing about a revival of religion in America."

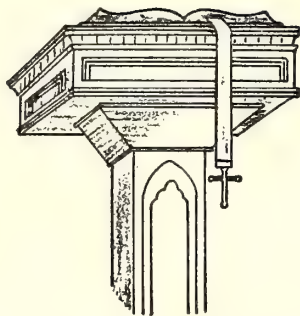
Presbyterian Church, U.S.A.—Rev. George Sweazey states, "The Presbyterian Church will be a part of the United Evangelistic Advance beginning on World Communion Sunday, October 2. Our denomination can be counted on to participate with all other denominations in all cooperative evangelistic projects. More than 200 Presbyterian conferences will be held to prepare the churches organizationally for evangelism. A national visitation week will be held November 27 to December 3. The present New Life Movement will come to its climax on January 1, 1950, on New Life Sunday. The General Assembly voted recently to continue the New Life Movement after January 1 under the title, 'New Life Advance.'"

A more complete picture of the scheduled interdenominational activity was provided by the calendar in Dr. Jesse Bader's office in the Federal Council building, nerve center of the Advance.

This is what the calendar showed in mid-August:

National Christian Teaching Missions—39, from Florida to California, in the fall months of 1949; 35 during 1950 and five in 1951! These are eight-day missions sponsored jointly by the Federal Council and the ICRE

(Continued on page 14.)



A THEOLOGY FOR EVANGELISM.

A Sermon

By SAMUEL L. JOHNSON, F. Ph. S.

The last words of famous men are always interesting, but the last words of Jesus the Christ are positively exciting: *Go therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you, and lo, I am with you always to the close of the age.*

Here is the urge to Christian evangelism. Here is the basis of evangelism: the proclamation and promotion of faith in Christ and his works for the salvation of man. You must do your share. The command is imperative! "Open in the name of the King! Open! A door into a man's heart and mind. The Spirit is waiting."

Sometimes Christians overlook or seem to forget these last words of the Master, and the program of missionary endeavor within the Christian Church has lagged, and in some cases almost lapsed. In recent days, however, there has been an increased interest on the part of laymen and laywomen in the Protestant Church in the whole program of evangelism. The problem creating greatest interest at the moment is the general Protestant "Advance."

Christian evangelism is the means by which a man is brought into a sense of personal relationship with God through Christ! Evangelism is a mechanism or a method of procedure.

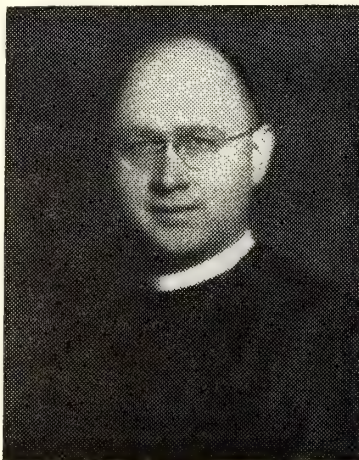
A very crude illustration would be that of the automobile; however, we must divide the automobile into parts—the engine, representing evangelism, and the chassis-body, the evangelized. The fuel we will liken to the power of God. As the gasoline remains in the tank it is inert; but when drawn into a properly tuned or adjusted motor it can be transformed into an energy that will propel the vehicle along the highway.

The energy of God, the person of God, is always nearby and may be

drawn upon for health and strength, if one only knows how to do it.

Men practice evangelism because they themselves have come to know this power of God, they've been helped by it. They have been irritated into action and have felt the "peace which passeth all understanding," and become aware of a desire to share all this with their fellowmen. Oftentimes this desire to share is something which the evangelist cannot explain, cannot understand, but he knows, nevertheless, that it is real.

"You'd better go to the 'Kungsholm,'" said a friend shortly after we moved to Chicago, "you'll get one of the best meals served in the city, and one of the finest evenings of entertainment." And he continued to describe in glowing terms the appointments of this restaurant and the excellence of the puppet operas, given



REV. SAMUEL LAWRENCE JOHNSON.

after the dinner. Because of the pleasure he had experienced, this friend became a super-salesman for this famous eating establishment. So a man who has felt the regenerating spirit of Christ becomes an enthusiastic exponent of His way of life.

A few weeks ago when preaching from my pulpit I coined the phrase, "a man who has surety has security." The man who has found God through Christ has surety and a comfortable mind.

Evangelism is like a cataclystic agent which brings man and his God together. This is to be taken in two ways: first, it brings the evangelist and his God together, for the evangelist is one who is aware of the purpose of God, aware of God's desire to be accepted into each and every human soul.

Last winter, one cold gray morning, I took a handful of crumbs and flung them out upon the snow, hoping to feed some birds that were perched in

one of our cherry trees, then I went into the house and watched. But the birds didn't come down to get the crumbs—they didn't trust me—they were not sure that what I had thrown out was food at all—and the snow drifted over the food that would have given them warmth and health. Again I went out and, wading through a drift put more crumbs in a sheltered spot beneath the tree. After a long time one or two birds did fly to investigate and stay to eat—two or three times they flew back to the others—then again to the bread 'till finally the others came.

God offers, watches, waits, offers again; the evangelist sees the crumbs—recognizes them for what they are—food, life, the fullness of joy in Christ—he eats of the food and uses all his powers to tempt others to eat.

Secondly, it brings the evangelized and his God together. The evangelized, when he accepts God as the controlling factor of his life becomes a "son of God." We are not all "sons of God," but we may become "sons of God" by adoption. Being a "son of God" is a matter of free will choice given by our Heavenly Father to the individual.

One of the major emphases of the evangelist is the gospel of redemption which he knows is the "fountain of renewal for the life of all mankind." It is his earnest hope to see all men as "sons of God."

When one becomes a "son of God," one becomes a new creature. The evangelized is something different under the sun. He is changed from an inactive individual into an active person; from an idle, quiescent, dormant, sluggish soul into an alert, vibrant, lively spirit.

The early church made no attempt to define theologically the title "Son of God," but recognized Christ to be such a person because of his God-likeness and unique relationship to the Father. Christians called themselves "Sons of God" when they came to regard their sonship as similar to His in spiritual significance, but they adored Him as having in Himself a divinity which they could never expect to possess.

A "son of God" is bound to the Father by an exceptional unity with Him through Christ by attempting to make himself in the likeness of the Master. The "son of God" is the ideal man. Hope hangs upon this man—he is the means through which men and Christ meet—he is the means through which salvation can come to this bruised world.

(Continued on page 13.)

News of Elon College

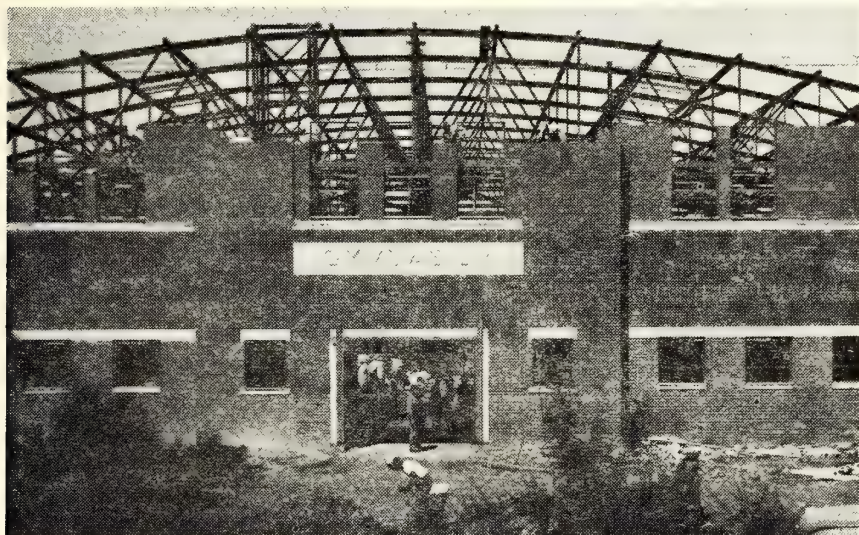
By PRESIDENT L. E. SMITH

THE ELON COLLEGE ALUMNI MEMORIAL GYMNASIUM.

I am sure that THE CHRISTIAN SUN readers and our friends will be glad to know of the progress that is being made in constructing our new gymnasium building. To begin with, it is taking more materials than was first calculated which, of course, means increased costs. The original calculations indicated that 450,000 bricks and 1,800 slag blocks would be required. It is now pretty certain that 600,000 bricks will be required and

games and public gatherings, there are a multiplicity of rooms for instructors, classrooms, offices, press rooms, ticket booths, lounges, rest rooms, dressing rooms and showers.

A salesman was in the office last week who has been selling equipment for gymnasiums throughout the country. His estimate of the cost of this building was \$500,000 to \$600,000. When I told him it was costing \$200,000, he remarked that it was impossible and unbelievable. The cost of construction has been kept down due



ELON ALUMNI MEMORIAL GYMNASIUM

2,800 blocks will be needed. It was also estimated that the northeast corner would be four feet lower but instead we had to go down eighteen feet to strike a solid foundation. It was necessary to strengthen the foundation with reinforced concrete, four feet thick. This difficulty accounts in part for the excessive number of bricks and blocks. This is an illustration of the necessary requirements to construct the building as it should be. Allowing liberal costs for the additional construction, the total cost of the building will be within \$200,000. When you consider the size of the building, the quality and quantity of materials used, the workmanship and everything else, the cost is very low.

The seating capacity for basketball games will be 4,250 and for assembly purposes, 6,000. At present, there are only two gymnasiums in the state whose seating capacity surpasses or equals that of our new gymnasium. In addition to the accommodations for

to the fact that the college with but a little additional personnel is installing plumbing and heating facilities and electric wiring. This, of course, is being done by licensed and experienced mechanics and under the supervision of a foreman and the architect. The brick work and roofing were let to competent contractors in mid-summer. These and other steps taken by the administration are giving to us a very fine and well constructed gymnasium at the lowest possible cost.

Even though the cost is exceedingly reasonable, this cost must be met. I know that if the members of the church, alumni, and friends of the college understood the economies that are employed in the construction of this building that everyone would be glad to make a contribution to make sure that the college and alumni would be able to pay all bills promptly and in full.

This is not only a report on the

progress made in the construction of the gymnasium but an appeal to our friends and the friends of Christian higher education to join their contributions with ours that we may be able to meet the payroll and pay for materials as received. My friends, it would be good if you would make your contributions now.

APPORTIONMENT GIVING.

The time for the holding of our annual conferences is rapidly approaching. At the instruction of the Convention, our several conferences apportioned definite amounts to their local churches for the support of causes, boards, and the institutions that are supported fully or in part by the churches through the Convention. These apportionments are supposed to be paid in full during the calendar year which means that money contributed after the conferences meet, before January 1, 1950, will be counted on 1949 apportionments. This will be advantageous to the churches. It will give those churches who are unable to raise the full apportionment by the time the annual conferences meet an opportunity to discharge their obligations entirely before a new year begins. The Convention was considerate and generous enough to include Elon College in the apportionments. The churches have been apportioned a total of fifteen thousand dollars for the college. This amount is sorely and badly needed. It is hoped that this amount will be raised and paid to the college through the Convention Office before the year closes. We have a splendid enrollment at the college this year but we face the most difficult budget in the college's history. We shall certainly need the cooperation and help of every individual and every church. Please remember that the college exists only for the interest of the church—not for itself but that it may instrumental in providing capable leadership for the whole program of the church. If the fifteen thousand is to be reached, and it must be, we have a long way to go yet.

Previously reported	\$5,179.02
Eastern N. C. Conference:	
Bethlehem	6.00
Eastern Va. Conference:	
Bethlehem (Disp.)	10.00
Richmond, First	35.00
N. C. & Va. Conference:	
Haw River	21.40
Ingram S. S.	16.76
Western N. C. Conference:	
Needham's Grove	20.00
Total	\$ 109.16
Grand total	\$5,288.18

Church Women at Work

With Emphasis on Missions

Mrs. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

NORTH CAROLINA WOMAN'S CONFERENCE TO MEET OCTOBER 4.

At 10:00 a. m. on October 4, the North Carolina Woman's Conference will meet in annual session at Long's Chapel Church near Haw River.

The theme for the day will be "We Dedicate Ourselves"—the same theme which women of our denomination are using for the coming year.

Speakers who are expected to appear on the program are: Timothy Chang, Pattie Lee Coghill, Mrs. O. H. Paris, Dr. W. W. Sloan, Baxter Twiddy, Mrs. J. G. Truitt and Mrs. Fesperman from the E. and R. Church in Burlington.

Other persons who will appear on the program to make reports are: Mrs. Kenneth Register, Mrs. Carl Key, Mrs. Mark Andes, Mrs. Russell V. Powell and Mrs. W. J. Andes.

All Congregational Christian women in North Carolina are invited to attend this meeting, and each church is especially urged to have representatives. The local president and the program chairman are two people who should definitely attend. All others who can possibly attend should come and spend a profitable day at Long's Chapel. If you have not already bought your literature for this year, be sure to bring along enough money to purchase some.

EASTERN VIRGINIA WOMAN'S MISSIONARY CONFERENCE TO MEET OCTOBER 6.

Our one-time-a-year Annual Event is at hand. The Eastern Virginia Woman's Missionary Conference will meet at The Christian Temple on Thursday, October 6 at 10:00 a. m.

What do we have to offer? A day of fellowship, reports, talks and worship. A chance to chat and see old friends.

Who should come? The presidents of societies, members, church women and mothers of children if they can arrange it.

If you want to shop—we hope to be through by 3:30 p. m., and you will still have time. Come, hear Miss Pattie Lee Coghill tell about our Japanese mission study and . . . Just come and see!

Mrs. R. L. HOUSE, Pres.

THANK OFFERING—1949.

At this season of the year, as we start our youngsters off to school, what a satisfied thankful feeling it gives us to know that they have the security of a good home, that they have the needed supplies, the proper equipment, in fact all that is necessary to make their school days happy and pleasant and profitable. There is nothing that parents crave more than the best advantages for their children. Yet, what we want for our own children we should seek for *all* children.

Richard Jackson tells us that at the Han Mei Primary School in Shaowu the children do not have even the meager necessities—very few books, pencils, note paper, crayons. They are without proper desks, no library books, with buildings in a terribly run down condition. The school itself is operated and run on funds from the American Board and tuition from the students, but there just isn't enough money to meet all these extra needs. That's where our Thank Offering comes in.

The Woman's Convention meeting last June voted, as you know, that the 1949 Thank Offering should go for the Han Mei School in Shaowu—not for the over-all operating expenses, but for those extras which will be to them a real luxury.

Now, as for the goal we set for ourselves. We certainly do not want to give less than our \$3,479.44 offering of last year. We should not even be satisfied to match those figures. We can do better than that. I'd like to see us make it \$4,000.00. I believe we can. The women of the Southern Convention have been quite generous toward our Shaowu project and I feel sure we can expect their whole-hearted support in this undertaking.

On these lovely fall mornings as you start your child to school—well fed, well clad, and with all the other conveniences and comforts of life, won't you breathe a prayer for the children yonder in Han Mei School and at the same time drop a contribution in your Thank Offering box that they too may have better advantages and a more abundant life.

Your Thank Offering Committee—Mrs. R. V. Powell, chairman, Mrs. J. D. Strader and Miss Virginia Brink-

ley—are busy getting together information and preparing the program for your Thank Offering service on November 6. You will be hearing about all the details at your Woman's Conference. In the meantime, watch THE CHRISTIAN SUN for further information.

Mrs. O. H. PARIS, Pres.,
Woman's Convention.

NEWS FROM SOCIETIES. LIBERTY SPRING (VA.)

The Woman's Home and Foreign Missionary Society of Liberty Spring Church have had a very active and interesting year.

In February, we entertained in honor of our young people at church. After an impressive devotional period the movie, "Beyond Our Own," was shown in the church auditorium. A reception was held in the social hall for all members of the Missionary Societies.

We have derived much from the fellowship of worshipping with our sister churches. The ladies of Berea Church studied with us the Home Mission book *On Our Own Doorstep*; on the World Day of Prayer, we were hosts to the Ladies' and Young People's Societies of Bethlehem and Cypress Churches.

We collected and packed a box of clothing and essentials for the Indian Mission at Fort Berthold, North Dakota, which was joyfully received.

Mrs. J. F. Morgan taught our Foreign Mission book, *China—Twilight or Dawn*, very impressively and beautifully.

We closed our summer's work with a Vesper Service on Sunday night, August 14, inviting the public. We learned of "God's lessons as shown in Nature," with a very beautiful musical background.

Although we are saddened to have lost three of our members by death, yet we find joy in the fact that we have enrolled six new members to help us in our great missionary work of God's Kingdom.

Mrs. J. E. HARRELL, JR.,
Secretary.

* * *

REIDSVILLE.

The Woman's Auxiliary of the Reidsville Church has had a good year and is making plans for better work in future years. The four circles have been divided into eight, with good captains for each circle.

A very successful year has passed, with goals reached and offerings sent in to the Conference Treasurer. The Auxiliary sponsored the buying of a

pipe organ, which has been installed and is in use. It adds a great deal to the church music.

We are glad to cooperate in the City Council of Church Women, one of our members, Mrs. John Briggs, being first vice-president.

The missionary emphasis was promoted by the Auxiliary in January with Miss Pattie Lee Coghill presenting the study book on China. Pattie Lee was at her best, and everyone enjoyed her program.

Our new pastor, Rev. Tucker G. Humphries, and his wife are a wonderful help in our work and with the young people. The Young People's Missionary Society, Daughters of Ruth, Willing Workers, and Cradle Roll have paid their goals for the year and have made a good record in all their work.

We are very grateful for the privilege of serving God in this good work and pray His blessings on our societies.

MRS. D. E. MITCHELL,
Secretary.

* * *
CYPRESS CHAPEL.

Our society has had a very successful year under the leadership of our efficient president, Mrs. J. W. Jones, and reached all goals for the year. We have had regular meetings with well-planned programs each month. We observed World Day of Prayer with the Liberty Spring Church.

The thank offering was held at our church with a good attendance. In May, Mrs. Wallace Brinkley reviewed our mission study book on China. We sent two large boxes of clothing to Harold Case for the Indian Mission at Elbowoods, North Dakota; also \$10.00 in cash. We sent a box to Miss Angie Crew in Japan, a box of wash cloths and towels to Franklin Institute, 16 boxes at Christmas to sick and shut-ins, \$5.00 to Red Cross, \$5.00 for cancer control. Observed Family Sunday—a box to Elon Orphanage.

In June three other mission study books were reviewed at church by Mrs. James Lewter, Mrs. Wallace Brinkley and Mrs. William Proffitt.

Our Spiritual Life leader, Mrs. Grady Brown, has had well-planned devotionals from the Book of Galatians. Our Junior Superintendent, Mrs. Roy Brinkley, has done a good work this year. Also, our Cradle Roll Superintendent, Mrs. J. P. Byrd, had a very interesting Rally in May at the church.

We are very thankful we have no Memorials this year. One Life Membership was given the Agnes Brittle Circle. This Circle, with the leader-

ship of Mrs. R. E. Brittle, has been busy with all duties to be done, and raised money for a lot of needed things in the church work.

Our new pastor, Rev. Earl T. Farrell, and Mrs. Farrell, will join with us as soon as they come, and we hope by the help of the Lord we can go forward and do a greater work this year than ever before.

MRS. W. L. HARRELL,
Reporter.

* * *
MT. AUBURN.

The Woman's Missionary Society of Mt. Auburn has just completed another year of worthwhile work for the Kingdom.

We started out last year with the intention of undertaking each obligation requested, as the dates arrived.

We observed World Community Day and World Day of Prayer in connection with the Methodist Church of our neighborhood.

The Home Mission book was reviewed by Mrs. Bernard Munger of Chapel Hill, also with the Methodist ladies, with luncheon served. The book on China was reviewed by Miss Pattie Coghill. Both events were attended and so much enjoyed. We were sorry not to have had the men of our church present also. We sponsored a Christmas program with a Sunday school treat. Also took up the Thank Offering publicly as suggested.

We have sent some cards and flowers to sick and bereaved persons near us. We all use the *Upper Room* in our private devotional reading and think it is fine.

We used the Envelope of Helps, and what a help they were!

One of our members interestingly presented the Bible Study on Galatians each month.

We attended the Spring Rally and hope to be at the State Conference in October.

As we look forward to a new year of further endeavor we ask God's blessing on all Kingdom work.

REPORTER.

QUARTERLY FINANCIAL REPORT.

The following is the Quarterly Financial Report of the Woman's Home and Foreign Mission Board of the Eastern Virginia Conference for the Quarter ending September 15, 1949:

Balance on hand last report \$ 176.56

RECEIPTS.

Women's Societies..
(On Apportionment.)

Antioch \$13.93
Berea (Nansemond) 36.00
Berea (Norfolk) 17.50

Bethlehem 64.00
Cypress Chapel 26.00
Cypress Chapel (Agnes Brittle Circle) 6.00
Dendron 15.35
Eure 13.20
Franklin 82.00
Holland 40.00
Holy Neck 49.50
Hopewell 9.50
Isle of Wight 5.00
Johnson's Grove 11.00
Liberty Spring 60.00
Mt. Carmel 4.00
Mt. Zion 7.50
New Lebanon 6.85
Newport News 105.00
Norfolk:

Bay View 18.75
Christian Temple 95.00
First 18.75
Little Creek 11.25
Rosemont 90.00
Second 20.00
Oak Grove 9.60
Oakland 33.75
Portsmouth:

First 48.00
Shelton Memorial 2.00
Richmond, First 18.00
South Norfolk 25.00
Spring Hill 2.75
Suffolk 162.50
Suffolk (Staley Society) 99.60
Sunbury 12.50
Union (Southampton) 17.70
Wakefield 13.20
Waverly 13.75
Windsor 1.28

1,285.71

Young People..

Berea (Nansemond)\$12.70
Bethlehem 26.00
Burton's Grove 10.00
Cypress Chapel 27.50
Dendron 5.00
Eure 4.40
Franklin 7.00
Holland 4.00
Holy Neck 10.00
Liberty Spring 15.0
Mt. Carmel 9.00
Mt. Zion 2.00
Newport News 8.00
Newport News (High School Group) 3.00
Norfolk:

Bay View 1.25
Little Creek 2.50
Rosemont 5.00
Oak Grove 2.20
Oakland 9.25
Portsmouth, First 6.75
Richmond, First 2.00
South Norfolk 20.00
Spring Hill 3.00
Suffolk 15.00
Sunbury 5.00
Union (Southampton) 3.45
Waverly 10.00
Windsor 6.00

235.00

Juniors.

Berea (Nansemond)\$13.50
Berea (Norfolk) 2.50
Bethlehem 4.00
Cypress Chapel 9.00
Dendron55
Eure 1.10
Franklin 8.25
Holland 6.00
Holy Neck 7.00

(Continued on page 15.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

DEAR BOYS AND GIRLS:

The Michaelmas daisies are blooming, their pretty purple, pink and white heads are nodding a hello to fall. Many people are raking their leaves and in the evening we smell them burning, smoky and nose-tickling. The last roses are blooming too and look even more lovely than the first ones in spring.

Now is a good time for drying flowers. Dried flowers make interesting winter arrangements. Late hydrangeas, straw flowers, sea lavender, and other flowers may be used. Pick in bunches, tie a string around their stems and hang them in a dark, even-heated place until thoroughly dry. Leaves to be used or ferns should be pressed between clean sheets of paper with heavy weights on top. Seed pods, milkweed vine and pods, lantern plants and many other things may be used to make interesting arrangements. Colonial Williamsburg specializes in this type of flower and has as lovely winter bouquets as summer ones. A small bowl with dried flowers can add to your Sunday school room or worship center. Handle them carefully to avoid shedding.

If you live in an apartment house or some place where you can't pick or dry flowers there is a fall treat for you also. You can make Apples on a Stick. They are favorites at the fair, at parties and for nibbling. This recipe is for a large amount; divide in half for a few.

8 apples (red preferred)
2 cups of granulated sugar
2 cups of brown sugar
1 cup of vinegar
1 cup of water
A dash of salt

Wash the apples and cut out stems. Stick in skewers (wooden sticks that you can buy at meat counter of grocery store) or old popsickle sticks. Mix sugar, water, vinegar, salt in a pan and boil rapidly until the syrup is brittle when dropped in cold water. Holding apples by stick dip and twirl until coated in syrup. Let dry on waxed paper.

A CHILD'S RIGHT TO BE HEARD.

By JANE CARPENTER.

Issued by the National Kindergarten Association.

"That little visitor across the street has the grace of a fairy," remarked my sister Helen. "With her golden hair and fluffy white dress she might easily be the 'Fairy Queen of the Garden.'—Oh—but see what she is doing!"

"Yes, I do see," I answered. "She is pulling off the heads of Mrs. Jobs' border marigolds—and she is tossing them one by one into a basket. Where is Mrs. Jobs, I wonder—or the child's mother?"

I stepped to the telephone, but the line was busy, and I returned to the open doorway. Another tiny child had joined the first. Now two were bent on beheading marigolds—no, on looking closer, I saw that the newcomer was no respecter of blossoms; other flowers were losing their heads. However, this evidently displeased the "fairy." We could not hear what she said, but she must have been expostulating, and with good effect, too, for after that only marigold heads were dropped into the basket.

"I'm going over there," said Helen.

Again I tried to reach Mrs. Jobs by telephone, but the *busy* signal still sounded, so I gave it up and followed my sister across the street. Before either of us reached the children, however, the "fairy's" mother appeared.

"Mirriam Stone Matthews!" she exclaimed. "What are you doing?" Then, after watching a yellow head make its way to the basket, she followed it, looked in, and was filled with dismay. "You naughty child! You shall be severely punished for this. Go to our room and wait there until I come," she said. Then, seeing two strangers, she asked courteously, "Were you looking for Mrs. Jobs?" She gazed with fresh apprehension into the basket as she added slowly, "She went to town to deliver a lecture on *The Parent Is Responsible*."

"Oh yes, I remember about that lecture now," said Helen. "We live across the street, Mrs. Matthews, and seeing with the children were doing we came over. But may I beg you to give Mirriam a chance to explain before you punish her?"

"What possible explanation could excuse such—such vandalism?" she answered with renewed indignation. "Mirriam is over six years old, and, although we live in the city, she has been taught to appreciate flowers."

"Then I think there *must* be some explanation," replied my sister. "There was another child here—"

"She ran off as soon as punishment was mentioned," I interrupted.

"This other little girl," continued my sister, examining the contents of the basket and picking out a fragment of a forget-me-not, "was pulling off the heads of other flowers."

"Yes, I corroborated, "and the 'fairy' stopped her."

"The *fairy*?" questioned her mother.

"That is what we called Mirriam," I said. "We did not know her name and she looked so dainty and graceful."

"An ill-disposed fairy, I'm afraid," sighed Mrs. Matthews despondently.

"I don't think so," persisted Helen. "Has she been away from you at all, lately?"

"She was at my cousin's for two days last week," was the answer. "But—well—would you like to question her? I'm afraid I'm too upset."

"Yes, I'd like to do so, very much," said Helen. "Please call her down."

Mirriam's face was tearstained
(Continued on page 13.)

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Assoiates*.

A LAST REMINDER!

The Eastern Virginia Young People's Missionary Conference will be held Wednesday, October 5 at 8:00 p. m., at Suffolk Christian Church.

A very interesting program has been planned and I hope all our young people will attend.

HARRY LEE WEAVER,
President.

LIBERTY SPRING YOUNG PEOPLE.

The Young People's Missionary Society of Liberty Spring are very happy to report a year of splendid work under the efficient direction of our Superintendent, Mrs. R. Wesley Harrell.

We held all of our monthly business meetings, with a well-prepared program and spiritual life lesson taught at each meeting.

We held our thank offering program in November.

The young people presented David Brown Harrell and his choir in a public program in December.

At Christmas we went caroling and gave 15 boxes of fruit to shut-ins in the community.

Youth Week was observed by the young people. Sunday school was conducted by the young people for two Sundays. They also helped conduct the regular church service with a special sermon to the young people by our pastor, Dr. I. W. Johnson.

We were guests of the Woman's Missionary Society at a special program and social. A movie, "Beyond Our Own," was shown at this time. The women left out no detail in order to provide an enjoyable evening for us.

We observed World Day of Prayer with the Woman's Missionary Society at a public program.

We were host to the Youth Fellowship at their spring rally.

We were invited to Cypress Chapel to hear our home mission study book taught. We were invited to Bethlehem to hear our foreign book taught by Mrs. Thomas Woodward.

The young people had charge of a public sunrise service at the church on Easter Sunday.

As our Friendly Service project we sent \$10.00 to the Indian Mission in Elbowoods, North Dakota.

The Missionary Society paid one

member's way to Junior Camp at Crabtree.

We gave a Life Membership to Mrs. James Lynch, a former superintendent.

We not only helped in missionary work but helped in improving our church. The main improvement was an electric fan in the church.

As we come to the close of the year we feel, as we look back, that we have much to be proud of.

We ask God's blessings on us as we continue our work with enthusiasm.

PEGGY BRADSHAW,
Secretary.

NEWPORT NEWS JUNIOR C. E. SOCIETY.

The Junior Christian Endeavor Society of Newport News, Virginia, would like to share a few of their activities for the past year.

We meet each Sunday afternoon at 2:00 o'clock and have our regular meetings. These meetings consist of worship and discussion. One of the Juniors leads the meetings and the rest participate in some way.

At Christmas we prepared a box for the sick children at the Buxton Hospital. The box contained crayons, color books, story books, games and other articles.

We celebrated Christian Endeavor Day on February 2, with a special program followed by a C. E. birthday party.

Our regular business meetings are held the first Sunday in each month.

We had our mission study book on Puerto Rico reviewed to us in May by Mrs. W. B. Williams.

In June, one Wednesday afternoon, we met at the church and rolled over 300 bandages and sent them to the Ryder Memorial Hospital in Puerto Rico. After that, we went to Huntington Park for a picnic.

We do not meet regularly during the summer months, but we do have a full program the remaining months of the year.

During the past week we received a "thank you" letter from Ryder Memorial Hospital. It seems the bandages were very much needed. This is only a small job, so if you would like to do the same, it would be much appreciated.

GRACE SPIVY,
Superintendent.

WILLING WORKERS, WINDSOR, VIRGINIA.

The Willing Workers of Windsor Church meet on the third Sunday of each month. There are twenty-seven members and attendance is usually very good. Dues are collected from the members and a collection is taken up every third Sunday from members of the Sunday School. A total of \$35.83 has been sent to Mrs. Williams this past year.

We have completed two mission study books, *Mingo of the Merry-Go-Round* and *Dike Against the Sea*. Everyone enjoyed these.

We have sent a box to Miss Angie Crew containing Christmas cards, lesson pictures and stories.

We are now collecting money to buy a share in *Morning Star VI*.

We are looking forward to another good year. MARIANNE STEELE,
Leader.

MT. CARMEL JUNIORS.

The Junior Missionary Society of Mt. Carmel Congregational Christian Church has been divided into two groups this year—the "Smaller Group" and the "Teen Age Group." We had to do this because of space. We have found it worked out fine, with both groups working toward the same end—an Honor Roll Society.

We have had our study books taught for the year. At each meeting we studied two or three chapters. I think the children have enjoyed these books. They can appreciate more the high standards of living the boys and girls in America enjoy.

At Christmas, instead of exchanging gifts at our Christmas party as in previous years, the boys and girls wrapped their gifts and we mailed them to the Christian Orphanage for the boys and girls there.

In July the Juniors enjoyed a weiner roast and swimming party at Culpeper pool.

On Sunday morning, August 21, the Juniors held their public meeting. They presented to the church a play, "House Cleaning." The theme of the little play was "Soul Cleaning."

The Juniors have met all requirements for the year and also taken out a Life Membership for Mrs. J. Frank Morgan, our former pastors' wife, whom we all loved as we did Mr. Morgan.

With good leaders, prayers and encouragement in the years ahead. I feel these children will do a great work in spreading God's Gospel over the entire world.

MRS. LONNIE CARR.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE MORAL BASIS OF TRUE WORSHIP.

LESSON II—OCTOBER 9, 1949.

MEMORY SELECTION: *Cease to do evil; learn to do good.*—Isaiah 1:16, 17.

LESSON: Isaiah 1:10-20; Jeremiah 7.

DEVOTIONAL READING: Psalm 24:1-6.

Worship May Be Meaningful.

Man engages in no higher enterprise than when he worships the living God. It is life's supreme quest. For worship at its best is an intimate, personal relationship between the soul and God, an experience of friendship between God and man. Such an experience cleanses, renews, uplifts, empowers, sustains, delights the soul of man, and if we are to take the words of Jesus please God, for Jesus said that the Father seeks those who worship Him in spirit and in truth. Men neglect worship at their peril and at great personal loss.

Worship May Be Meaningless.

Alas, this most meaningful act of man may become most meaningless. It can become a dull and deadly thing. It can be cold and formal and dead. One may go through the forms thereof but miss all the uplift and the power thereof. Indeed that which ought to be a means of grace, can become a snare and a stumbling block. For worship must be wedded to morality if it is to be vital. Worship without a moral basis is worse in a way than no worship. This does not mean, of course, that a man must be perfect before he worships, but it does mean the forms of worship do not mean anything apart from an effort to live uprightly, and the proper attitude of mind and heart on the part of the worshipper. True worship calls for a lot of heart-searching. True worship produces a lot of changes in character and conduct.

Isaiah Has Something to Say About Formal Worship.

As was suggested in last week's *Notes*, religion flourished in Isaiah's day, and worship was practiced on a large and an elaborate scale. Burnt offerings and sacrifices were offered in abundance and profusion, feasts and solemn assemblies multiplied, prayers filled the heavens, and worship was given a foremost place in the religious life of Israel. But alas, it was all

meaningless and worthless, because it had no sound moral basis, it was divorced almost completely from life. Worship had become a substitute for right living, prayers were substituted for performance, and ritual had taken the place of righteousness. The people worshipped as a form of religion, but they did not work at their religion. Their ways were evil, they were unjust to their fellowmen, they were greedy for gain, they took advantage of the helpless, their hands were full of blood. It was all sham and shame.

And the man of God told them so. He did not mince words. He did not spare any. "Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah" he boldly proclaims as he begins his biting and bitter denunciation of his fellow-countrymen. That was strong language—comparing these people, supposedly so religious and in their eyes, so good, to the people of Sodom and Gomorrah, people who represented the worst and the wickedest manner of life of an early civilization. It must have stung them to the quick thus to be branded with this nasty name. Then the prophet portrays Jehovah as being actually nauseated and sick at His stomach at the whole business. He wants no more of their burnt offerings and sacrifices, no more of their oblations, no more of their solemn feasts, no more of their prayers, until they have been washed from their sins, until they have stopped their evil ways, until they have ceased to do evil and have learned to do well, until their religion had found expression in kindlier feelings to their fellowmen, and in humane service to the underprivileged. Jehovah demands obedience and not sacrifice. And true to His gracious nature, He invited the people to sit down and talk things over with Him, assuring them that although their sins were as scarlet, they could become as white as snow, if they repented and turned to Him in sincerity and in penitence. But He warned them of the consequences of their continued disobedience and rebellion.

Jeremiah Has Something to Say About Formal Worship.

A hundred years later, Jeremiah was dealing with the same curse of formalism in religion. Then, as in

Isaiah's day, religion was a form, but it had no power. It was a kind of good luck charm, a fetish, a rabbit's foot. For instance the people thought that because the Temple was in Jerusalem no harm could come to them. "The Temple of the Lord, The Temple of the Lord, The Temple of the Lord," they would chant almost as a good luck charm. And as in Isaiah's time they performed elaborate rituals and took part in elaborate ceremonies, but lived unrighteous lives. Jeremiah's arraignment crackles with the divine wrath after all these centuries. "Will ye steal and murder and commit adultery, and swear falsely, and turn incense unto Baal, and walk after other gods whom ye know not, and come and stand before me in this house which is called by my name and say, We are delivered to do all these abominations?" God bluntly tells them that they have made his house of prayer a den of thieves. But He has seen it. "Well, what of it," they might ask.

Let them go back to history. Let them see what happened at Shiloh years before. There the people thought that the presence of the Ark would save them, but they suffered a humiliating defeat, and the Ark was taken. No, religion is not a good luck charm that work irrespective of the morals of the devotee of religion. Merely chanting the name of God, or going piously through the ceremonies of religion, are no substitute for right living. Again the clarion call comes for obedience, for correspondence between profession and performance, for the spirit of worship rather than the mere forms of worship.

What About Us?

All this has meaning for us today. There is always the danger that religion will solidify into forms, and become nothing but formal. There is always the danger that men will divorce religion from morality. There is always the danger that men will worship to please God on Sunday and then live as they please through the week. There is always the danger that men will think that religion has magic and is a rabbit's foot that will give them immunity. For instance there are people who think that the fact that there is a church in a village or town means God's special favor and protection, regardless of how the people live. There are people who think that there is some value in having a Bible in the home or on the living room table. There were men who thought that there was absolute safe-

(Continued on page 15.)

PRACTICAL EVANGELISM.

(Continued from page 3.)

the discernment of the church leaders themselves. It is in this point of program enlargement that the churches' ministries to the community are here considered in correlation with church programs and those of other agencies for human betterment.

THE SUN'S PULPIT.

(Continued from page 6.)

Jesus was the great evangelist. Like John the Baptizer He came preaching repentance. Repentance in the Greek sense of the word meant a complete change of mind. Often we confuse the word repentance with the word penitence, but penitence means something entirely different—it suggests that one becomes sorry for what one had done. Jesus did not preach penitence—he preached repentance.

Mere sorrow for sin is not enough: Judas was sorry enough to kill himself, but that only showed that he was not truly repentant. Many persons are sorry enough that they are in prison, but that is because they were caught and does not prove they would not do the same thing again. Peter, on the other hand, "wept bitterly" then became a new man.

The word "conversion" implied something similar to repentance, for it implies the transformation of the old man. Paul pictured this change by saying, "When I was a child I thought as a child, but now that I have become a man I have set aside childish things." New birth means salvation, the deliverance from sin and its consequences. Therefore, the evangelist tries to bring about a genuine repentance, a sincere determination to forsake sin and obey God, an at-one-ment with Christ.

The process of evangelism is the working of a great change in the heart of the sinner. Evangelism is the means whereby the evangelized is impregnated with the Holy Spirit.

With the entrance of the Holy Seed the evangelized feels growing within him a new power to do what is right in the sight of God. The former love of sinning is replaced by the love of God, the pleasing of the self yields to the pleasing of God and "behold all things have been made new."

The new creature lives on a new spiritual food; in a new spiritual world; enjoys new relationships, new companionships, feels new desires.

Evangelism is the means by which one passes, or rather is passed from death into life and gains a blessed sense of regeneration making one

capable of keeping God's commandments. It is not to be wondered at that the greatest satisfaction that can come to the practicing Christian comes when he is able to institute this process in the life of a non-practicing Christian.

Evangelism may be a continually expanding process. I think I can best point this out by an illustration, once used by Dr. J. H. Jowett: "Someone gave Richard Baxter a tract one day—he read it and through it was brought to Christ. He in turn, wrote a book entitled *A Call to the Unconverted* which brought many others to the Master, among them Phillip Doddridge. Phillips Doddridge wrote *The Rise and Progress of Religion* which led many into the Kingdom, among them the great Wilberforce. Wilberforce wrote *A Practical View of Christianity* which evangelized a multitude, among them Legh Richmond. In his turn Legh Richmond wrote a book called *The Dairyman's Daughter* which was instrumental in the conversion of thousands." The process may begin in a small way but grow into a many branched tree.

Backslidding on the part of the evangelized is a very easy thing. All too often men come to think that once an individual has been evangelized that that's all there is to it. But, just as water evaporates from an open glass, so the power of God may be drawn away. In work and play it may be consumed and evangelism must continue to replenish, build up within the soul of the evangelized, new spiritual power.

One of the duties of Christians is to labor with one another. We owe that labor for the satisfaction we derive, for the peace of mind that has been ours as "sons of God."

In this whole process it is most gratifying to know that indeed God is faithful on His side, and that it is only on our human side that anything ever becomes disorderly. The task of the church is to put man in the way of the revelation of God that man may come out of his disorder into order. Evangelism is an agent of reconstruction. Through it a new world is made known to the man, by an ever reoccurring procession of vision.

Evangelism is the power which opens the doors leading to God. Or we may speak of it as a pipe through which may flow the creative nature of God to be poured upon dependent, frail, and sinful man that he may have a complete change of life, a whole life.

To be a part of this process, whether in the capacity of the tool of God,

the evangelist, or the soul worked upon, the evangelized, is a blessing, a means of redemption.

The church is the body of Christ on earth—but we, the members, are the hands, the fingers, the feet, the toes. We are her voice. It is through us that the work of the church is carried on. The great commission was not given to churches, rather it was given to individuals who make up the church. The church cannot carry on a program of evangelism, the church cannot draw people to Christ, cannot bring men and women into the very presence of God, cannot make them "sons of God," unless we do these things as individuals. Evangelism is a personal process and must be conducted in a personal way. The members of the church must be the "leaven which leaveneth the loaf."

"Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and the Holy Spirit, teaching them to observe all that I have commanded you, and lo, I am with you always to the close of the age."

FOR THE CHILDREN.

(Continued from page 10.)

when she made her appearance, but my sister has a wonderful way with children, and before long she and the little girl were chatting merrily. Finally Helen said, "Did you have a nice visit with your cousin?"

"Yes," she said. "I did. We—" Then looking up at her mother she once more burst into tears. "Cousin Bertha said we should always take off their heads," she sobbed.

Helen thought a minute. "Were they dandelions?" she asked.

"Yes, dandelions—yellow, like those," pointing to the basket.

"Those are marigolds, not dandelions, Mirriam. Marigolds make pretty borders and don't send tiny, winged, mischievous seeds over the lawns as dandelions do. Come, and we'll see how many nice buds are almost ready to open. Soon there will be a row of new yellow blossoms."

"Os, I'm so thankful I didn't punish Mirriam," said Mrs. Matthews, as soon as the child was out of hearing. "I shall tell her I'm sorry I misjudged her. One should always give a child a chance to explain—I know that. But, dear me, what will Mrs. Jobs say?"

"She lectures on Child Development," I reminded her. "This little incident will be worth much more to her than thousands of marigolds."

She smiled understandingly. "I hope you're right," she said.

The Orphanage

MY DEAR FRIENDS:

Our children are in school. What a pretty sight it is to see them all cleaned up freshly and calling to one another as they go out across the railroad to school. The public school here is crowded just as it is almost everywhere but our boys and girls are fitted in. We go all the way from some of the best students in school to—oh, well, not everyone can be "best." It is a real thrill to have them crowd around me at times on the campus and tell me about their good grades. One young lady said: "Dr. Truitt, you notice we only tell you about the good grades." I laughed and told her that a great many of her elders were like that. I told her it was called "putting the best foot forward," but I reminded her that if we were going anywhere much we would need two good feet—it is that other foot that makes a great deal of difference. By the way, if any of you are feeling "blue" just come around and let a half dozen of these bright, happy children get ahold of you all at one time and put a little of God's "other sunshine" in your soul.

Is there any need to tell you that 73 pairs of shoes go on 73 pairs of feet. They have to be good, strong shoes. They go so many places, and most of them are handled pretty rough by their little wearers. We want our children—yours, your and mine—to look like the other children, and not to feel repressed, embarrassed or backward. The other day I drove by the school grounds at recess time. Two little orphans were standing together, alone. Parents gone, no home but this, and lonely. Such must not be if we—you and I—can help it. "Christ has no hands but our hands to do His work today." His hands are sacrificial hands.

Among our hundreds of friends who delight to give to the welfare of these children there are two kinds of giving—that which furnishes clothing, food, and daily goodwill and wealth of spirit; and that which upbuilds the capital investments in better housing, better farming and better dairying; as well as that which gives for more efficiency in better equipment in kitchen, laundry, storage and conservation of food of all kinds, in farm machinery and in keeping our excellent dairy up to its proud A-grade standard. Many wise givers have set up a definite program of giv-

ing to both these aspects, namely, the daily consumption and the permanent investments. We stand in need now of both such gifts. Thank you for your good will, prayers, and your contributions. I thank you in behalf of the boys and girls here who have asked me to do so.

JOHN G. TRUITT,
Superintendent.

REPORT FOR SEPTEMBER 29, 1949.

Sunday School Monthly Offerings.

Amount brought forward	\$ 7,310.92
Eastern N. C. Conference:	
Damascus	\$ 10.00
New Elam S. S.	11.15
	21.15
N. C. & Va. Conference:	
Burlington S. S.	59.62
Haw River	7.62
	67.24
Western N. C. Conference:	
Needham's Grove	5.00
Zion	40.35
	45.35
Valley Va. Conference:	
Newport S. S.	30.10
Georgia Conference:	
Vanceville	1.00

Total this week from churches \$ 164.84

Total this year from churches \$ 7,475.76

Special Offerings.

Amount brought forward	\$11,988.15
Mrs. Simpson, children	\$ 10.00
Mr. Ridge, children	15.00
A friend from High Point	35.00
Mr. & Mrs. J. C. Holt,	
Mebane, N. C.	6.00
Miss Georgie Bradley, Me-	
bane, N. C.	5.00
Mrs. W. C. Riley, Mebane,	
North Carolina	1.00
Woman's A u x. 2nd. Pres-	
byterian Church, Bur-	
lington, for Banks Wat-	
kins hospital bill	5.00
Mrs. W. H. Murray and	
friends, Burlington, on	
Banks Watkins hospital	
bill	20.00
Holy Neck Pilgrim Fel-	
lowship on Banks Wat-	
kins hospital bill	10.00
Jr. Philathea Class, Suf-	
folk Church for Har-	
vell boys	5.00
	112.00

Total this year from

Special Offerings \$12,100.15

Grand total for the week ... \$ 276.84

Grand total for the year ... \$19,575.91

EVANGELISTIC CRUSADE.

(Continued from page 5.)

to develop a four-fold program: (1) a one-day community-wide religious census; (2) a self-study by each church of its program, resources and responsibilities; (3) a fellowship cultivation program; and (4) expansion of the church program to care for the enlarged membership.

Visitation Evangelism—21 communities in 1949; 32 cities and towns in 1950. This means a door-bell pushing crusade by scores of Christian laymen to reach the community's unchurch, an effective form of personal evangelism.

University Christian Missions—14 in the fall of 1949; 13 during 1950, under the sponsorship of the National Committee of the University Christian Mission, a joint effort of the Federal Council and the United Student Christian Council. It carries a message of religious emphasis to youth on the university and college campuses.

Teen agers will not be overlooked. Many high school missions are planned. Chaplains of the Armed Forces and preaching missions will carry the Gospel to servicemen in army camps and naval bases and other missions will be held in jails and prisons.

One of scores of Protestant preachers and evangelists who will participate in preaching missions that will travel from city to city, Dr. E. Stanley Jones will visit Danbury, Connecticut, October 2-7, starting point of an itinerary that will take him to ten communities from coast to coast during the fall. The famous Methodist evangelist also is scheduled already for 17 preaching missions in 1950.

Mindful that "prayer changes things" the preachers upon whom fall much of the burden of the Evangelistic Advance are planning to share in a fellowship of prayer each Saturday during the 15-month crusade. The hour of prayer for the preachers of the nation will be from 8 to 9 o'clock. In addition it is expected that prayer cells and prayer groups will be organized by laymen in hundreds of local churches.

The magnitude of the challenge facing the United Evangelistic Advance will require the active participation not only of the men and women whose lives are dedicated to the church, nationally and locally, but also of thousands of lay men and women. For example, the National Christian Teaching Missions, this fall, each requiring 30 men, mean that 1,170 men will be needed for this phase of the program alone. More than 200 men will provide the leadership for the scheduled Visitation Evangelism programs and 10-man teams conduct the University Christian Missions, a total of 140 needed this fall, or a total of more than 1,500 for these three interdenominational phases of the Advance.

The genius of the program of the United Evangelistic Advance is that it may utilize in any community both the denominational and interdenominational approach. The denominations have joined in developing a common approach and each is committed to carrying it out in its own parishes across the land. In addition, all the participating churches, in any community may, as they see fit, jointly work together in carrying out some phases of the program. Whether working together or separately the direction is always forward.

QUARTERLY REPORT.

(Continued from page 9.)

Liberty Spring	7.95
Mt. Carmel	2.00
Mt. Zion	2.00
Newport News	3.00
Norfolk:	
Bay View	1.25
Christian Temple	2.00
Little Creek	1.00
Rosemont (Junior and Primary)	6.00
Oakland	1.75
Portsmouth, First	8.25
Richmond, First	.50
Suffolk	10.00
Suffolk (Primary)	7.00
Union (Southampton) ..	2.00
Waverly	5.00
Windsor	6.81

118.41

Cradle Roll.

Antioch	3.25
Berea (Norfolk)	9.00
Cypress Chapel	22.50
Dendron	4.00
Eure	1.10
Franklin	2.75
Holland	2.43
Holy Neck	20.00
Liberty Spring	10.00
Mt. Carmel	55.53
Mt. Zion	1.75
Newport News	43.76
Norfolk:	
Bay View	5.00
Christian Temple	22.74
Little Creek	2.00
Rosemont	9.67
Oak Grove	5.00
Oakland	4.00
Portsmouth, First	3.00
Richmond, First	4.69
South Norfolk	5.00
Suffolk	27.57
Union (Southampton) ..	3.00
Waverly	5.00
Windsor	10.00

282.74

Thank Offering.

Berea (Nansemond)	50.00
South Norfolk	25.00
Waverly	5.00

80.00

Special Thank Offering For Shaowu.

Cypress Chapel Young People	5.00
Johnson's Grove	10.00
Liberty Spring Young People	25.00
Suffolk	100.00

140.00

Life Memberships.

Antioch	10.00
Berea (Nansemond)	10.00
Berea (Nans.) Young People	10.00
Bethlehem	70.00
Bethlehem Young People	20.00
Cypress Chapel	10.00
Cypress Chapel (Agnes Brittle Circle)	10.00
Franklin	20.00
Holland	20.00
Isle of Wight	10.00
Johnson's Grove	10.00
Liberty Spring Juniors ..	10.00
Mt. Carmel	10.00
Mt. Carmel Juniors	10.00
Norfolk:	
Bay View	10.00
Little Creek	10.00
Rosemont	10.00
Oak Grove	10.00
Oakland	10.00
Portsmouth, First	10.00
South Norfolk	10.00
Suffolk (Staley Society) ..	10.00
Sunbury	10.00
Sunbury Young People ..	20.00
Union (Southampton) ..	10.00
Windsor	10.00

360.00

Memorials.

Burton's Grove Young People	10.00
Cypress Chapel Young People	10.00
Liberty Spring	20.00
Suffolk	10.00
Wakefield	10.00
Windsor	10.00

70.00

Friendly Service.

Bethlehem (Ft. Berthold Indians)	15.00
Bethlehem (Japan, Angie Crew)	17.00
Bethlehem Young People (Ft. Berthold)	5.00
Bethlehem Juniors (Ft. Berthold Indians)	5.00
Cypress Chapel (Agnes Brittle Circle)	5.00
Oakland (Ft. Berthold Indians)	10.00
Oakland (Franklinton Institute)	8.00

65.00

Total \$2,636.86

Grand total for the Quarter \$2,813.42

DISBURSMENTS.

Mrs. L. W. Stagg (Expense of Secretary) ..\$	4.71
Mrs. R. L. House (Expense of President) ..	3.50
Bank Service Charges ..	1.20
Mrs. W. V. Leathers, Treasurer	2,636.86

2,646.27

Balance in Treasury Sept. 20 \$ 167.15

Respectfully submitted,

MRS. W. B. WILLIAMS,

Treasurer.

1253 24th Street,
Newport News, Va.

Be prepared to renew your CHRISTIAN SUN subscription while at conference.

DIRECTOR OF CHURCH WOMEN.

Miss Edith L. Groner, former YWCA executive director, has been named administrative secretary of the United Council of Church Women, in charge of finance and work with administrative committees, it was announced by Mrs. W. Murdoch MacLeod, executive secretary of the organization.

The United Council, with offices in New York City, represents 10,000,000 American church women of 83 Protestant denominations.

Before assuming her present post, Miss Groner spent a year as executive director of the YWCA in Des Moines, Iowa, and 14 years as director of the YWCA in Harrisburg, Pennsylvania. She was active in local councils of church women in both cities.

In Harrisburg, Miss Groner was chairman of the Status of Women committee of the Women's Society for Christian Service of the Grace Methodist Church and served on a similar committee for the American Association of University Women.

Miss Groner also helped organize a group of civic and church leaders in Harrisburg in the 1930's to work for world peace.

Born in North Tonawanda, New York, the United Council's new secretary was brought up in Syracuse, where her father, S. B. Groner, was YWCA secretary for nearly 30 years.

A graduate of Syracuse University and the National Training School of the YWCA in New York City, Miss Groner has attended most YWCA national conventions since 1922 and has attended international educational and religious conferences in Switzerland, Denmark, England and Canada.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

ty for them in war if they carried a New Testament or a crucifix with them into battle. There are those who think that our nation is supreme and secure because we are a so-called Christian nation. There are, to bring it closer home those who think that because they go to church or say their prayers or give alms or perform their religious rites according to form, that they are pleasing God. But these things, desirable as they are, may be but forms. It is easier to give than it is to live. It is easier to say prayers than it is to pray. It is easier to perform religious rites than it is to live a religious life. True religion makes searching and high demands on the soul. Only the grace of God is sufficient for these things.

Evangelism, Door to Door

CANVASS OF HOMES IS KEY TO "ADVANCE"

By H. H. McCONNELL

The early church won its phenomenal victories because it was a witnessing church. The message of the redeeming love of God in Christ was so new—so amazing—that they could not be silent about it. Over the ancient world echoed the cry, "We cannot but declare the things that we have seen and heard." Their authentic experience of Christ and enthusiastic witness about it ran like an electric shock through a tired, jaded and hopeless generation. Those undiscouraged witnesses would agree with a modern disciple that "'Impossible' is a miserable word that should have no place in the vocabulary of a Christian." They would not be daunted or denied. They shook their generation from center to circumference. When they appeared in a community men said, "These who have turned the world upside down are come hither also." That message still has its ancient power and such thrilling victories today wait upon the development of a witnessing church.

The United Evangelistic Advance seeks to provide the channel through which that kind of witnessing will be increased to a great swelling tide. There have been stupendous developments in that field in recent years. The various communions through their Departments of Evangelism have trained a great army of men and women and youth and sent them forth to "speak a good word for Jesus Christ." It is a conservative estimate to say that more than a million men and women have shared in this program and have discovered a new sense of missions as well as a new joy in their own Christian experience.

A year ago a young man graduated from the Seminary. He went into a new residence district of a western city. He had no nucleus at the beginning. He gathered around him a few men and trained them to be witnesses. Two by two they visited the homes of the community to tell the story of Christ and His church. When the church was dedicated after a year's labor, it had three hundred and fifty members and people were turned away from the first service in the new building.

A layman came to his pastor after he had participated in a Lay Visitation Campaign and said, "I want to keep this up. I think I can make a living for myself and family by devoting four hours a day to my business. I want to give the other four hours to the Lord under your direction." What has been the result? During the last three years that layman has won an average of 200 people annually for Christ and His Church.

Such thrilling stories could be multiplied across the church. If the story of this army of a million witnesses could be told it would read like a modern "Acts of the Apostles." Our earnest prayer is that the vitality and power of this movement will not be lost in the mechanics of organization. Prayer must be at the heart of it all.

We are stressing the fact that this is no mere campaign for church membership. Witnesses are to go forth to share their experience of Christ and to seek to bring others under the sway of His life and spirit. Strong emphasis will be put upon adequate training for church membership and drawing these new people into the inner fellowship of the church after they have made their commitment.

1844 - Over a Century of Service to the Denomination - 1949

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CI

RICHMOND, VA., THURSDAY, OCTOBER 6, 1949.

NUMBER 39

Columbus Day

(WEDNESDAY, OCTOBER 12)

By REV. ARTHUR BARDWELL PATTEN
Claremont, California

Columbus Day still holds a wide world vision,
That links the East and West,
A challenge to high venture and decision,
In man's achieving quest.

Now no new continents remain untaken—
Columbia you are last,—
So may you dream of nobler deeds, and waken
To prospects yet more vast.

Be yours the vision of World-Federation,
The sacred trust and plan,
To realize the global consummation,
The Brotherhood of Man.

Your ships have multiplied on every ocean,
And now they fill the skies,
To sail beyond Columbus' wildest notion
The airways of surprise.

Of all your ships which is the best and rarest,
Which bears the richest freight?
A hundred million voices answer, "Fairest
Is your own Ship of State."

O Ship of State, outdo Columbus' daring,
Explore the comrade world,
Sail on, all autocratic aims for swearing,
Old Glory still unfurled!

Sail on, sail on, across all seas and airways,
Sail on to bless the earth,
And make the crossroads of the nations fairways
For Freedoms brave new birth!

News Flashes

The Executive Board of the Convention meets on Tuesday, October 11, at 10:00 a. m., at Henderson, N. C.

On October 1, Miss Pattie Lee Coghill began her work with the Convention as Educational Secretary. Miss Coghill will serve all the interests of the Convention as a field worker.

Attendance at Timber Ridge Church increased from an average of 91 to 126 at morning worship through August and September at regular services.

Because of ill health Rev. B. J. Earp has resigned the High Point Church as of October 31. Rev. Weldon T. Madren has been called to, and has accepted a call to succeed Mr. Earp.

Congratulations to Rev. Robert A. Whitten, Winchester, Va., on the beginning of his fourteenth year as pastor of our Winchester Church. The church has prospered under the leadership of Mr. Whitten and he and Mrs. Whitten have filled important places in the Valley Conference.

Supt. Scott visited the New Hope-Beulah-Oak Level Pastorate in the Eastern North Carolina Conference on Sunday, September 25, to assist them in obtaining a pastor to succeed Rev. Thos. D. Sutton, who has resigned to become pastor of the Seagrove Pastorate in the Western North Carolina Conference.

Dr. H. S. Hardeastle taught in a Training School in Virginia Beach the last week of September, 26-30, sponsored by the Virginia Beach and the Oceana Methodist Churches. He and Mrs. Hardeastle were entertained in the home of Mr. and Mrs. G. C. Manson, former members of The Christian Temple. Mr. Manson is now Superintendent of the Sunday School of the Virginia Beach Church, and is a member of the City Council. Mrs. Manson is active in the woman's work of the church, and is President of the Woman's Club of Virginia Beach.

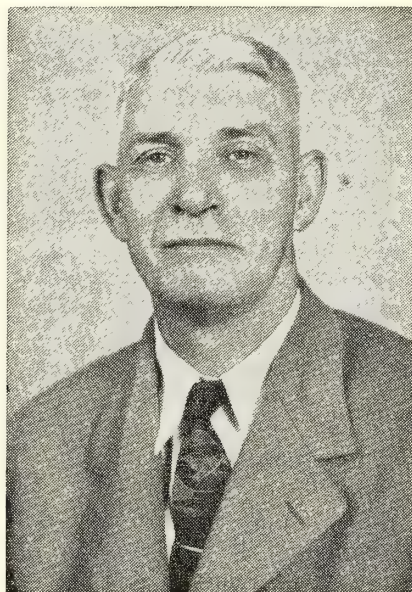
AMERICAN BOARD MEETING.

The 140th Annual Meeting of the American Board of Commissioners for Foreign Missions will be held in Plymouth Church, Minneapolis, Oc-

tober 18-20, 1949, beginning at 2:00 p. m., Tuesday, October 18, for the presentation of reports, the election of officers, committees, corporate members of the Prudential Committee, and to transact such other business as may properly come before the meeting.

This Annual Meeting will be held in connection with the Mid-West Regional Meeting of Congregational Christian Churches which begins on Tuesday, October 18, at 9:00 a. m., and will continue until noon on Tuesday, October 20.

The Reverend Martin Goslin, pastor of the First Congregational Church of Evanston, Illinois, will be the Chaplain. Among the speakers at this meeting will be Miss Ruth Isabel



REV. BEN JOE EARP.

Seabury, recently returned from Japan; Dr. John Reuling, who visited the African fields of the American Board this past spring; Dr. Truman Douglass, Dr. W. C. Timmons, and many other leaders from this country and overseas.

On Wednesday evening the Reverend David McKeith, Jr., will give the address and will be installed as the Executive Vice-President of the American Board.

GOING TO CONFERENCE.

Eastern Carolina Delegates who desire overnight entertainment should notify Mrs. C. L. Austin, Southern Pines, North Carolina.

Eastern Virginia Delegates who wish overnight entertainment at Conference should notify Rev. W. Stanley Carne, 117 Greenway Drive, Portsmouth, Virginia.

AFTER THIRTEEN YEARS.

By REV. ROBT. A. WHITTEN.

[Message preceding the sermon, to the congregation of the Winchester Church, Sunday, September 25, it being the last Sunday in thirteen years of continuous service as pastor and people together.]

Today marks the end of thirteen years of continuous service together as pastor and people. It is a day that stirs my heart with sacred and holy memories. Looking back, we find disappointments and failures, mistakes and sometimes, misunderstandings, for which let us seek God's forgiving mercy. If, however, mistakes and misunderstandings were for the progress of the church and the glory of God and not for vain or selfish ends these may be instruments in God's hands to advance His kingdom.

Your minister is grateful for the growth and development of your church. He is deeply appreciative of the loyalty and love that you have given your Lord through our labors together. The job that your pastor has done, though imperfect, has been done with one purpose: for the glory of our God and with an effort to win precious souls to our Lord Jesus Christ. It has been a happy service, even though at times there have been shadows. God has richly blessed us.

If now, after thirteen years, you have found God more real, Christ as your Lord and Master, and your fellow creatures, however broken by sin, as worthy a place in the fold of God's love, then we can gladly leave the result in the unerring hand of Him who doeth all things well.

Some of the details of the service your minister has rendered I submit as follows: sermons preached—1,399; addresses delivered—145; 217 souls have made a profession of faith in Christ; 250 souls have been received into fellowship of Winchester, Timber Ridge and Timber Mountain Churches; 196 of this number were received into the fellowship of this church. Your minister has conducted during the years of ministry to this church 146 funerals, and baptized 118 persons.

The foregoing are but a few of the duties of the minister. There are social, economic and domestic problems to be solved. There are many times when counselling is sorely needed. In every case where your pastor could render the least service, he did so in the name of our blessed Lord and with the consciousness that he was representing you, for it is you who make this ministry possible to those who seek his help.

(Continued on page 12.)

PROGRAM OF EASTERN NORTH CAROLINA CONFERENCE.

Following is the program of the 124th Annual Session of the Eastern North Carolina Conference to be held Tuesday and Wednesday, October 18-19, 1949, at the Church of Wide Fellowship, Southern Pines, North Carolina:

* * * *

First Day—Morning Session.

- 10:00 Call to Order—President C. Carl Dollar.
Devotional Services—Rev. Fredrick B. Eutsler.
Enrollment of Ministers and Delegates.
Recognition of Visitors.
Report of Program Committee.
Report of Executive Committee.
Report of Treasurer.
Appointment of Special Committee.
10:30 Report on Christian Education and Religious Literature—Miss Susie Allen.
The Christian Sun—Dr. W. E. Wisseman.
Our College—George R. Colclough.
11:15 Report on Education and Standing of the Ministry—Rev. R. T. Grissom.
Address—Dr. W. T. Scott (subject to be supplied).
Announcements.
11:45 Annual Sermon—Dr. L. E. Smith, President of Elon College.
12:30 Adjourn for Lunch.

* * * *

First Day—Afternoon Session.

- 1:45 Call to Order by the President.
Hymn and Prayer.
Our Orphanage—Superintendent John G. Truitt.
2:15 Report on Evangelism—Rev. J. Frank Apple.
2:30 Report on Foreign Missions—Prof. L. L. Vaughan.
Our Christian World Mission—Miss Pattie Lee Coghill.
3:00 The Lord's Acre Plan—Dr. Dumont Clarke, Director of the Religious Department of Farm Federation, Asheville, N. C.
3:45 Report of Nominating Committee.
Announcements.
4:00 Adjourn for Dinner which will be served at 6:00 o'clock.

* * * *

First Day—Evening Service.

- 7:30 Music by Host Church.
Sermon—Dr. John G. Truitt, Supt. Orphanage, Elon College, N. C.
Special Music by the Elon College Choir.

* * * *

Second Day—Morning Session.

- 9:45 Call to Order by the President.
Devotional Services—Rev. Fredrick B. Eutsler.
Reading and adoption of Minutes of Yesterday's Session.
10:15 Report on Home Missions—Miss Margaret Alston.
10:25 A Session of the Conference Missionary Association, Rev. J. Frank Apple, President.
10:55 Women's Missionary Conference.
11:05 Report on Stewardship—Rev. T. D. Sutton.
11:20 North Carolina Council of Churches—Miss Frances Query.

- 11:40 Report on Superannuation (Chairman to be supplied).
Miscellaneous Business.
12:00 Adjourn for Lunch.

* * * *

Second Day—Afternoon Session.

- 1:30 Call to Order by the President.
Hymn and Prayer.
1:40 Report on Apportionments—A. H. McIver.
1:50 Report on Social Action—Rev. B. V. Munger.
Report of Treasurer.
Report of Special Committees.
Miscellaneous Business.
2:30 Adjournment.

A GIFT TO HOLY NECK CHURCH.

As a tribute to, and in loving memory of, his father and mother, Mr. Walter C. Rawls of St. Louis Missouri, gave a gift of several hundred dollars to the Holy Neck Church this summer. Such a deed is a lovely thing to do. It shows one's appreciation of the faith of their parents, the spiritual upbringing, and is a tribute to the power of the church besides. Here is a son who has been blessed with a good personality, a good business mind, and a Christian training remembering "the rock from whence he is hewn." Could his parents follow the path of their son's relationship to his own—the Pilgrim Congregational Church of St. Louis, where he is a trustee—and could they follow the path of his gifts to worthy religious and church enterprises they would rejoice in the fact that in it all he did not forget their old home church. Mr. Rawls has remembered many persons and enterprises in appreciation of the fact that God has blessed him, given him a lovely home and fine sons, and blessed him with ability to serve his family and others unselfishly as a good steward. Holy Neck is my wife's home church, and has been a sanctuary of inspiration and grace to many generations.

JOHN G. TRUITT.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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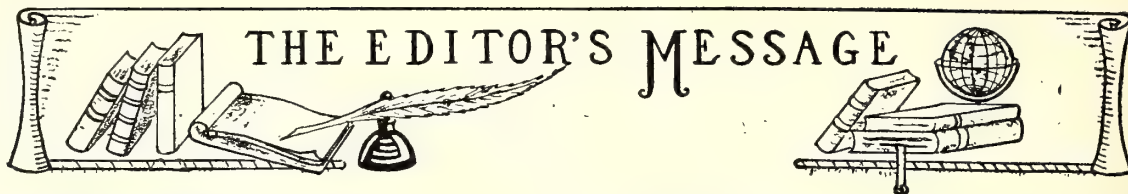
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Elon College, N. C.

Enclosed find \$..... for which please send The Christian Sun for one year to:

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BISHOP BRENT ON UNION

Charles Henry Brent was an Episcopal Bishop in the Philippines and in Western New York. His influence was felt far and wide through his books. He died in 1929. One of his comrades wrote of him: "The love and homage that a company pays to one of its noblest banner bearers is in itself a high thing. He embodies the ideal they do not reach, strive as they will. And when he departs, they cry out against oblivion, 'Keep his memory green!' And a further nobleness ensues: they know now that he was not just theirs. Proud though they are that he was born of them, they are purged of their possessiveness. They let him go. He belongs to all mankind."

The oft-quoted statement of the Bishop was: "The world is too strong for a divided church." Now the Bishop, like Confucius, said many things that were worth quoting, and one of his major points of emphasis was that of church union.

Ponder a few additional quotations from the writings of this modern prophet:

... We must have unity, not at all costs, but at all risks.

... The unity of Christendom is not a luxury but a necessity.

... Do not be deceived, without unity the conversion of great nations is well-nigh hopeless.

... The way to recover unity is to practice fellowship.

... Unity of heart and hands among the churches is the sole hope for the Great Peace.

... The world will go limping until Christ's prayer that all may be one is answered.

... A unified Church is the only offering we dare present to the coming Christ, for in it alone will He find room to dwell.

Our denomination is one of the few great Protestant laboratories for the testing of these self-evident truths. Thank God, ours is not a "closed shop" system. Congregational Christians may find invaluable inspiration and guidance from the writings of an Episcopal Bishop.

THE CHURCH AND THE CHURCH PAPER

Did you read the list of Sun subscribers and quotas in our September 22 issue? Were you proud, surprised or disappointed when you read the number of subscribers in your own church?

Congratulations to Chapel Hill, Berea (Norfolk), Little Creek, Pfafftown and Winston-Salem, who exceed their quotas. Pleasant Cross in the Western Conference has reached its quota. Thirty-five churches, according to this report, are without a single subscriber to their church paper. Imagine! God will certainly hold us responsible for our sins of omissions as well as our sins

of commission. There is reasonable assurance that subscribers could be secured in these churches if the pastor or some designated person were to promote our church paper.

We are part of a great family or fellowship and we like to know what the other members of our church family are doing. Knowledge creates interest and points the way to progress. Through the columns of our church paper we are kept informed about the church at large and the important things that are happening in other areas. This enables us to gauge our programs of progress by the example and achievements of others.

Should we have more subscribers in your church? If so, perhaps you are the person to help get them. Thanks to many Sun representatives who are doing a grand job.

MORE POWER TO CHAPEL HILL!

Some of our pastors send copies of their church bulletins regularly to the editor. Many of our news items come from this source. Some of these items receive editorial comment. It would help us greatly if other ministers would put the editor on their regular mailing list for all church publications and announcements.

The United Builder is an occasion publication of our church in Chapel Hill. The September issue is printed in good taste and carries information of special interest to students in the University. Since there is no Disciples nor E. and R. Church in Chapel Hill, the following statement is pertinent:

There are usually about seventy Congregational Christian students, one hundred and twenty Disciples of Christ students, and thirty Evangelical and Reformed students on the campus. If you are one of these students, this congregation wants to extend its ministry to you.

The publication lists the services of the church which includes a number of unusual and interesting features: a Christian Education Institute and a Better Churchmanship Forum. A Service of Worship, a Church Directory and an Invitation to Membership round out the contents.

The Rev. Bernard V. Munger is beginning his third year as pastor of the church. During the two-year period of his ministry all indebtedness has been paid off, a new furnace has been installed, new electric wiring installed, the outside woodwork of the church has been painted, the contract let for the repair of the belfry, and a considerable amount of new Sunday School and kitchen equipment has been added. During the same period, the amount of financial aid received from denominational sources has been reduced over fifty per cent, while the benevolent giving has increased over fifty per cent.

Do you have a son, relative or friend in school at the University of North Carolina? Be sure and speak to them about our church in Chapel Hill.

Faith Missions

By KENNETH J. FOREMAN.

"They reported how God had been with them, what he had done, and how he had opened a door into faith for the Gentiles."

—Acts 14:27 (Moffatt).

The word "faith" is more glamorous than the words "Presbyterian" or "Baptist" or "Episcopalian." It is also more profound and more important. So the "Faith Missions," some of which run, in effect, a direct competition with the missionary work of the established churches, have the edge on us when they come before the Christian public for support.

But don't let the insinuation get past you that ours are not faith missions just as much as any that use that specific label like a trademark. Faith enters into our denominational missions at every point. Take our own Presbyterian Church, US, for example. In her very first days she declared her faith that her divinely ordered business is to preach the gospel to the uttermost parts of the earth. It took faith to say that in the midst of flaming war, ringed around by contracting walls of steel. In the bitter years after defeat, it took even greater faith to follow up that declaration with action.

Those who believe in missions always have to breast the undertow of popular opinion, even in the church, that does not understand either the motive or the purpose of missions. When the first missionaries went out, there were any number of people in the church who thought they were wasting their time. Our own first missionary to Japan, and our first to Africa, went against the judgment of some of the leaders of the church. Every one of our missions has been opened in the face of opposition, sometimes even from official sources.

At the present moment there are young missionaries under appointment by our church who will sail this fall in spite of parents who tried to hold them back. That calls for faith. In this time of wars and rumors of wars, when the always-unstable world seems less stable than ever, it takes tremendous faith for any missionary of any church to suppose that he can be maintained where he is another twelve months. To say nothing of the constant need for faith in the missionary's daily life, there come special crises, as when the children have to be sent home for their education,

when old age or illness come on and retirement seems necessary, when armies sweep an established station to rubble, when the young church has to be turned over to less experienced leaders—crises when all the faith of a lifetime is not more than is needed.

But the faith is not all on the part of the missionaries. The Committee (we should now learn to say, Board) of Foreign Missions itself goes on faith. Never at the beginning of a year is there what a business man would call a guarantee that the money will be forthcoming to support our existing projects, let alone make any advance. The appointment of every new missionary calls for a good deal of faith on the part of the appointing officials. Who knows whether they can stand the stress and strain of the mission field? Other promising young people have failed; will these? But the church has faith in her missionaries, both new and veteran. Much of our mission policy is determined by the decisions, plans and forecasts, in short, by the wisdom, of the older missionaries on the field. How do we know they will not make dreadful blunders? We just have faith that God will guide them.

No "faith" mission can ask or claim more. Now it is true, some of these claim to show more faith than we, in two ways: they "never ask for money," and they have no invested funds. As for the invested funds, we, like many other denominations, have thousands and thousands of dollars in stocks and bonds here and there (see the annual reports), bringing in more or less steady returns. If this is lack of faith, then let all who claim to have faith refuse to put their money into banks and never take out life insurance! As a matter of fact, it takes a good deal of faith, in these times, to hope for returns from any investment. If it is a sign of lack of faith on the part of the Board of Missions to have a nest-egg, then it is a sin for an individual to go around with as much as ten dollars in his pocket. Ten dollars is not much of a start; and neither is the Board's income from investments much of a start on what we hope to do.

As for asking for contributions, the claim that the "faith" mission never does it, as a quibble. A certain little girl of our acquaintance never tells her parents in the middle of the night that she wants a drink. She only says,

"I need a drink." If you tell people you need money and hope to get it, and if they know very well that you hope they will contribute, it makes no difference whether you say "Please give" or not. Anybody can understand the sign-language of the passed hat.

So when the representatives of some faith mission come your way, as come they will if you give them encouragement, you have the right to say to them, "Fine! But I am already contributing to a faith mission, the one my own church operates. When ours ceases to be a faith mission, look me up again."

But we should also thank the faith-missioners for reminding us of the importance of faith. For above all, the enterprise of missions calls for faith in our Lord—the belief that "he is faithful that promised."

In the face of the world's evil, choking in the indifference of the church itself, challenged by pagan cultures older than our own, harassed by the rivalry or distorted forms of Christianity, the bravest must at times cry out, Who is sufficient for these things?

What right have we to hope? It is not faith in ourselves, after all, not faith in the church, or in our youth; it is faith in God that really counts. And it is not even our faith that wins, it is the God to whom our faith looks up, who works in us both to the will and to do of his good pleasure.—*The Presbyterian Outlook.*

NIEMOELLER CONDEMNS BACKWARD LOOKIN CHURCHES.

"I could not tell you how often during the last few months I have thought of that saying of St. Paul's addressed to the Churches in Galatia, 'Ye did run well; who did hinder you that ye should not obey the truth?' Apparently once again all we want is security. Anybody engaging in conversation with a Social Democrat or two is suspect; anybody talking to Communists as if they were human beings to whom the Gospel is addressed is beyond the pale; 'Christianity' is becoming once more practically the equivalent of a bourgeois society looking at the past. In the constitution of the EKD we find the words, 'Confessing Church,' tucked away . . . and it is hard to find them. God grant that even yet a community may exist, may arise, for which it is an inescapable duty to be truly the 'Confessing Church.' "—*From a volume of essays The Confessing Church Stands Again published in Germany.*

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

CHRISTMAS GREETINGS FOR OUR EUROPEAN FRIENDS.

Thousands of our Christian friends in Greece, Italy, France, Germany, and England will not only have no Christmas but will go hungry on that day unless you and I do something about it now. The Congregational Christian Service Committee, 110 E. 29th Street, New York 16, New York, is prepared to send food parcels overseas for distribution to worthy families at Christmastime. The price of these food parcels is \$5.00. These contributions may be credited to your church on the Relief and Reconstruction program. If you would like to share the Spirit of Christ by providing food and Christmas cheer for those less fortunate than you, please send \$5.00 to the Christian Service Committee directly or to the Southern Convention Office. Please indicate clearly the name of your church so credit may be given. We hope many of our people will respond to this opportunity to share with others at this time.

WM. T. SCOTT.

THE UNITED EVANGELISTIC ADVANCE IN THE SOUTHERN CONVENTION.

It is earnestly hoped that many of our churches of the Convention observed "World - Wide Communion" on Sunday, October 2, and in that service or otherwise launched its program of sharing in the United Evangelistic Advance to run through 1950.

The participation in the United Evangelistic Advance signalizes the beginning of what it is hoped will be the greatest evangelistic movement of the century to revitalize the moral and spiritual forces of the nation.

Behind the United Evangelistic Advance are aligned the greatest church forces ever marshalled for a single program among Protestants. Thirty-seven (37) Protestant and Orthodox denominations with 40 million members are engaged in this great crusade for Christ and the Church. Cooperating in this Advance are 150,000 local churches and 232,672 Sunday schools.

Three major emphases of the program of Evangelism should be noted: It is a *united* movement. It is *evangelistic*. It is designed to be an *advance*. The moral and spiritual forces of our land need to be filled with the vitality of the Holy Spirit if we are

to cope with the numerous evil forces which threaten to destroy all that is sacred, and then we need to bear witness to our faith in more effective ways.

The churches of the Southern Convention need to be committed to this United Evangelistic Advance. Our record in evangelism ought to stab us awake to the fact that we are not "about the Father's business." We have better church buildings, a more capable ministry, and a better financial record. We have thus become "more respectable" but have we grown spiritually? Our record of a net gain of 27 in church membership for the whole year of 1947, and only 1,043 received by confession of faith in 1948 by all our 197 churches with 34,278 members clearly reveal the need for a revival of religion in the Southern Convention.

Participation in the United Evangelistic Advance will give us a stimulation and program which we need. In this Evangelistic Advance churches will seek a revitalizing of the life of their members. Churches will be asked to re-examine their present facility for fulfilling their Christian commission to "make disciples of all." A rigorous self-study by each church is designed. Each church should take inventory of its spiritual state and its record. Each church is asked to make a complete religious survey in cooperation with other denominations or by itself, that the church may know what it is doing, what it is failing to do, and what remains to be done, if that church is to keep its claim of "being of the Body of Christ."

The program will urge each church to promote regular church attendance by its members, and to identify with it all the people in its community who have no church relationship. In it will be promoted an aggressive pro-

gram to reach uncommitted and unchurched people. In the Advance each church will be asked to intensify its teaching program in the Sunday school that our youth may be brought to Christ, committed and trained up in the faith.

Let us of the Southern Convention find our way of engaging ourselves earnestly in the United Evangelistic Advance, and by a new dedication to Jesus Christ let us go forward!

WM. T. SCOTT, *Supt.*

P. S.: Read THE CHRISTIAN SUN issue of September 29 for further details.

TO THE LAYMEN'S FELLOWSHIP OF THE SOUTHERN CONVENTION.

GREETINGS:

We are happy to send some information we think will be of help to you in promoting laymen's work in the Congregational Christian Churches of the South. We are especially anxious that this be of help to you in formulating your plans for celebrating Laymen's Sunday, October 16.

There is a great task ahead for the Laymen of our church. Too many of us have neglected our responsibility and, in many cases, we have watched our church lose its influence in our community.

If we can arouse our Laymen to the cause of the church, the next few years can see a revival of interest and accomplishments that will amaze even the most optimistic. We must learn that the paid employees of our church cannot do all that is to be done if the influence of our church is to be felt as it should in our community. It is a sincere hope of your Laymen Fellowship officials that the information contained in this booklet will serve as a means to challenge you to do more for your church.

Sincerely yours,

GEORGE D. COLCLOUGH,
Laymen's Chairman.

N. B.: The above is a copy of a letter sent out to the lay leaders of our church, together with promotional helps.

Announcing "Across the Years"

by John G. Truitt

A beautifully printed and bound volume of 180 of Dr. John G. Truitt's poems. A limited edition has been published. While they last copies may be secured at \$2.00 per copy from:

P. O. BOX 157
ELON COLLEGE, N. C.

News of Elon College

By PRESIDENT L. E. SMITH

ANOTHER STEP FORWARD.

Shortly after the turn of the century there was only one telephone in Elon College Community. This was installed in the home of the late Dr. J. O. Atkinson, then editor of THE CHRISTIAN SUN and a member of the Elon College faculty. Later, the Reverend L. I. Cox installed a community telephone system for the convenience of the citizens of the town. The Central Carolina Telephone Company proposed that if the community system would be turned over to them that they would connect the system with the switchboard in Gibsonville which would give the college and community contact with surrounding communities and the outside world. The company served Elon College for a number of years. Subscribers could talk with other homes in the community and Gibsonville without charge but any call to Burlington or elsewhere in the county was counted as long distance and regular long distance charges were made. This arrangement was unsatisfactory. Through long years of negotiation and insistence, the Central Carolina Telephone Company agreed to sell its franchise and equipment to the Southern Bell Telephone Company. The Southern Bell Company agreed to buy. The transaction was consummated during the spring months and they began working toward the installation of a new telephone system for Elon College. The system was completed as of Wednesday, September 28 at noon so that at present, telephone subscribers in Elon College may talk without charge to any other community in Alamance County. This is as it should be.

There has been great interest in this forward step by the community. A banquet was held Wednesday evening, September 28, as a congratulatory jesture to the Southern Bell Telephone Company for coming into our community and giving us the advantages of the dial system. When we want to talk beyond our community all we have to do is to dial "seven" and then dial the number desired. The officials of the company announced at the banquet that 259 phones had been installed. There is a private telephone exchange located in Elon College. The company bought a lot, erected a building, and installed the

necessary equipment. It is all automatic. This effort on the part of the telephone company cost the company \$68,500.00. Indications are that the number of telephones in this community will exceed three hundred by Christmas.

I know that this sounds impossible to those who were familiar with Elon College Community prior to 1945 but you have known little of the community since. George D. Coleclough, Secretary of the Burlington Chamber of Commerce, stated yesterday that Boone Station Township in which Elon College is located was the fastest growing township in Alamance County, that during the last four or five years more than two hundred new homes have been erected in this immediate community. In addition to these new homes, by the assistance of the Government, Elon College has sixty-six family units for the accommodation of married veterans who are in college. This, together with the new homes erected, multiplies the population of our community over again.

A good telephone system is essential to the progress of any community. The telephone has proven to be the forerunner of progress along all lines for any community in our state and nation. Elon College is fortunate and grateful for this new convenience.

APPORTIONMENT GIVING.

Our churches in the Southern Convention should remind themselves that apportionments for the college this current year total \$15,000 which is \$2,500.00 more than last year. Naturally, you would expect that the contributions for the college thus far would be proportionately more. To the contrary, the total is more than two hundred dollars less. This would be disturbing but for the loyalty and interest of the churches themselves. Since this apportionment has been voted officially, I am confident that it will be paid. The college's obligations are rather heavy at this time of the year. There are so many things to be paid for. It would be of great convenience and considerable help if the Sunday Schools and churches would begin now to pay their apportionments in full for this calendar year. The college is conscious of its

indebtedness to the church for its support and is most appreciative of any assistance given.

Previously reported	\$5,288.18
Eastern N. C. Conference:	
Hope Mills	28.00
Eastern Va. Conference:	
Dendron S. S.	3.00
Norfolk, First	23.79
Portsmouth, First	168.00
Shelton Memorial	5.00
Waverly	149.94
N. C. & Va. Conference:	
New Lebanon S. S.	8.35
Western N. C. Conference:	
Randleman	35.00
Valley Va. Conference:	
Mt. Olivet (G) S. S.	7.21
Winchester S. S.	8.34

Total \$ 436.63

Grand total \$5,724.81

NEWS IN THE WORLD OF RELIGION.

The leading English-speaking denominations in South Africa—Anglican, Congregational, Methodist, Presbyterian, Baptist, and Churches of Christ—have jointly set up a School of Theology, Livingstone House, at Rhodes University, Grahamstown. Two years ago four of these denominations established cooperatively a department of divinity at Rhodes University College, with an English Congregationalist as professor. The number of students increased so rapidly that a full-time Church of Scotland minister was added. There are also part-time lecturers for the Anglican, Presbyterian and Methodist sections. One Dutch Reformed student has been enrolled.

"A great sense of loneliness has gripped the American people," says Dr. Louis H. Evans, Hollywood (California) Presbyterian leader. "Seventy per cent of our population has moved to other cities since the last war. They have broken ties of church, kindred and community. They feel no one cares. The church must pursue these migrants of body and soul to every trailer, middlesex village and farm, hamlet and city with the love of Christ. New churches must spring up everywhere as hearthsides for the souls of men. The burden of the heavy taxation in this country arises largely from our failure to change the human heart. Education, secular, increases our capacities for destruction while yielding us few safeguards against the destructive functioning of our clever minds. Of all the billions of dollars, skimmed off the people's money in taxes, not one dollar of it may be used for the maturation of the

(Continued on page 15.)

Christian Missions

At Home and Abroad

LETTER FROM THE JACKSONS.

Shaowu, Fukien,
May 11, 1949.

DEAR FRIENDS:

If I live to tell the tale, this experience of being liberated by the Communists will probably prove to be unequalled in my experiences thus far in thrill and excitement. My adrenal glands have surely been getting a workout. I wrote to you on Sunday about the sudden turn in events and about the evacuation of Leona Burr, Dorothy and Lewis to Ershihtu mountain summit, some twenty miles from Shaowu. The next day, all the troops left and Shaowu became almost defenseless. The radio reported Communist columns coming south into Fukien from Chekiang and Kiangsi. Local rumors reported bandit gangs headed for Shaowu for the purpose of looting and pillaging before the Communist troops got here. The latter were the greater to be feared.

On Tuesday night, the secretary to the county magistrate came to my house to listen to the radio. He listened to the Communist broadcast from Nanking and said to me, "Things are really bad. We will probably leave soon. Do you want to evacuate with us?" "No," I told him, "I am staying by. Aren't there local soldiers here?" "Yes," said Mr. Tsung, "there are about 300 but their guns are no good and they have only two to three rounds of ammunition apiece. If a few bandits appear, they will shoot once and then flee. Aren't you afraid?" I tried to explain to him that we Christians placed our faith in our Heavenly Father and didn't need to fear. "I've been wanting for sometime to learn something about Christianity," he said. If I get through this experience I will come back later and ask you to tell me more about this faith that doesn't fear danger. I'm scared to death and I'm going to run." As this attractive young man passed out into the night little did I dream that that was probably the last I would see of him. Orders came that night for the local government to flee. The next morning the remaining local soldiers with their useless guns and few rounds of ammunition left with the government workers. The gates, which once had been so carefully guarded, were opened

wide. I was a bit apprehensive as I had been led to believe that with the military gone, local bandits would appear immediately.

The next morning (May 11) I discovered why the local government left. "Kienyang," it was reported, "forty miles from Shaowu, had fallen." A student coming from that city reported looting and pandemonium. Residents had largely gone and Nationalist soldiers coming from Chungang, had helped themselves to what they wanted. When the telephone office reported that the wire was out and no calls could be made to Kienyang, people generally assumed that the city had fallen. The radio has not reported this yet, so we have no way of knowing whether or not it is true.

One of the most difficult things about this kind of situation is that there so many rumors and no one knows what to believe. I have heard reported from many sources that American, British and Japanese troops have arrived in Tsingtao by the thousands and are intent on driving the Communists out of China. One day we heard that a person we knew had evacuated. The next day he appeared and said he had no intention of going. Mr. Chang Wen Wei says he thinks about two-thirds of Shaowu residents have gone, but who can tell. When the majority of people are illiterate, when there is little or no contact with the outside world and where there is no local newspaper, rumors strike like fire at the heart of the people. Not knowing what to believe, they believe the worst and flee.

We naturally want to protect, if possible, our household things and the things useful in our work such as the organ, slide projector and mimeograph. Therefore, I prepared a closet which will be difficult to break into and put two locks on it. I added one thickness to the door. Everything which we consider indispensable, we put aside.

In case bandits come to loot the house, I have prepared for them also. I have in the attic of our house a cot, a book and food for at least two days. I have the materials on hand to barricade the door so that I think it will be hardly possible for them to get up

to me. The Shaowu residents have buried many of their possessions and others have put their things in the homes of poor people. The wealthiest people and leaders in the Kuomintang have all gone—some to Foochow—others to the country. Those leaving, not able to carry things with them, have sold what they could and as a result prices have hit a new low. Because of the currency situation—no one has money to buy. Pork is now 12½ cents (US) a pound. One silver dollar (about 80 cents (US)) will buy 70 eggs.

On Monday, May 9, a letter arrived from Dr. Matthews, our China secretary now in Foochow, which was a follow-up to a telegram he had sent a week before advising us to evacuate to Foochow immediately. When the telegram arrived, we decided that, if possible, we wanted to stick it out here. The Communists have broadcast that they would protect the lives and property of foreigners already here. But, so far, they have been unwilling to permit foreigners to go back into Communist territory or to move freely about. Therefore, we reasoned, if we go out now, even to seek the comparative safety (?) of Foochow, we might not be able to get back up to Shaowu at all.

When Dr. Matthews' letter arrived, I called in some of our Christian leaders. I told them about the situation and that Dr. Matthews suggested that we evacuate, perhaps to Japan until things settle down a bit. They pointed out that we could probably not get out now if we wanted to. The boats had all been commandeered by the soldiers and the boat with the truck battery on it had not yet arrived from Foochow. They also said that, except for the danger from local bandits, the prospects for Shaowu seemed pretty good. As there were no soldiers here, there is not likely to be any fighting. They hoped we would stay.

It is my guess that soldiers coming from the North will go first to Kienou, Nanping and Foochow and only later come to Shaowu. The hardest part of this whole affair is the endless waiting and the uncertainty. People are all sitting or standing in groups talking over the latest rumors and wondering when they will come. Remembering Communist atrocities of the early 30's, the Shaowu people have reason to be afraid.

So, standing by our post, we are hoping and praying for the best. Several nights ago when things

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

WOMEN WORKING TOGETHER.

The women of the world are working together. At least the church women of the world seem to have caught a vision of what can be accomplished in the name of our Christ when we cooperate—work together on a given project with a single purpose. Any busy woman of the Southern Convention who would steal time out to read the pages of a single copy of *The Church Woman* would be convinced that a great deal is being accomplished by the united efforts of the church women of America. By the way, this little publication can be purchased from the United Council of Church Women, 156 Fifth Avenue, New York 10, New York, for \$1.00 per year. It is filled with helpful and inspirational articles concerning matters of interest to church women.

The purpose of this article is to call attention of society presidents and program leaders to program plans and suggestions for the Three Special Days we try to emphasize especially.

It is sincerely hoped that these days can be observed in cooperation with churches of other denominations in your own community. In cases where this is not possible, won't you make a special effort to secure the program guide for your own group. The programs are inspiring and the gift projects are always those, to which when we contribute we feel ourselves enriched, because we have helped those less fortunate than ourselves.

Because of the growing demand for program materials for the Special, it has been necessary to place a deadline for mailing. Won't the societies of our Southern Convention cooperate by ordering before the deadline and by using the materials to plan programs that will help our women to feel themselves a part of the glorious and wider fellowship? Following are the dates and deadline for mailing:

World Community Day, November 4, 1950—deadline: October 21.

World Day of Prayer, February 24, 1950—deadline: February 10.

May Fellowship Day, May 5, 1950—deadline: April 22.

MRS. ROBERT A. WHITTEN,

Chairman,

Interdenominational Cooperation.

NEWS FROM WOMEN'S GROUPS.

WINDSOR.

The Woman's Missionary Society of the Windsor Christian Church has enjoyed some very interesting programs during the past year. We were so happy to have Mr. and Mrs. J. F. Morgan with us the first part of the year. They were such an inspiration and help in all work. We hated so much to give them up. Mrs. Morgan conducted our public meeting the fifth Sunday night in January. She gave an unusually interesting talk on China.

During Youth Week we entertained the Young People of our church at a supper.

We observed World Community Day with the other churches in town and packed towels to be sent overseas.

We were delighted to have Mt. Carmel and Antioch to meet with us and observe World Day of Prayer. The film strip, "March of Missions," was used in connection with our program.

A box of clothing, etc., was sent to the Indians in Elbowoods, North Dakota, as the Friendly Service project.

Mrs. J. M. Raby, the Spiritual Life Leader, has made the study of Galatians very interesting and helpful this year.

Our society was saddened by the death of two of its members during the year—Mrs. Lorenzo Bailey and Mrs. Janie R. Fulgham.

We are now getting ready for the year 1950. We have our material and packet and have appointed the program committee to have the programs ready at the beginning of the new year.

MRS. C. E. FULGHAM.

* * *

HAW RIVER.

Our society, with the leadership of Mrs. Artelia Pool, our president, has had interesting and inspiring programs during the year. We used the packet prepared by the superintendent of literature in these programs.

At a special meeting in April, the ladies of the society served a covered dish supper and invited all members of the church as their guests. Following the supper, Mrs. Pool introduced Mrs. W. W. Sloan of Elon College, who reviewed our mission book *On Our Own Doorstep*. In connection

with her discussion on Puerto Rico, she showed movies which she and Dr. Sloan had made while on a recent visit there. This was a most enjoyable occasion for both society and church members.

In May, Rev. Earl Farrell, pastor of our church at that time, gave a most interesting review of our mission book, *China—Twilight or Dawn*.

In June, a recreational program was held in the form of a Chinese party. Chinese games were participated in by the group. Delicious Chinese refreshments were served.

We sent two delegates to the School of Missions at Elon College. Our society gave one Life Membership. For Friendly Service, we sent clothing to the Indian Mission in North Dakota.

The following officers were elected for the coming year: Mrs. Artelia Pool, president; Mrs. J. C. Wilkins, vice-president; Mrs. E. N. Byrd, secretary; Miss Pearl Smith, treasurer; and Mrs. Lillian Garrison, reporter.

As we begin our new year, with the theme, "We Dedicate Ourselves," we shall strive to dedicate ourselves truly to Christ, who is our Lord and to the Church, which is His body.

MRS. J. C. WILKINS,
Publicity Chairman.

* * *

APPLE'S CHAPEL.

As we come to the close of our third year in Mission work, there is a feeling of joy mingled with sorrow—joy because we have had a delightful fellowship in our work, one with the other—sorrow because we have not done more for our blessed Master and those less fortunate than we are.

The Thank Offering service was held at the church under the direction of Mrs. Homer Andrews.

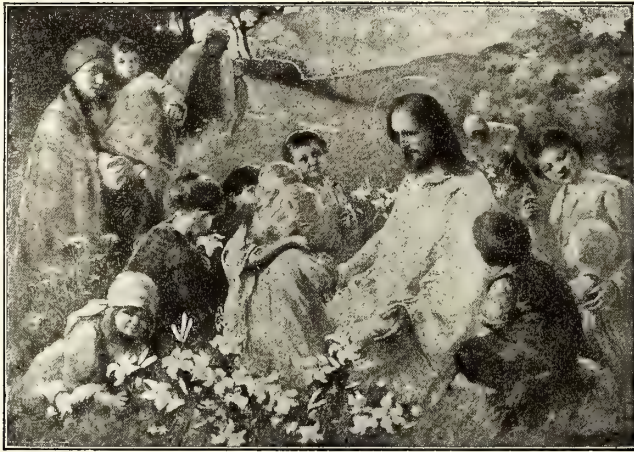
Towels were packed for World Community Day, World Day of Prayer was observed on March 4 with two denominations cooperation. Mrs. R. E. Apple had charge of the service. May Fellowship and Family Life Week programs were given with Mrs. J. T. Andrew, leader. Spiritual inspiration was given the group by Mrs. P. L. Summers, Bible Study Book Leader.

The Home Mission study book *On Our Own Doorstep* was reviewed by Mrs. W. W. Sloan, Elon College, N. C. The Foreign Mission study book *China—Twilight or Dawn* was reviewed by Mrs. R. E. Apple.

A Life Membership was given to Miss Mary Thomas, a charter member. Clothing was sent to the Mission at Elbowoods, North Dakota. A Christ-

(Continued on page 13.)

FOR THE CHILDREN



MRS. R. L. HOUSE, *Editor*

A RIDE FOR AUDREY.

When the sun began to shine, Audrey's eyes were already open. It was her birthday—three years old! She climbed over the side of her bed and skipped to mother and daddy's room. With one plop she landed in the middle.

"I'm three! I'm three!" Mother, sleepy-headed and snuggly-warm, rolled over. "Three?" Audrey pounded on mother and daddy, "It's my birth-birthday." "So it is," said daddy.

By breakfasttime Audrey wanted to see her presents. But she had to wait. After breakfast she looked at her cards. Some had feathers on them—ducks with tail feathers. One had a monkey who tipped his hat when Audrey pulled a little string. Audrey thought this was a lovely day.

At lunch time her birthday cake appeared. It was frosted white and had three pink circles of frosting. Atop those sat three fat marshmallows and in them were stuck the pink candles. Daddy helped with blowing them out. Audrey ate her slice of cake carefully and enjoyed every bit of it. Next she opened her presents: a plaid raincoat from mother and daddy, a dress from one of her grandmother's and socks from another. Last of all she opened a big box that had a fluffy, furry, toy cat. Audrey rubbed him over so gently.

Mother asked daddy, "Ready now?"

"Yes, I think so."

Audrey wondered what they were going to do. Mother soon told her. "We are going to take you to ride on a pony. Would you like that?" Audrey thought about it. Three was

growing bigger but she felt afraid of animals that were so much larger than she. But she went with them in the car to the place where a man kept lots of ponies to ride. Some were small and gentle, some were larger and liked to gallop and trot.

After watching awhile, Audrey decided to ride. Her pony was named "Lucky." He was white with brown spots. His harness was polished and trimmed in silver with red glass ornaments. The man lifted her onto the saddle, put her feet in the stirrups, and fastened a belt around her waist.

"See, little girl, you can't fall," said the man. He handed the reins to daddy who led "Lucky" and Audrey around the circular track. At first she felt as if she would fall, but soon Audrey liked to ride. She patted "Lucky's" soft and sleek back. She nodded and swayed as they walked. Three times around they went.

Audrey threw back her head and laughed, "Look, mommy, she called, "three times to ride for three years old."

IMPROVE CHILD BEHAVIOR BY SUBSTITUTION.

By M. LOUISE C. HASTINGS.

Issued by the National Kindergarten Association.

"What shall I do with Donald?" asked a young mother. "For three mornings he has crept out of bed very early and taken all the things from his father's brief case and scattered them over the room. Each time he was punished, and he still goes ahead with the same naughty act."

I asked quickly, "Why does his fa-

ther leave his brief case within Donald's reach? Evidently the child's interest in the brief case and the temptation to look inside and then to play with the contents were too strong for him."

Then I tried to explain to her how I felt about it. "Donald is only three years old," I said. "Why not put the brief case out of sight—so that it will not be a temptation? Why not put something else where he will find it in the morning—a box of pictures, for example; it should not be crayons, for those he might use in an undesirable way."

"But Donald has to learn that he musn't touch things that do not belong to him!" his mother insisted.

"Yes," I replied, "but so great a temptation for so young a child should be avoided. We must help him; children have to creep before they climb. Why not put the brief case where Donald cannot find it? This would prevent disobedience and remove the need for punishment."

I was very much interested in this little boy, and the next day I made up a small box of playthings from the ten-cent store and took it to his mother for his early morning amusement. The brief case was forgotten, and, because he had plenty with which to occupy himself, he did not get into mischief.

There is another side to this situation. Young fathers and mothers have something very important to do, and it should be done—not always the easiest way, but the right way. It is well to let Donald have a toy in his crib with which he may entertain himself in the early morning. If, however, he gets up, the parents should take turns in getting up with him. Of course, the parents want to sleep, but there is a job to be done—the most important in the world—character building.

The activity of the mischievous child needs constant supervision—his energies need outlets, and he should have frequent opportunities for change of play. After a while he will become stabilized. It takes time, and it takes patient, unobtrusive guidance on the part of parents.

Froebel said, "Let us live with our children." That *with* is an important word. As used here by Froebel it means *in sympathetic understanding* of.

Not long ago we had a sweet little four-year-old with us in the car. She had been playing mud-pies in our back yard, happy as a lark. As she stood on the seat of the car, I turned

(Continued on page 11.)

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Associates*.

MID-CENTURY CALL.

Enlistment of a million Protestant youth of a thousand communities during 1950-51 in a Mid-Century Call to United Christian Youth Action was approved by the North American Council of the United Christian Youth Movement, meeting in Westerville, Ohio.

Before final adoption, the plan will be reviewed by the International Council of Religious Education and member denominations.

In addition to reaffirmation of faith and enlistment in volunteer service and evangelistic projects in local communities, the nation, and the world, the million young people will contribute \$1.00 each to raise a special fund of one million dollars to be administered by the U. C. Y. M. and the I. C. R. E.

A score of new projects are proposed. Included are: work camps in Europe, the Philippines, India, and Latin America; international exchange of youth leaders; youth participation at strategic international meetings; reconstruction and development abroad in youth work; a national radio or television program; series of seminars on the church's ministry to youth; peace action caravans; national mission on Christian vocations.

Started in 1934, the U.C.Y.M. has been a coordinating agency of the youth of 40 denominations, 34 state councils of churches, and 16 national agencies. Development of this plan accelerates the trend toward more effective united youth action among all these denominations and agencies.

U.C.Y.M. has had an annual budget of \$78,000. This new plan will expand its activity by several times.

The slogan proposed is "One in a Million." The enlistment will be held during Youth Week of 1951.

* * *

Democracy in Japan means movies, Coca-Cola, holding hands, and many other new things, declared Rev. Robert Tesdell, who just returned from a five-month tour of Asia and Europe.

Because the occupation has not been able to give the Japanese a true understanding of democracy and Christianity, the missionaries are trying to divorce missions from the occupation, stated Mr. Tesdell in his report to the North American Council of the Unit-

ed Christian Youth Movement, of which he is social action secretary.

"Christian youth of Nagasaki and Hiroshima think the new world peace movement ought to start there," he observed.

Having studied work camps and church youth work in more than 10 nations, Mr. Tesdell concluded that communism sows its own seeds of destruction. Reaction has begun to set in.

"Our problem is not communism, but people who want a fair share of the world's goods," he pointed out. "There is a better day ahead if we care enough to show the love of Christianity in our lives."

BELEW CREEK YOUNG PEOPLE.

The young people of Belew Creek Church met September 15, 1949, to reorganize and elect officers for the next six months. Miss Lura Neal was elected president; Miss Jean Martin, vice-president; Miss Margaret Neal, secretary; and Miss Edith Pegram, treasurer. Mr. and Mrs. Charles Fuller who have worked loyally and faithfully with the young people this year were chosen as the adult counselors. The program committee with Jean Martin as chairman consists of the following persons: Miss Ruby Neal, Miss Faye Neal, Miss Ann Crim and Miss Sue Pegram.

It was decided that every two months a social would be held on special seasonal occasions. Instead of meeting on Sunday evenings as formerly, the group will meet at 7:00 p. m. each Thursday evening. This is a fine group and we look forward to its growth in Christ Jesus.

ALLEN HURDLE.

SALEM CHAPEL YOUNG PEOPLE.

The young people of Salem Chapel, Walnut Cove, North Carolina, recently met at the church to reorganize its youth fellowship and elect new officers for the coming six months.

Miss Joe Ann Johnson was elected as president; Miss Mary Marshall, vice-president; Mr. Jimmy Stevens, secretary; and Miss Darlene Marshall, treasurer. In addition an entertaining committee and program committee were designated.

At the last meeting, Tuesday, September 13, there were 19 young people present and an interesting program on "Race Relations" presented.

Mr. Abe Gerry is the adult counselor.

We are well pleased with the response and interest shown by the young people.

ALLEN HURDLE.

FORSYTH YOUNG PEOPLE'S RALLY.

On Sunday, September 25, 1949, from 4:00 to 8:00 p. m., the young people of Forsyth County Congregational Christian Churches held a rally at Lake Waussickett between Walkertown and Walnut Cove, North Carolina, on highway No. 361. The rally included the young people from Winston, Pfafftown, Salem Chapel and Belew Creek Churches.

Miss Lura Neal, from Belew Creek, assisted by the pastor, had charge of the program. The program of worship had Mr. Baxter Twiddy as the main speaker. Baxter has visited Europe during the summer and did work in camps there. He told us of his experiences and the existing conditions as he saw them.

A weiner roast was held from 5:30 to 6:30, followed by campfire songs and the closing devotional period.

ALLEN HURDLE.

FOR THE CHILDREN.

(Continued from page 10.)

to her and said, "You have had a happy time today, haven't you?"

She looked at me with squinty eyes, as if she had never seen me before, and replied, "I'm not talking now!"

I might have laughed at her. I might have reprimanded her. Instead I exclaimed, "Oh, look at that beautiful blue jay!" This diverted her, and she was herself again and was happy all the rest of the drive.

The offices of the Japan International Christian University Foundation will move on October 1 from the present location in the Church World Service Building, 214 East 21st St., New York, to more commodious quarters in the Kenny Building, 23rd St. and Fourth Ave. The address will be 44 East 23rd Street, New York 10, New York. The move, which is being made to meet the need for additional space and a more central location will give to the Foundation twice the room it has at present and place it within a few feet of the subway and two bus lines.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

GOD AND THE NATIONS.

LESSON III—OCTOBER 16, 1949.

MEMORY SELECTION: *Look unto me, and be saved, all the ends of the earth; for I am God, and there is none else.*—Isaiah 45:22.

LESSON: Isaiah 1:21-28; 10; 13; 19:19-25; 31.

DEVOTIONAL READING: Psalm 9:1-11.

Officer, What Is the Charge?

Israel stood before the court of the Lord. Isaiah was the prosecuting attorney. He was giving a bill of particulars. He boldly stated that Israel was guilty. He spoke in language that though figurative, was clear and understandable. Jerusalem had become a harlot. "How is the faithful city become a harlot! From of old God had referred to the chosen people or to the nation in terms of wedded life. He was espoused to Israel. Hence he had a right to expect that Israel would be true to Him, even as a husband has a right to expect the wife to be true to him, and for that matter as the wife has a right to expect the husband to be true to her. But Jerusalem had broken her vows—the faithful city had become a harlot. Isaiah, speaking for God, gave a bill of particulars. She had formerly been full of justice and righteousness, but now she lodged murderers. Her leaders had become proud and rebellious, and they consorted with thieves. Bribery was common, and leaders and people alike were concerned with rewards regardless of how they came by them. The rights of children were flaunted and disregarded and the cause of widows received no attention whatever. On every hand there was compromise with moral ideals, and mere formality in religion. There was only one verdict—guilty.

The Sentence.

"Guilty," pronounced the Lord of hosts, the Mighty One of Israel. And He pronounced sentence upon the guilty nation. Disciplinary action would follow. God would purge away the dross of the nation's life, and take away their impurities. It would be a painful process, even as if by fire. It would not be the arbitrary act of a vindictive God, or mere petulance on the part of a disgruntled deity. Such punishment as came upon the nation

would be the result of the sins of the nation. Thus does the judgment of God work on the individual and the nation.

"O Assyria, the rod of mine anger, and the staff in their hand is mine indignation"—Jehovah is speaking in Isaiah 10:5. Strange words indeed. Assyria, a heathen, godless ruthless nation, the instrument of Jehovah in executing the divine sentence, in effecting the divine judgment. God works in mysterious ways. It has a modern touch. What about World War II? Could it not be that it was God's judgment on the nations. Could it not be that Nazi Germany with her pagan philosophy of life, her theory of the "master race," her blatant nationalism, and her vicious leaders, were the "rod of God's anger," instruments of God's hand working out the natural results of the sins of the nations. Hitler was a symptom, not the whole cause of the war. Nations in their relations with other nations had become nationalistic, greedy, suspicious, ambitious, rebellious against moral restraints. And the workings of the law of the harvest are as inevitable concerning nations as they are concerning individuals.

Reformatory Punishment.

All of God's discipline is reformatory. In the same breath in which Isaiah pronounces judgment on Israel for her sins, he promises hope for the redemption of the city of Jerusalem. Whereas the faithful city had become a harlot, under the disciplinary hand of Jehovah, she would become "the city of righteousness," a faithful town. Zion was to be redeemed with justice, and her converts with righteousness. But those who persisted in transgression and unrighteousness would be consumed. Out of the crucible of World War II have come some things that give promise of better things to come if the nations but learn their lessons.

God of the Nations.

One of the greatest contributions which Isaiah made to his day and to our day was his emphasis upon God as the God of all the nations. Israel knew that God was the God of Israel. Israel knew that the other nations had their gods. It remained for Isaiah to declare the fact unequivocally that not only was God the God of Israel,

and also the God of all the nations, but that beside God there were no other gods. This was a milestone in the religious pilgrimage of the race. This was an epoch-making word. God is the supreme ruler of the nations. Nations as well as individuals are subject to His sovereignty and are answerable to Him for their action. His will is law. His demands are absolute. Disobedience to His laws inevitably brings punishment.

All this is also pertinent to our modern world. Referring again to Germany and her rulers it needs only be said that they boldly and blatantly asserted that the "state" had the last word and the final allegiance over men. The welfare of the state and not the will of God was the touchstone of their action. And unfortunately in their case the welfare of the state was that which furthered their own selfish ambitions. The doom of Germany and of Japan, too, for that matter, was inevitable because the will of God was disregarded.

The same thing can happen in our nation. We need to be on our guard lest we exalt the state and make it the final authority over the mind and conscience of men. We need to be on our guard lest the state, constantly encroaching on the domain of the conscience does not claim final and complete allegiance and obedience. Doom may not come at once, it seldom does. But come it will. God is not mocked. Whatsoever nations as well as men sow, that shall they also reap.

(Based on lesson copyrighted by International Council of Religious Education.)

AFTER THIRTEEN YEARS.

(Continued from page 2.)

What has been accomplished by your church through gifts, which always represented your love, loyalty and devotion to Christ and your concern for others, many of whom may not yet have found the way of life, stands now and for eternity: a monument to your faith and love. Yours has been a love that has reached its helping hand across the oceans to many and has also ministered to some who live close enough to hear the tolling of the church bell in our own community. You may never know the whole story of the influence of your gifts until one day, God permits you to hear it fresh from the lips of some redeemed soul in glory, for whom you made it possible to know God's saving grace.

Let us then: "Pass the time of our sojourning here in fear." (I Peter 1:17.) "Finally, be ye all of one mind, love as brethren." (I Peter 3:8.)

LETTER FROM THE JACKSONS.

(Continued from page 8.)

seemed to have reached a climax, I, alone in our big house, slept very little. Since then, each evening before retiring I have found great comfort in respecting the 23 Psalm, musing over the deeper meaning of each thought. I have slept soundly since. Truly, our God does not desert His people in times of affliction.

Our ministers, the workers in our hospitals and our teachers, with the exception of one, are all standing by. All schools have closed temporarily but the hospital is busy seeing patients and treating the sick. We do not yet know what Communist control will mean, but we believe that God will not permit His work to be stopped, and that He will open before us new and unexpected paths of service.

Our best wishes to you all.

Sincerely,

DICK JACKSON.

[Editorial Note: This is the first of five letters recently received at our office on the same date. The last, written about two weeks later than the first, describes the conditions after liberation. While life was not normal, yet conditions could have been much worse. You will enjoy reading these exciting epistles, and we hope you will utter a prayer for these consecrated workers as you read. Mg. Ed.]

CHRISTIAN EDUCATION IN CHINA.

Despite the cancerous drain of civil war and their country's whirlwind inflation, more than 12,000 Chinese students flocked to the thirteen Christian colleges in the fall of 1946, according to the annual report of the United Board for Christian Colleges in China which has just been made public.

Pointing out that the quest for education is growing in all parts of China today, the report states that "50,000 eager young Chinese applied for admission to the colleges although only 4,000 freshmen could be accommodated.

"From America, too, came students. Lingnan University in Canton in 1948-49 admitted twelve Americans from ten institutions including Dartmouth, Tufts, the University of Washington, Harvard, Stanford, and Kansas State College, on scholarships providing for undergraduate study. Three other Christian colleges—Yenching University in Peiping, the University of Nanking, and West China Union University in Chengtu—also welcomed several American students for regular and graduate work."

During the winter and spring months as Mao Tse-tung's armies advanced southward, the colleges found themselves enveloped in territory occupied by the Communists. "Despite the unsettled conditions, however, the morale of faculty and students remained high for the most part.

"All the colleges remained open and on their home sites, and throughout the changeover carried on their work in a psychological atmosphere that was amazingly calm and hopeful.

"How determined most students were to continue their education in spite of the turbulent military situation is evidenced by the fact that 10,500 registered for the spring term—approximately the normal number expected for the second semester.

"As the second semester began, food—and all other items making up the daily needs of the staff and students of the colleges—sky-rocketed in price. For example, the price of flour at Yenching University was about twelve times as high as it had been a few months previously. For a time, meat was practically unobtainable. Indeed, for several weeks Yenching faculty members and students got along with a ration of twenty-two ounces of millet a day, plus one pound of meat a month. When flour was on hand it was exchanged for corn and vegetables."

Despite meager food, internal economic and political chaos, and low staff salaries, the report continues, teachers and students alike "met their day-to-day hardships and problems with fortitude and dauntless spirit."

Each of the colleges, the report points out, sponsors one or more special extension projects to serve the Chinese people. "West China Union University send out a mobile dental clinic; the University of Nanking produces and distributes scores of educational motion pictures; sociology majors at Soochow University sponsor a free school for deserving neighborhood students; while at Huachung University in Wuchang students have been conducting a night school for the manual laborers and servants on the campus."

With recent publication in twelve new languages, some part of the Bible has now appeared in 1,108 languages and dialects. The American Bible Society lists some of the new languages as Fanti Kare, Mundag, Nosu, Panaleti, Bamileke, Barrow, Eskimo, Batua Gondi, Keripako and Terena. . . . Can you tell where they are spoken?

CHURCH WOMEN AT WORK.

(Continued from page 9.)

mas gift was sent to Timothy Chang. Cards, books, magazines, fruit, flowers, and trays were sent to sick and shut-ins of our church and community. A picnic supper for our families is an annual event. Gifts are exchanged at Christmas. .

We have enjoyed the programs contained in the packet, and feel we have been spiritually blessed.

We hope we have met all requirements for a Superior Society.

We are entering the new year with greater determination to help send the good news of the Kingdom of our Lord and Savior to those who know it not.

MRS. ROBERT MURRELL,

President.

* * *

WAKEFIELD.

As we look back over the year, though small in membership, we feel we have had a very successful year. God has blessed our every effort. Our very efficient and capable Mrs. W. C. Seeley as our president has left no stone unturned to see that each meeting was well planned and well attended. For her we are grateful.

We have tried to make our programs as interesting as possible, using the packet. At each meeting we have had a well-planned devotional service.

The Home study book was reviewed by two of our members. In January, we joined the Dendron Society and enjoyed the Foreign study book, reviewed by Mrs. J. F. Morgan.

Our Bible study was given by our pastor, Rev. W. L. Wood.

We observed World Community Day, when we packed a towel for a teen age girl.

The Burton's Grove Society joined us in observing World Day of Prayer and May Fellowship Day. The other churches in town were also invited. Mrs. T. E. Reese of the Baptist Church gave the address.

We presented our Thank Offering program at a public meeting, at which time a good offering was received.

We sent a Friendly Service gift box to Fort Berthold Indian Mission and one to Miss Angie Crew in Japan.

Our society gave a purse for Timothy Chang's family.

We are giving a Life Memorial for Mrs. J. B. Kitchen, an honorary member for a number of years.

We pray God's blessing on our society and may we go forward in His work.

MRS. W. A. BAILEY.

The Orphanage

MY DEAR FRIENDS:

It was a joy to us all to have the members of the Board of Trustees with us in semi-annual session on this past Wednesday. Only four were unavoidably kept from coming: Mr. and Mrs. L. E. Carlton, Paces, Va.; Mr. Clyde W. Gordon, Burlington, N. C.; and Mr. Loren P. Waldo, Jr., Holland, Va. We missed them very much. Present were: Mrs. Walter R. Sellars, Mrs. James H. McEwen, and Mr. V. R. Holt, President of the Board, from Burlington; Dr. J. P. Cross, Mr. L. R. Jones, and Mr. C. D. West, Vice-President of the Board, from Eastern Virginia; Mrs. Stanley C. Harrell and Mr. D. L. Boone, Sr., from Durham, N. C.; Mr. J. W. Balfentine, from Fuquay Springs; Mr. Thomas W. Walton from Greensboro; and Mr. I. H. Vickery from Henderson. Supt. W. T. Scott of the Southern Convention and Dr. Stanley C. Harrell of Durham were visitors for part of the session. One of the items of business was the adoption by rising vote of the following resolutions presented by Mrs. James H. McEwen and Mrs. Walter R. Sellars, committee:

Resolutions
Adopted by the Board of Trustees
of the

CHRISTIAN ORPHANAGE
Elon College, North Carolina
September 28, 1949
In Memory of
CHARLES D. JOHNSTON
Superintendent

Whereas, Almighty God in His Sovereign wisdom and goodness called Superintendent Charles D. Johnston to his eternal home, February 27, 1949; and

Whereas, He faithfully served this Orphanage and Board of Trustees for thirty-three years; therefore

BE IT RESOLVED:

1. That we record our deep sense of loss in his going, and bow in humble gratitude to God for the long years of active service in which he was spared to us.

2. That we record our appreciation of the fact that Charles D. Johnston, out of love for the Christ, His Church, and the children of the Christian Orphanage, gave up a career in public service to his country and State, being at the time Register of Deeds of Alamance County, to become Superintendent of our Orphanage; and at a time when the Institution was in serious need of such leadership as he could offer. Superintendent Johnston had the wisdom and business judgment as well as the bigness of spirit and personality to inspire confidence from those in financial ability to give aid, as well as the entire church constituency; thus during his years all debts were paid, the one main building, many other lesser buildings, a dairy, and a good size farm.

3. That we record our appreciation of the fact that he held during that time several position in the Church which indicated the confidence in his judgment and bigness of spirit;

4. That we record our appreciation of the way in which he trained the children, loved them, and inspired them to make good citizens; which fact is well attested by the positions of honor and trust many of them hold as citizens of their respective communities; and

5. That we place a copy of these resolutions upon the records of our Board, send a copy to members of his family, and mail copies to the Christian Sun, and the secular press.

Respectfully submitted,
Mrs. JAMES H. McEWEN,
Mrs. WALTER R. SELLARS.

Done in the Board of Trustees Room
September 28, 1949
Elon College, North Carolina

In conclusion let me add: We cannot feed and clothe these children on the amount of money coming in each week and pay the regular current bills on the amount of money coming in, much less put these buildings in fairly acceptable repair. A large contribution from some, and small contributions from many are greatly needed right now.

JOHN G. TRUITT,
Superintendent.

REPORT FOR OCTOBER 6, 1949.

Sunday School Monthly Offerings.

Amount brought forward \$ 7,475.76
Eastern N. C. Conference:
Beulah \$20.00
Piney Plain 14.00

34.00

Eastern Va. Conference:
Dendron S. S. 20.85
Liberty Spring S. S. ... 7.00
Portsmouth, First S. S. . 5.56
Portsmouth, First 75.00
Shelton Memorial 24.00

132.41

N. C. & Va. Conference:
Bethel 4.00
Durham S. S. 41.97
Reidsville S. S. 23.00

68.97

Valley Va. Conference:
Mt. Olivet (G) S. S. 16.62
Winchester S. S. 8.34

24.96

Aabama Conference:
Cornith 4.72
New Hope S. S. 3.58

8.30

Total this week from churches \$ 268.64

Total this year from churches \$ 7,744.40

Special Offerings.

Amount brought forward \$12,100.15
Suffolk Welfare, Harvell
boys \$30.00
Mr. Ridge, children 15.00
Mrs. W. H. Murray &
Friends, Burlington, on
Banks Watkins hospital
bill 16.50
U. S. Rubber Plant, Bur-
lington, on Banks Wat-
kins hospital bill 20.00

Dr. J. B. Newman, Bur-
lington 13.00
Mr. Oscar Gammon, Bur-
lington, on Banks Wat-
kins hospital bill 5.00
Mrs. June K. Henderson,
Graham, in memory of
Mr. Walter R. Harden 5.00

104.50

Total this year from
Special Offerings \$12,204.65

Grand total for the week .. \$ 373.14

Grand total for the year ... \$19,949.05

WOMAN ELEVATED TO HIGH OFFICE.

Dr. Gloria M. Wysner, formerly of Mount Vernon, Ohio, a minister of The Methodist Church and a recognized authority on Moslem affairs, is the first woman to be appointed as a full secretary of the International Missionary Council, highest consultative agency in the Protestant mission field.

Dr. Wysner, whose appointment was effective October 1, has been secretary of the Near East Committee of the Foreign Missions Conference of North America since 1942.

Dr. Wysner will be in the IMC's New York Office as secretary with territorial responsibility for the Near East and North Africa and work among the Moslems. She will be in charge also of work on women and the Christian home.

Missionary for The Methodist Church in Algeria, North Africa, from 1927 to 1939, she is the author of *The Kabyle People*, a book on the natives whom she served there.

A book on the Near East, which she visited extensively is in preparation for publication.

Born in Anderson, Indiana, Dr. Wysner spent most of her early life in Mount Vernon, Ohio. She taught in the public schools there for four years and spent three years in Cleveland as a social worker.

Receiving her B. A. from Ohio University in 1923, and her Master's degree from Western Reserve University in 1926, she was the first woman to earn a doctor's degree from the Kennedy School of Missions, Hartford Seminary Foundation, in 1942. She was the first woman ordained as a minister of The Methodist Church in North Africa.

Dr. Wysner is a member of the American Anthropological Association, of Kappa Phi and of two honorary scholastic societies, Mortar Board and Kappa Delta Pi. She is also a trustee of Hartford Seminary Foundation.

In Memoriam

FARMER.

Joseph H. Farmer was born in Halifax County Va. on May 9, 1866. He fell asleep at Elon College, North Carolina on September 10, 1949; being 83 years, four months and one day old.

Mr. Farmer moved to Elon College, with his wife and daughter, thirty-seven years ago. His life was a demonstration of what Christian Faith should mean to the person who has it. He was of quite disposition, devoted to his family and to his God. He was a great, good man.

A service of remembrance and honor was conducted at Elon College on Monday, September 12, by the writer and Dr. L. E. Smith. A final tribute was paid him at Pleasant Grove, his old home church, where the pastor of that church, Rev. Robert T. Woodruff, was in charge, assisted by Dr. Smith and the writer.

His daughter, Miss Josephine Farmer, survives of the immediate family. May Our Heavenly Father Comfort and keep her, and may the mantle of his goodness fall upon all of us who knew and loved him.

JESSE H. DOLLAR

ARLINE.

We the members of the Woman's Home and Foreign Missionary Society of Liberty Spring Christian Church, were deeply grieved August 19, 1949, by the passing of a beloved Co-worker, Mrs. Nettie Ashly Arline. Christain humility, devoted loyalty, and sincere consecration to the work of the Kingdom were outstanding qualities which made her life beautiful and exemplary.

Despite intense suffering during a prolonged illness, she was very patient and bore her pain with fortitude and heroism, maintaining faith in her Savior to the last and being wholly resigned to His will.

In recognition of her faithful service, we offer these resolutions of high regard and esteem:

1. That we gratefully remember and cherish her friendly spirit so well expressed by deeds of kindness and love.

2. That her wholesome influence inspire us to more zeal for the missionary cause so dear to her heart.

3. That we extend our sincere and heartfelt sympathy to her loved ones, and commend them to the Loving Heavenly Father for sustaining grace and comfort.

4. That a copy be sent to the bereaved family, one to The Christian Sun for publication, and another placed on our Society records.

Mrs. SHIRLEY RAWLES,
Mrs. THURMAN COPELAND,
Mrs. WILLIAM T. HARRELL.

HARWARD—ATKINS—GRAY—YOUNG MASSEY—LEA—LEA.

During the Church year 1948-49 of the Congregational Christian Church, Durham, North Carolina, some of our beloved and loyal members—J. E. Harward; R. J. Atkins; Mrs. Pattie Umstead Gray; C. E. Young; Mrs. J. P. Massey; S. B. Lea; and Mrs. S. B. Lea—passed to their eternal reward. We deeply mourn the loss of these friends and co-workers, but being assured that they have entered into the joys of the

HOME COMING AND REVIVAL AT BEREÄ.

Berea held its annual home coming August 28, 1949. There were two services during the day and an evening service that opened the two weeks of revival meetings. The morning service was conducted by our pastor, the Rev. Ellis Clark, with his choir assisting him by their special message in song. Everyone was invited to stay for lunch served on the church grounds at the close of this service.

A wonderful spirit of Christian fellowship was enjoyed during the lunch hour by members, friends, and visitors. There were between two and three hundred present.

The afternoon service was opened with merioal services led by Mr. Clark and Mrs. W. S. Sorey. After the memorial service our home coming message was brought to us by our former pastor, the Rev. B. H. Watkins. The church was filled to capacity for both of these services.

The evening service opened a wonderful revival for Berea. The Rev. Johnson Griffin of Bay View Christian Church was the guest preacher. The junior and adult choirs participated in each service with special music each evening. The choir of Bay View visited with us on Tuesday evening, bringing us a special message in song which was greatly enjoyed.

The first services of the week were opened with a great revival of members answering altar call for reconsecration. During the second week of the revival special services were observed. Tuesday night was "Family Night," with fifty or more family groups present. Thursday night was "Youth Night." The youth choir led the singing for the service. A wonderful message, "I Dare You," brought by Mr. Griffin, was a challenge to the youth of today. About 75 of the young people answered the altar call for reconsecration. Friday night was "Guest Night," with every-one inviting guests for this service.

The following Sunday morning our

blessed, we are humbly resigned to the will of the Heavenly Father.

Therefore be it resolved:

1. That we recommend their example of faith and love for Christ's Kingdom to all.

2. That we express gratitude for having worked with them in our Church and Church School, and to have felt their Christian influence.

3. That we keep in memory their high Christian standards and their ideals of service, kindness, patience and joyfulness, that we strive to emulate them.

Mrs. J. L. PERRY,
Mrs. ROBERT S. SMITH.

pastor conducted the baptismal service, receiving four members in the fellowship of the church. God's saving power was revealed throughout the revival as the altar was filled during the two weeks.

MRS. W. S. SOREY, Reporter.

IN THE WORLD OF RELIGION. (Continued from page 7.)

human soul! Billions for medical work, for leather punching, art, schooling in the languages, but not one dollar is available to the church for its all important task. From the treasures of the people of God alone it comes and we must go back and ask for more and more!"

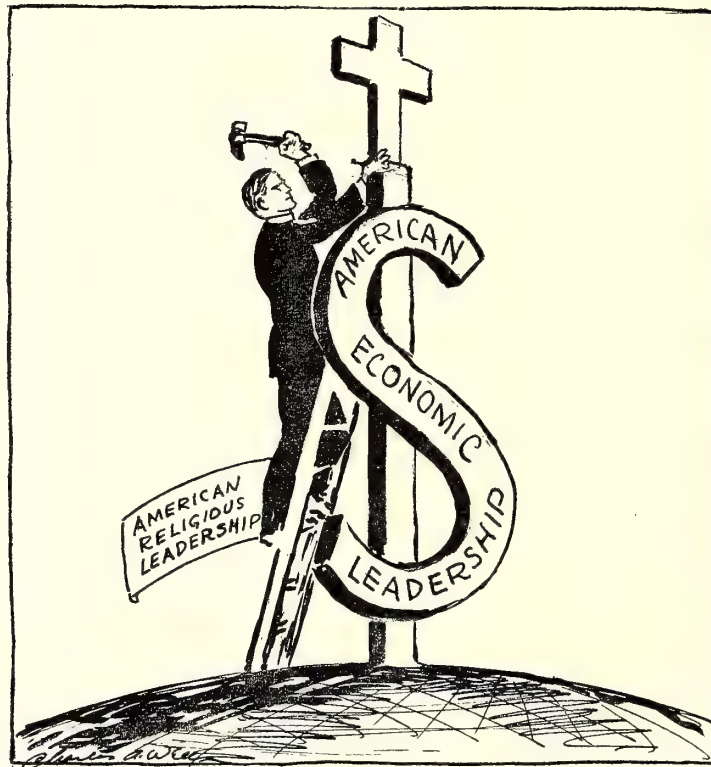
—o—

At the close of a recent visit to China, and conferences with Chinese leaders of the Christian church, the noted world-traveler, author and churchman, Dr. Sherwood Eddy, takes the view that "the church is now forced to return to apostolic conditions under which the early Church thrived." He quotes a pastor from Shensi Province where churches have been cooperating in communist-held territory for ten years, that pastors are free to lead their churches under four conditions: their mode of living must be like the common people in dress, dwelling and food; they must earn their living by farming, trade or industry, since preaching is not regarded as a "productive" vocation; their character must be Christlike, as testified to by their neighbors in the recurring trials and purges conducted by the communists; and their faith must be apostolic, fearless, sure of the Gospel, patient under persecution, and ready to die for their faith if necessary—as the communists themselves are ready to die for theirs.

"It was felt that it would be impossible for some Christians to adjust themselves to the new social order which had arisen, partly because these Christians have not borne witness to the evils of the old order," says Dr. Eddy. "Many Christians will have to adopt new methods and new ways and sometimes a new spirit." He believes also that "the churches and individual Christians will survive in China as they have in Soviet Russia; medical missions can probably be carried on as long as we are willing to support them; Christian education, while probably tolerated, will gradually be eliminated. Education will be regarded as a function of the state for training in citizenship, and completely dominated by communist propaganda.

Above the Dollar Sign

By CHARLES A. WELLS



America's economic leadership is profound and complete in the world today, but not necessarily successful. In fact, there is great concern that success is slipping from our grasp—because there are things our dollars could not buy. We have fed men with our dollars, but we have not changed the bitterness and suspicion in their hearts. We have rebuilt their buildings and factories, but we are disappointed to learn we have not made them live with greater cooperation and productivity among themselves. Where they have been greedy; where they have been filled with hatred, they still hate; where they have been slothful and indolent, they are still lax in carrying their own responsibilities. We didn't give them the one thing needed—far above dollars. Our world leadership needs the sign of the cross today above the dollar sign.

1844 - Over a Century of Service to the Denomination - 1949

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CI

RICHMOND, VA., THURSDAY, OCTOBER 13, 1949

NUMBER 40

A Church That Does Things



ROSEMONT CONGREGATIONAL CHRISTIAN CHURCH

Rosemont Church is located in what was once the Village of Portlock, in Norfolk County, Virginia, now included in the Greater Norfolk area. The church has been one of the stronger churches of the outlying or rural districts. Some of the outstanding preachers of the denomination have served here, and many prominent laymen have been counted among its members. The present structure was built during the ministry of Rev. J. Frank Morgan. Mr. Morgan was succeeded by Dr. H. S. Hardcastle, who resigned his work at Christian Temple to become its pastor. When Dr. Hardcastle went to Newport News, the present pastor, Rev. Herbert Council, Jr., was called to the work. A most interesting account of a special service recently held is given elsewhere in this issue.

News Flashes

Dr. N. G. Newman is supplying the pulpit of the Suffolk Christian Church during October.

Rev. W. J. Andes is conducting revival services this week in the Pfafftown Church, Winston-Salem.

Dr. Will B. O'Neill, president, announces that the Eastern Virginia ministers will meet Monday at Bethlehem Church.

Wake Chapel observed a pleasant day on October 2 in their Sunday School. They experienced 100 per cent attendance on Sunday. There are 229 on roll in the Sunday School and there were 237 present, and the morning worship service attendance was larger than the Sunday School. In cooperation with the other churches in its community Wake Chapel is observing October as "back-to-church-month."

On October 2 the Haw River Congregational Christian Church observed its annual home coming service. The sermon and a brief history of the church was given by the pastor, Rev. William P. Smith. During the morning worship service special recognition was given to Mrs. Nannie Gillespie, who is the only living charter member of the church. Communications from former pastors were also presented. After the morning worship a fellowship meal was served at the home of Dr. and Mrs. J. C. Wilkins.

INGRAM TO ENTERTAIN CONFERENCE.

The North Carolina and Virginia Conference will meet at the Ingram Church on Tuesday and Wednesday, November 15 and 16.

W. J. ANDES,
Secretary.

IMPORTANT COMMITTEE MEETING.

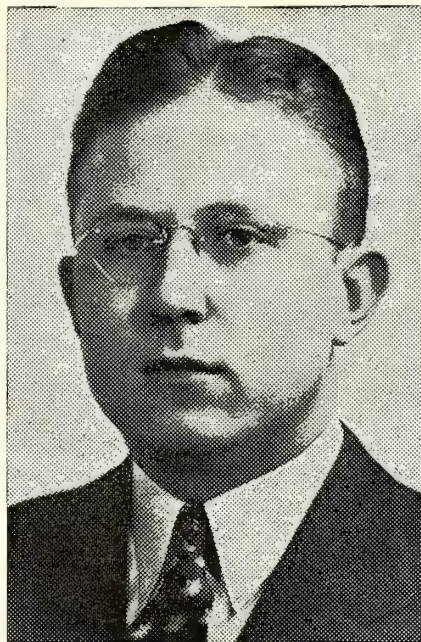
The Committee on Christian Education and the Ministry of the Western North Carolina Conference will meet at Asheboro Church at 4:30 p. m., October 17. Persons interested in meeting with the Committee are requested to take due notice and act accordingly.

E. CARL BRADY,
Chairman.

A GREAT HOUR AT ROSEMONT.

Sunday morning, October 2, the 11:00 o'clock service of worship was a "Great Hour" for the people of Rosemont Church, Norfolk, Virginia. Several things took place that morning which made it stand out in the minds of our people as a moment rarely experienced, yet never to be forgotten.

In the first place, a 72-page *History of Rosemont Church* had been prepared and was to be given out free to all members and friends of the church. Mrs. Mary Halstead Booth of Raleigh, North Carolina, had worked for several years doing study



REV. HERBERT G. COUNCILL, JR.
Pastor, Rosemont Church.

and research into old records, examining old family albums and talking with members of the church, to complete the project. Through the generosity of Mr. O. F. Smith, a member of the church who has a deep interest in its past history as well as its future growth, the book had been made possible.

Mr. M. K. Hassell, chairman of the Official Board, made the presentation address in the absence of Mr. Smith, who was unable to be present. Mrs. Booth, author of the book, was then introduced by Mr. Hassell. She spoke of the work that had gone into the making of the book, and closed by challenging the congregation to make Rosemont's future just as great as their forbears had made her past.

Included in the book was a poem entitled "My Prayer for Rosemont," composed by Mrs. Booth. These verses were set to music by our church organist, Mrs. Elizabeth Mills Goforth,

and were sung by our choir director, Mrs. Dorothy Reane Gallop:

Lord, I would breathe a prayer for
Rosemont,
I would pray for unity;
I would ask Thee for thy blessing
On each member personally.

I would thank Thee for thy guidance
Through the years gone on before;
I would thank Thee for thy servants
Now passed on to "Yonder Shore."

I would ask Thee to inspire us,
That we do more work for Thee,
May we ever seek Thy guidance
As we labor faithfully.

May our love for Rosemont deepen
As we come often to her shrine;
May the love and peace she teaches
Dwell within this heart of mine.

Mrs. Goforth represents the third generation of B. F. and "Aunt Betty" Gibson; Mrs. Gallup represents the 4th generation of Mary F. Morrison, all early members of the church.

In the second place, this service was a "Great Hour" for Rosemont because the pastor and a few faithful workers, under the direction of the Rev. Ira D. Black, Associate Director of City Work, Division of Church Extension and Evangelism, of the Board of Home Missions had been busy September 18 through 21 conducting a Visitation Evangelism Program in our community. This was "Membership Sunday" for those people who had been contacted during the campaign and had made the decision to accept Jesus Christ as their Lord and Saviour and purposed with His help to live a Christian life, and others who had decided to unite with Rosemont Church by transfer of their church letter. As a result of our work during the campaign and the follow-up work done by the pastor the following week, 26 people united with the church that morning, 12 by profession of faith and 14 by transfer of their church letter. In addition to these, one man who was contacted said that he was very sorry that he had become so indifferent to the church in recent years, he had been an active member of Rosemont in past years, that he desired to reunite with the church and by the grace of God to do better in the future. Of the 12 who came in by profession of faith, 10 were baptized at the evening service of worship.

In the third place, this was a "Great Hour" for Rosemont because two fine young men, Charles Cherry and Robert I. Evans, Jr., were ordained as deacons in the church. This very impressive service, taken from the Manual of the Southern Conven-

(Continued on page 15.)

"IT IS THE SPIRIT THAT QUICKENETH."

We had an impressive service in our Newport News Church on World Wide Communion Sunday. The commodious sanctuary was filled, the choir was present in large numbers, and there was a spirit of reverence and reality about the service. I spoke briefly on the theme, "God's Family Table," and then with the assistance of the deacons, the Sacrament of the Holy Communion was administered to the members of the congregation. It seemed as if the Spirit of God was present in a gracious way. Back of the forms and ceremonies, and giving meaning to the beautiful cross that was the central feature of the Communion Table, was the Spirit that quickened the whole service.

That afternoon I took the little case containing the accessories for the Communion Service into ten homes of our congregation, or rather into the hospitals and the homes where there were members of our congregation, and in the quiet of the rooms I administered the Sacrament of Holy Communion to men and women who had burdens heavy and grievous to be borne. Two were hopeless invalids, one was blind, the others were sick and afflicted. And again "the Spirit quickened" the service. Our hearts were strangely warmed, as apart from the setting and the ceremony of the sanctuary, we ate the bread and drank of the cup, in "remembrance of Him." And more than one recipient of the sacred elements testified that "hearts were brave again, and arms were strong." "It is the Spirit that quickeneth."

H. S. HARDCASTLE,
Pastor.

CYPRESS CHAPEL "STORMS" PASTOR.

On Thursday night of last week approximately fifty members of Cypress Chapel Church stormed their pastor and his wife, the Rev. and Mrs. Earl Thomas Farrell who reside at Sunbury, North Carolina, at a surprise miscellaneous shower. The party was sponsored by the Ladies Aid Society of the church.

The guests of honor were the recipients of many lovely gifts including a beautiful Early American 18th Century mahogany end table and an antique brass lamp with imported raspberry filler given by the Ladies Aid Society.

Latter in the evening refreshments were enjoyed by the group served by the members of the Ladies Aid Society.

HE LIKES THE ORPHANAGE.

My little orphan boy only about seven knocked on my door with special permission from his house mother to see me. I already had visitors so he just insisted on standing on the stoop outside the door and "seeing me" right there. He had just come home from the public school. A little friend of his had been without lunch "and Dr. Truitt, his clothes were ragged with his elbows sticking out through his sweater sleeves. He lives with his grandmother because his parents are dead, and she is real poor. I want to share my room with him. Can't he come and live with us. He says he would like to, 'cause I asked him."

My little friend went on to tell me that he had told him what a good home we have, and what good food, and plenty. I cannot put on paper how eager and sympathetic he was. He was indeed a man in his plea for a little friend. I am looking into the whole matter for this fine young fellow. If he keeps that unselfish spirit through life he will amount to something in his day. As a lawyer, in the not far off tomorrows, he would be a great advocate, or as a minister he would be a power. He deserves consideration and so does his little unkempt friend.

At the big State Conference of Orphanage Workers held in Winston-Salem they discussed the problem of run-aways. My little friend showed quite well that at least one of our boys does not desire to run away. He likes his home, and so do they all. True some of them have to go out of my office with their desire for shoes, or a better suit yet unanswered, but through their disappointment they still like their home, and they know full well that they are going to get

(Continued on page 14.)

The Christian Sun

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A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.
Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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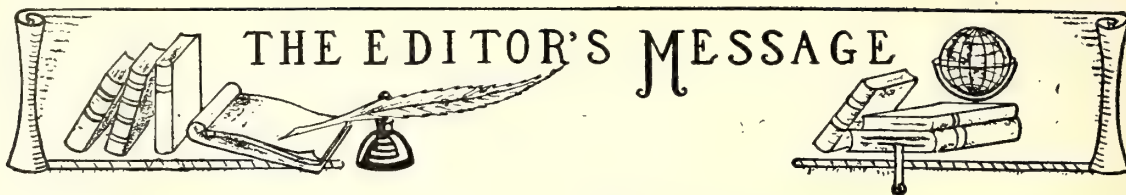
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LAY POTENTIAL

We salute the laymen. Many of them will stand in pulpits Sunday and deliver messages appropriate for the occasion. It will be a wholesome experience for those in the pulpit and those in the pew. The experience should be a revelation and an education; a revelation of lay talent, a revelation of larger spheres of service and an educational experience in the practical expression of Christianity. Experiences, illustrative of the lay potential in local communities, abound. Consider this example:

About five years ago a Methodist layman caught a vision of what could be accomplished if the Methodist men of Nashville could join together in one group to work for the extension of the Kingdom of God. From this vision the Nashville Methodist Laymen's Club was born. The purposes of the club are:

1. To stimulate personal spiritual growth.
2. To encourage Christian fellowship.
3. To prepare young men for the ministry and young women for mission work.
4. To extend the Kingdom among the unchurched.

Under the sponsorship of the club four new churches and Sunday schools have been established in the district and all are doing well. A city-wide revival was sponsored, bringing outstanding speakers to the pulpits of four different churches. Pre-Easter services have been sponsored at an uptown church for the past two years, with laymen taking an active part in the services. These meetings are to be continued. The club has a fund for the education of young men preparing for the ministry. Three old churches in the poorer sections of our city have been reopened. These churches are now being served by a regular pastor and a full-time lay worker will assist him, beginning this fall. These churches serve sections unserved by other churches and the need for the Gospel of Jesus Christ in these areas is great. Assistance is also given to other churches and missions in the poorer sections of the city.

The projects of the clubs include improving the parsonages, by remodeling or building new ones; re-opening and remodeling churches; furnishing transportation to bring children to Sunday school in the rural districts; and, supplying laymen to fill the pulpits where the Circuit preacher has more than one church.

BACK UNITED NATIONS WEEK

October 17 to 24 has been proclaimed by the Secretariat of the U. N. as United Nations Week. October 24 is an international holiday. Why not see to it that your church and your men's group have some sort of an observation—if not now, later on in the fall? Have a young people's service, a family night, a forum, a panel discussion, a worship service or some meeting where the work of U. N. is set forth, questions asked and answered.

Back U. N. efforts for peace by knowledge and support at home. Here are some fresh, pertinent facts:

One year ago some 500 million people were either engaged in or making plans for killing one another; today they are at peace. These are more people than live in the whole of Europe; they make up almost a quarter of the earth's population. But it was possible, within twelve short months, to halt their wars, without resort to any weapon but one: They were literally talked into peace.

"This action—in Palestine, in Kashmir and in Indonesia—did not involve the use of military or police force; indeed the Security Council has no such force at its disposal. The only force used by the United Nations has been its moral force and its power of persuasion toward reasonable compromise and peaceful settlement." Thus wrote Secretary-General Trygve Lie in his annual report on the work of the UN during the year from July, 1948, through June of this year.

It may occur to the thinking citizen that the mere suspension of warfare no longer means peace. Not in our age. Neville Chamberlain once thought it might; we have learned it does not. Not in a world stalked by hunger, by disease, by fear and insecurity. You cannot contain these simply with persuasion and reason, because people have become wary of words, of talk substituted for action.

When the United Nations was born four years ago, it was looked upon as the last refuge of a world terrified of the atom. Give us another chance to talk, the nations seemed to say, and perhaps we can stave off the certain annihilation of another war.

The nations sent their wisest men, who were, by the same token, also the most frightened, to the councils of this new international body; and they began to talk for dear life, to harangue and contradict, to veto, charge, deny and report, waving their hands in emphasis, and keeping the typewriters clacking in pace with their words.

Those are still the only sounds that many of us in this country think we hear from the UN—those of us, that is, who have so much as bothered to take note of its work since our wave of fear subsided shortly after the war. Few of us have troubled to listen further, to learn the meaning of those sounds of talk and debate issuing from Lake Success and the other meeting places of the United Nations.

We would have discovered that here, at last, the words did mean peace—not alone the uneasy peace of the unfired weapon, but the securer peace that comes when nations get into the habit of reasoning and compromising instead of fighting out their differences, that grows even more strongly when action really gets under way to free the world of hunger, disease, poverty and ignorance. Those are the very things now being achieved by the United Nations. In its brief life, it has

become in fact one of the strongest forces for enduring peace the world has ever known.

Through its specialized agencies, the UN daily feeds four and one-half million children in Europe and Asia. It is giving political, economic, social and educational training to over 200 million people throughout the world so that they may one day soon govern themselves independently and successfully. It recently checked a cholera epidemic in Egypt in the shortest time in medical history. It reduced the malaria rate in parts of Greece from 80 per cent to 5 per cent. In one year it cared for more than 600,000 homeless, and helped 374,000, women and children find homes and a new life in 70 countries.

It has developed methods and is now teaching them to farmers and governments across the earth for greater food production, and for the control of vermin that in 1947 alone destroyed enough food to keep 15 million adults alive for a whole year. It has arranged, amicably, tariff agreements among countries doing 70 per cent of the world's import and export trade. The list goes on, touching in one way or another virtually every part of the world and the people in it.

Meanwhile it has stopped wars in different parts of the world, and it has developed international cooperation in almost every field of human activity on a scale never before attempted.

"The United Nations," as Secretary-General Lie has said, "has become the chief force that holds the world together against all the conflicting strains and stresses that are pulling it apart." Abundant proof of that has accumulated since the UN charter was ratified on October 24, four years ago. It started, then, with 51 members. Today it has 59, with the applications of several more now pending.

It costs money and talent to belong to and support the United Nations. Yet the member governments are giving it their best of both. Would they, if it were little more than a debating society?

Take our own share of the costs. There were some skillful and apparently reasonable arguments against it when the matter of the United States appropriation for the UN came up before Congress. But Congress agreed it must be paid, and this year it will cost every American 12c to help keep the UN going. Expensive?

It is costing all the 59 member nations a total of \$43,487,128 to support the United Nations during 1949 in behalf of the 1,700,000,000 people belonging to those nations. It is costing the city of New York a total of \$102,011,008.64 to support the New York City Police Department in behalf of the 8 million people living in that city.

Statistics frequently juggle beyond the average ability to follow them; not these. Twist them as one may, they come to rest on fact: That—quite aside from the millions of men, women and children in other lands who are alive with reason to live because of the UN—the individual American is better off today because the United Nations was created four years ago.

His test is not a matter of comparison with Utopian or perfectionist formulas; it is the simple, single matter of comparison with what the world would be like if there were no international organization at all. By this test, it is obvious to the most cynical that the current in-

ternational tensions would have been more widespread, more dangerous had there been no United Nations.

The individual American is safer, better off, and more at peace with his soul, too, because of the dramatic accomplishments of the UN's specialized agencies. FAO's agricultural improvement projects better the nutriment and amount of our food, as it does the food in other countries; ITO's reduction of trade barriers opens markets for us, too; WHO's magnificent campaigns against malaria, tuberculosis and venereal disease teach our doctors and sufferers short cuts to health; the saving and rehabilitation of thousands of lives by IRO, and the programs of education for democracy by UNESCO—these and the hundred more instances of practical, effective international action improve the body and, more important, we think, lift the heart of the American citizen.

There has been a malaise, a sickness of the soul rooted in vague guilt feelings, that has swept America since the war. In a world corroded by want we are the richest; we are also the strongest, and therefore to us falls the lot of safeguarding the weaker peoples. The responsibilities of power are enormous, and many of us would gladly shed them. But the alternative is less difficult this year than it was four years ago.

With each year of the United Nations, the habit of peace grows stronger throughout the world. In time, it will penetrate, from the nations to the parts of the nations, the individual. There has never been, in all human history, a better reason for hope than lies, potentially, in the United Nations today.

Health is most worth while to conserve. I do not mean simply the abounding vigor of youth, with abundance of fresh air and exercise and with its reserves which seem to mock the warnings of elders. I mean, rather, the sustained and protected strength which is based on the conservation of physical resources and gives promise of a long life well lived. In our onward journey the ranks are rapidly thinned by the passing out of those who have had their brief stay and were soon done. When their notes matured they were unable to meet them. Nothing is sadder than these physical bankruptcies, which deprive men and women of opportunities when, with the capital of experience well invested, they should have the most ample returns.—Charles Evans Hughes.

No one has ever made a study of the enormous number of perfectly sane, kind, friendly, decent creatures who form a large proportion of any mass of human beings anywhere and everywhere—people who are not vicious or cruel or depraved, not as a result of continual self-control, but simply because they do not want to be, because it is more natural and agreeable to be exactly the opposite things, people who do not tell lies because they could not do it with any pleasure and would on the contrary find the exertion an annoyance and a bore; people whose manners and morals are good because their natural preference lies in that direction.—Frances Hodgson Burnett.

Chairman Colclough Urges Observance of Laymen's Sunday October 16, 1949

THE CHURCH AND THE LAYMAN.

Address by Gov. LUTHER YOUNGDAHL of Minnesota at the Christian Youth Conference of North America.

Christianity is desperately in need of lay members who will give more than half loyalty, secret discipleship and lukewarm fealty, surreptitious lip service. There are too many laymen who hope to gain heaven without losing hold on earth.

Now I say to you with desperate sincerity that the Christian Church represents the one great moral hope of society today. Clearly the lines are being drawn for a struggle between the Church of Jesus Christ and the godless materialism that would destroy men's souls. Leadership in this great moral struggle must come only from a revitalized church.

Christianity has not failed so far. We have failed. We have failed to put it into practice in our daily experiences. Too many of us have been unwilling to pay the price for it.

We have failed to put it into practice in our homes. That is why we have one out of every three marriages terminating in divorce, and juvenile delinquency is an acute problem.

We have even failed to put it into practice in our very churches in many instances. That is why we have disunity and ineffectiveness in much of our work.

We have failed to put it into practice in management-labor relations and that is why we have work stoppages, vindictiveness, bitterness between these two great groups in our society.

We have failed to put it into practice in politics and government. That is why we have dishonesty and corruption—disregard and disrespect for law.

We have failed to put it into practice in our treatment of minority groups. That is why we have race riots, intolerance and bigotry.

We have failed to put it into practice in our international relations. That is why we have war.

In all these great areas of human relations, we, as Christian laymen, have the opportunity to effect a miraculous change in affairs by practicing Christianity, in setting an example for the rest of the people who do not believe or who pay only lip service to the teachings of Jesus.

I AM A LAYMAN.

Every hour of every day I am either helping or hindering God's purpose for the world. My influence is often greater than that of the clergy because they are looked upon as professionals. Also I am one of millions of Christian laymen while the clergy are numbered only by the thousands.

I have a family.—Either as father or mother do I realize that what I do has far more influence than what I say? Do I take my children to church

A LAYMAN.

Leave it to the ministers, and soon the church will die;

Leave it to the women-folk; the young will pass it by;

For the church is all that lifts us from the coarse and selfish mob,

And the church that is to prosper needs the layman on the job.

Now a layman has his business, and a layman has his joys;

But he also has the training of his little girls and boys;

And I wonder how he'd like it if there were no churches here

And he had to raise his children in a Godless atmosphere.

It's the church's special function to uphold the finer things,

To teach the way of living from which all that's noble springs;

But the minister can't do it single-handed and alone,

For the laymen of the country are the church's cornerstone.

When you see a church that's empty, though its doors are open wide,

It's not the church that's dying—it's the laymen who have died;

For it's not by song or sermon that the church's work is done—

It's the laymen of the country who for God must carry on.

—Edgar A. Guest.

services or merely send them? Or do I do neither? Is God remembered at our table and in private and family worship?

I have a job.—In that job I am making contacts with other people at frequent intervals: fellow-workers, customers, salesmen. Does my acceptance of Christ as my Lord and Master determine my attitude toward these people? Do they recognize that they are talking with a Christian rather than with a pagan? This does not require a soft "piousity" but rather those qualities which are inherent in a true Christian: strength, confidence, decency, helpfulness, and justice.

I am a church member.—Is my attitude regarding this membership, church attendance, and religious conviction one of concealment or apology, or one of justifiable pride, not of myself but of the cause in which I have enlisted? Do I know which of my associates are church members? Has my reticence on the subject prevented them from sharing their convictions? Why do I hesitate to talk about religious matters when I know their supreme importance? Is it from a natural reluctance to seem better than others or is there in my silence an element of cowardice, a fear of being laughed at?

I live in a community.—Do I take adequate part in activities for the welfare of my fellow citizens? Do I consider this work as part of my responsibility and privilege as a Christian? Do I obtain strength and inspiration for this work through my private and public prayers? Do I insist that Christian principles govern the operation of the agencies with which I am connected?

I have many friends with whom I enjoy fellowship. In my decisions as to conversation or conduct am I governed by the test, "Everybody is doing it," or by the harder test of what is right and expedient in God's sight? Would Christ be a welcome guest at my parties?

I am a witness wherever I may be. Perhaps I do not like the idea but I cannot avoid the fact. My light is shining before men. What path does it illumine?

—A Layman.

THE NEEDED LAY PROGRAM.

Adopted by the Federal Council of Churches.

It is important for the welfare of churches to increase lay participation and leadership. Such increase in lay activity in the churches is also essential to the soundness of our democracy.

The predominance of clerical leadership into which many of our churches have drifted is not in keeping with our desire. It is time to begin actively working toward a better balance between lay and professional activity to greatly strengthen the total work of the church.

The Amsterdam Assembly of the World Council of Churches called at
(Continued on page 13.)

News of Elon College

By PRESIDENT L. E. SMITH

THE STALEY-ATKINSON-NEWMAN MEMORIAL FUND.

When the churches were asked to contribute \$100,000 for the establishment of the Staley-Atkinson-Newman Memorial Foundation for Christian Education at Elon College, it was understood that a church or individual could have, if desired, a period of five years in which to pay. Some of our churches did not make their pledges until 1945—and 1946. This means that part of these pledges is not due. Many have paid their full pledges in full. Others have balances yet to be paid. In the past few weeks, we have received the following payments:

Suffolk Church (Hugh Holland) ..\$	250.00
Christian Temple:	
Friendship Bible Class	50.00
Mordaunt Etheredge	200.00
Waverly Church	160.00
Newport News Church	250.00
First Christian Church, Portsmouth	400.00
Total	\$1,310.00

This makes a total of \$87,514.60 paid on the \$100,000 obligation, leaving a balance of \$12,485.40 due.

It will be recalled that the college financed out of its undesignated funds the balance due on the \$100,000. In our building and expansion program the college is badly in need of funds to repay the loan. If our churches that have unpaid pledges could find it possible to pay these or to make a payment, it would be of great assistance to the college at this particular time. It is good of the church to establish this fund. The college and our whole Christian Education program is indebted to the church for the same.

THE MEMORIAL GYMNASIUM.

Work on the Memorial Gymnasium on our campus is progressing slowly but surely. Even so, I am afraid that the work is progressing more rapidly than payments from friends and interested persons are being received. We are so very anxious to get the roof on the building before bad weather sets in. This will give an opportunity to work inside regardless of the weather and make it possible to put down the cement floor, install the seats in the balcony (1,750) which will make it possible for us to begin playing our

games and conducting Physical Education classes inside. If it were possible for you to see the building in its present stage, I know you would agree that it is a wonderful structure and will be a marvelous addition to our program at Elon College and a great asset to the college itself. Then, too, I know that you would want to have a share in this great undertaking. Jimmy Darden, our alumni secretary, received this note from an honored and honorable alumnus: "Here is my contribution for \$110.00 to the 1949-50 Elon College Alumni Fund. Ten dollars is for Alumni Fund; \$100 is for Gymnasium Fund. Any investment for the betterment of the youth of America is a good investment and will pay large dividends. The gym is such an investment." I am sure that there are scores of others of our alumni and church membership who would say Amen to this statement. I am sure, also, that each one will want to make an investment in this worthwhile enterprise whose contribution will be greatly appreciated. Send the same to Jimmy Darden, Alumni Secretary, Elon College or to the writer of this article.

APPORTIONMENT GIVING.

There are a few of our churches who pay their apportionments to the college in advance. There are others who meet this obligation either by the month or by the quarter. There are others who pay as the money is available but unfortunately for the college practically all of our churches pay their apportionment for the college in full at the end of the conference year. Payments that are received in advance mean more to the college. It is a great advantage when the college can meet its obligations promptly and receive discounts for cash. We are nearing the end of the conference year. When you consider the fact that only a little more than one-third of the apportionment for the college has been received, you are made to wonder just how we are coming out this year. I know that our churches are interested in the college, that they realize the actual needs that are upon us, and that they will if possible pay their apportionments in full. The church is proud to have a clear record

and the college must meet its obligations one way or the other.

Previously reported	\$5,724.81
Eastern Va. Conference:	
Johnson's Grove	10.00
Oakland	14.77
Richmond, First	50.00
N. C. & Va. Conference:	
Graham, Prov. Mem.	23.00
Asheville	9.89
Lebanon	23.64
Pleasant Grove	6.30
Total	\$ 137.60
Grand Total	\$5,862.41

CATHOLICISM HELD LOSING GROUND IN LATIN AMERICA.

Roman Catholicism is losing the loyalty of South Americans, according to a report by leaders of Protestant Churches in South America.

"Four centuries of Roman Catholicism have not succeeded in giving our people a Christian idea of life," the report claimed. "The prevailing religious spirit is chiefly one of forms and externalities."

The meeting, held from July 18-30 in Buenos Aires, was hailed as "the most representative Latin American Evangelical conference" yet held by Dr. Jorge F. Wenzel, executive secretary of the River Plate Church Federation. Twenty denominations in 15 countries were represented among the 70 delegates and official visitors, nearly all of whom were Latin American nationals. Approximately one-third of all the participants were Methodists.

The report on the present situation in Latin America and Protestantism's place in it, said: "The Roman Catholic Church is—above all else watching out for its control over the governments and its material interests. As a result, it is losing the adherence of the people, which is becoming indifferent, if not hostile, towards religion; only a small part of the population are conscientious, practicing Catholics. . . ."

"Despite the isolated efforts which the Roman Church has been making lately, ignorance of Bible teaching is very great, even among cultured people. . . . The void by Roman Catholicism leads to a religious negative attitude on a large scale: intellectuals and students boast of their scepticism and labourers give themselves over to materialistic ideologies with an almost religious fervour."

In justification of the work of the Protestant Churches in Latin America, the report states: "We do not hesitate to declare that the Evangelical

(Continued on page 14.)

Christian Missions

At Home and Abroad

A LETTER FROM THE JACKSONS.

No. 2 of a Group.

Shaowu, Fukien,
May 17, 1949.

DEAR FRIENDS:

While I'm waiting for the Communist troops to arrive to "liberate" us, I'll start a letter to you. Today word has come that Kuandze (20 miles from Shaowu) fell yesterday and that troops would probably arrive here today. I want to tell you about one of China's greatest problems which is likely to become more serious in the future—the Nationalist wounded soldier.

On Saturday and Sunday afternoons I watched them arrive. There are probably 700 here now. They came from a so-called hospital in Linchuan. They were all wounded in the recent fighting between Peiping and Nanking. As I watched them come along on crutches and canes (they had walked 20 miles that day), some with wives and babes in arms, my heart was filled with pity for them. I heard one woman say to her husband, "We can't go on tomorrow. I can't walk another step." They didn't even have vessels to cook their meagre ration of rice. Their salary is about one cent in U. S. currency per day. A Communist victory will mean that even this is cut off. They sleep in schools, temples or any other place that has a roof. "Many were lost by the roadside," one told me. "They couldn't walk any further."

The officer in charge coming ahead on a truck together with thirty of the wives were reported all killed when their overloaded truck turned over about 50 miles from Shaowu. Now without a leader, without a destination, with little hope for the future, their plight is pitiful to behold.

"What is the news from Shanghai?" they ask. But they know without asking that Shanghai's days are numbered. The cause for which they gave their legs, their arms and their sight is doomed. When our American soldiers returned from the war, they were honored for the victory they had won. Jobs, education, business—nothing was too good for them. The Nationalist soldier's cause is lost, he not only receives no glory but he receives no opportunity for training and no pension.

While in Shaowu they lined the streets selling blankets, clothing, china and hundreds of personal things. Some are selling the clothes off their backs to get enough to eat; others are selling things they "picked up" along the way from homes and shops where occupants had fled. Some quartered in Shaowu homes helped themselves to the hosts belongings. They are unwanted guests.

As I am writing this, although it is pouring rain, they are leaving Shaowu. If they are caught by the arriving troops, they will probably be forced to carry their enemies' loads for a period and then be taken into the Communist army. So, off they go, one step ahead of the Red Army which will one day catch up with them. More will fall by the roadside, a fortunate few will walk hundreds of miles to return home; others will escape to the hills and become the bandits of tomorrow for bandits are only desperate men who have no other way of earning a living.

There has only been one bright spot in the whole picture. On Sunday morning, one young soldier was at the morning worship service. Afterward, we walked home from the church together. He said that he was from Honan and had become a Christian at Chiuchang (Methodist Mission). Yesterday, he and a friend came by to call and we had a most pleasant visit together. Their fathers are both farmers. They were drafted in the army in the usual way (captured while at work in the fields and impressed into the service). They had not seen their folks since. There was something about the appearance of my new friend, which revealed that he was different from the others. His ready, winning smile and the lack of a haunted expression on his face attested to a calm spirit within.

"I have only recently become a Christian," he told me. Then he told me this story:

"Formerly I didn't believe in Christianity. When in the army, I met a Christian who read his Bible and prayed regularly. He didn't smoke tobacco or opium, drink or curse like the others. Everyone made fun of him. Wherever we went into battle, he prayed. One day as he was praying before a battle, our officer

came along. He cursed him for praying and landed a kick which sent him sprawling to the ground. At that moment a bullet came along where my friend had been standing. It got the officer in the heart.

I was so impressed with what happened that I asked my friend to tell me about this Christian faith. We read the Bible together, and he taught me to pray. After I was wounded, I went to a hospital in Chiuchang where there was a church. Then I got a Bible of my own and went regularly to worship. I became a Christian.

"My fellow soldiers make fun of me, now, too. I know what Jesus meant when he spoke of persecution. But I don't care. Once I was afraid of everything, now I am not. My wound is practically well. When I get back home again, if I have the opportunity, I want to study for the ministry. My friend here is from Szechwan. I am now teaching him about our faith and when he studies a little more, I believe he will make a good Christian. But I can only do my best to teach him; the Lord, Himself, must open his heart."

I could tell by the look in his friend's eyes and by his words that his greatest desire was to be a "real Christian."

As I talked with these two young men, both in their middle twenties, I received an inspiration which I shall not soon forget. These past few weeks have been difficult and the days ahead are uncertain. It would have been so much easier to return to our native country where life runs comparatively free and smooth, where one isn't haunted at night by the spectre of hungry faces and empty rice bowls, where violence is rare. But as long as, by our staying, we can enable God to reach the hearts of others like this young man, we shall not have stayed in vain. We shall go on with our work. We hope and trust that you, in America in the Southern Convention, will uphold our hands by your gifts and prayers.

Cordially,
DICK JACKSON.

We sow our thoughts and we reap our actions;

We sow our actions, and we reap our habits;

We sow our habits, and we reap our characters;

We sow our characters, and we reap our destiny.

—C. A. Hall.

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

CONCERNING OUR THANK OFFERING—NOVEMBER 6.

Following are two letters concerning Han Mei School, the object of our Thank Offering this year. One is from Timothy Chang, and the other is from his brother, Silas Chang. The short sketch about Silas is given by his brother, Timothy.

* * *

THE SIGNIFICANCE OF HAN MEI SCHOOL IN NORTH FUKIEN SYNOD.

By TIMOTHY CHANG.

"Where is Han Mei School? At Shaowu."

"How was it? Nice school."

Of course, Han Mei School was one of the best high schools in North Fukien twenty years ago, and it was well known among the people in North Fukien Province. The quotations I mentioned above were easy to get when you are traveling in North Fukien Area.

The highly educated people, governmental workers, and the school teachers today in North Fukien area are 90 per cent educated and graduated from Han Mei School, if they are natives of North Fukien Province.

The faithful Christians and church workers today in North Fukien Synod are 90 per cent from Han Mei. I studied in Shaowu just a very short time when I was in junior high school, but most of my teachers were graduated from Han Mei High School.

Christianity—the people used to call it the religion of love, charity. The Christians' responsibilities which Jesus taught are being proclaimed to the whole world and help all men to know God and to build the Kingdom of God on earth as it is in heaven. Everybody knows that the doctrine of Christianity will not be ably proclaimed by power, force, and hurry, but by understanding and experience gradually and naturally. The church school is needed for this job.

Dr. Joseph Walker came to Shaowu around seventy years ago. The churches were established there. After a few years, according to the Missionaries' experience, the Han Mei was established and other educational institutions as woman's school and girls' high school, primary school and

kindergarten were opened for helping the people, especially the young, to understand the need of Christianity.

I would say that the churches still stand in North Fukien since the church, schools and hospitals were ruined by political changes twenty years ago, because of the successful educational work. The people deeply understood the doctrine of Christianity and they feel that Christianity is needed. They recognized that the Christianity is more complete than other religions. The seeds that the teachers, ministers, and missionaries have sown in their hearts are bearing fruit.

Rev. R. L. Jackson came to Shaowu and he was asked by some people, "Will you reopen Han Mei?" "When is Han Mei being reopened?" It shows that there is a great need for Han Mei School.

Han Mei was reopened last fall. The *Central Daily* newspaper editors have written some articles congratulating Han Mei and hoping Han Mei will be permanent. Yes, the Han Mei alumnae are of course all old or grown up and the second and next generations need Christian education beside Sunday School and specialized curriculum in the church. The church school is needed for nurturing Christian faith.

My brother, Silas (now in Michigan State College), helped to reopen Han Mei last fall as principal. He has been working very hard for the reopening of Han Mei. It means a lot to Shaowu people to have help from the love of our people in Southern Convention and American Board. Han Mei already had a good start, but we hope she is getting better. Of course, the situation in Shaowu is changed, but we look at the history that the faith has never been moved by forces and Christianity is still standing in the world through the bad situation. The truth is still truth. The truth has never failed.

Shaowu is a good place for our gospel because the people need very much and Han Mei is one of the best places as our starting point for the Kingdom of God.

We hope you pray for Han Mei School continually.

SILAS CHANG.

By TIMOTHY CHANG.

Silas Chang was born on November 16, 1919, in Shaowu, Fukien, China, but grew up in Foochow. He was graduated from Fukien Christian University, 1943, in agricultural department. He had the highest scholarship "Sher-te-tang" when he was studying in F. C. University.

He taught in Fukien Christian University Agricultural High School one year and became the dean of that high school. He was asked to work as a dean of Provincial High School in August of 1946 and had a very good reputation among the people.

Last summer, Rev. R. L. Jackson and the Board of Han Mei School asked him to go back to Shaowu and help to reopen Han Mei School there.

He came to the United States in April of this year and studies in Michigan State College Agricultural Department for his advanced degrees.

His successful works are because of his knowledge, practical mind, and his Christian character.

* * *

SOMETHING ABOUT HAN MEI.

By SILAS CHANG.

Two years ago, when I was going to leave Shaowu for working as a Dean of Provincial High School near Amoy, Mrs. Jackson talked with me and asked me to help Han Mei School if she is opened. I promised that I would help if it is necessary. Last year, the Board of Han Mei and Mr. Jackson sent me a letter asking to help them reopen Han Mei School.

The idiom says, "It is hard to begin a new work." Han Mei was closed twenty years already. Of course, it was not a new school, but it was a reopened school. Everything for the school would be started. I thought that God would help us to rebuild this school for His gospel. I decided to go back to Shaowu and the work began.

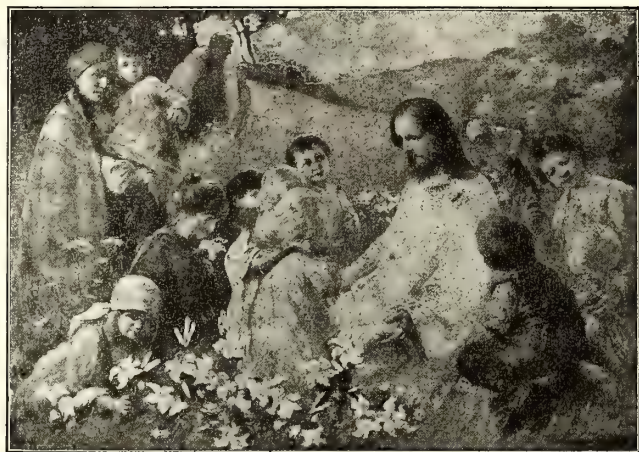
In the limitation of the teachers and furnishings, 196 students were enrolled. Twelve workers were working for Han Mei at the beginning. It was a good start.

The first work we had been prepared for in reopening Han Mei was repairing the ruined buildings. They were used by Fukien Christian University during the war. We were sorry that the five stories of the main building of old Han Mei were burned five years ago. Therefore, we could repair only some of the small old buildings.

Even the furniture was simple and of temporary style, but the students

(Continued on page 14.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

Are you a stamp collector? I am not a serious one because I do not have the money to spend on unusual or hard-to-find items. Several years ago someone told me that it was worthwhile to save commemorative stamps and I have done so ever since. This doesn't cost anything the way I do it. Look at the letters coming to your home. If the stamp marks a special occasion or event, take it off and save it. They may be stored in envelopes or boxes. There are albums with pages to be added or with places already marked for commemorative stamps. It is fun to look them over from time to time. Last year there were more special stamps issued than usual and my collection swelled. I make it a point not to buy any, just to use the ones I received. A serious collector would scoff at my system but I am saving them in hopes my son will enjoy them when he is older.

When a new stamp is issued, the Post Office sets the date and place for the first ones to be sold and cancelled. Last week Richmond sold the first of the Poe stamps. These were issued in honor of Edgar Allen Poe, Richmond's great poet. Much to my surprise, I was sent a Poe cachet—that's the cover of the envelope bearing the stamp and the mark—first issue. Since I'm fond of poetry, Poe, Richmond and stamps, it seemed a most fitting gift and I treasured it above many other things. I can keep it for a long time and remember the day, the thought behind the gift and the history of the man.

If you receive mail from abroad you may collect foreign stamps in the same way. From time to time a few

come my way, but all of us have a chance to receive American stamps. If you don't have much mail and know someone who does, ask them to save them for you. People are usually cooperative about stamp saving.

When you see a stamp on a letter it represents a lot of work: an artist designed the stamp, Congress approved it, it was printed and issued. And there follows the mailing, cancelling, carrying and delivering of the letter. Stamps are a part of our way of life.

TIME TO ENJOY BEAUTY.

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

"Must you always hurry?"

"Is there no time in your lives for relaxation and repose?"

"Can you not see what harm such constant haste is doing to your children?"

Never have I asked any of my friends such startling questions, but I do wish very many of them could have the problem of needless haste placed before them in a way that would cause them to give it their serious attention. They come into the library every day—hurried and worried mothers—too busy to let their children linger over the beautiful displays we have prepared for them.

This morning it was Marcia Denman. She dragged her little Gary away from a table of snow scenes that intrigued him, saying, "Come on, Gary. We haven't time to look at Miss Mallory's pictures today. Mother has too much to do at home." Then

to me she confided, "I'm busy every single minute, but the pile of unfinished work ahead of me seems to grow bigger all the time!"

Had Marcia taken a few moments to look at the fine color-photographs of winter landscapes, I am sure she would have gone home refreshed and ready to take up her duties with renewed zest. She would have delighted as much as Gary in the pictures of furry forest creatures in their winter homes.

I wish all mothers who are like Marcia could have shared a happy experience that came to me one evening last summer. I was occupied with some book lists when my young friend, Bobby Barron, came to the door.

"We're going to drive up to Table Rock, Aunt Lucia," he informed me. "Wouldn't you like to come with us? Mother and Daddy are waiting out in the car."

"Oh, Bobby, I haven't time—" I started to say, looking regretfully at the stack of papers on my desk. Suddenly the thought came to me that Bobby's parents are busy people, too. Tom's work as secretary of an immense welfare organization demands all of his days and many of his evenings. Flora, as the mother of five energetic children, has very little free time. If those two could stop their work long enough to drive into the mountains and watch the sunset, why couldn't I? "I'll be glad to go with you, Bobby," I said, and putting aside my papers resolutely, I followed the little boy out to the waiting car.

As we left the city and began to wind through the hills, the beauty of the evening seemed to unfold us in a blue and golden light. Already I was glad to be along.

This is Tom's favorite spot," declared Flora as we neared the summit of the huge flat peak that overlooks our valley. "He'd find his work very wearing if he couldn't come up here once in a while."

Gazing across the wide green valley that stretched below us into the sunset, I could well understand my friends' feelings. Even the children stood still to watch the twinkling strings of lights spring up to outline the streets of the city and to follow the jeweled lines of headlights that marked the roads to the farms.

"Pretty! Pretty!" exclaimed small David.

"You're right, Son," answered his father. "The view from here is always beautiful, but evening is the best time to see it. Now we must start (Continued on page 11.)"

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Assoiates*.

YOUTH FELLOWSHIP COUNCIL.

On October 7 and 8 the Southern Convention Youth Fellowship Council met at Elon College to discuss the plans and suggestions for the coming year. There is always a spirit of fellowship and enthusiasm at these meetings. The young people leave with ideas for their offices and plans for action. It is up to you to help them see it through.

The meeting was called to order by the president, C. Baxter Twiddy, who followed that by a short devotional service. The group was in session from 3:30 p. m. on Friday until 10:00 p. m., and reconvened on Saturday at 9:00 and adjourned at 2:30 p. m. We were served our meals in the college dining hall.

The first topic which came up and was discussed was publications, the new youth paper of the United Church and the *Youth Outreach*.

One of the more important efforts was the planning of the rallies and meetings in the conferences for the coming year. Plans for each conference were discussed with ideas for speakers, organizational needs, camps for the summer and suggestions for activation.

The budget was relegated to the finance committee after suggestions by the entire group. They turned in their report which contained suggestions for conference apportionments. A specific report of the committee as affects your conference will be sent to your president.

An interesting project was taken up by the council, that of sending someone to Europe next year. We would like to have a representative from the Southern Convention participating in building peace and friendship for the world.

Goals, of which you will be informed, were set up to determine which organizations, and that includes pilgrim fellowship groups, missionary groups, and Sunday school classes, shall have qualified for recognition as group which have worked toward and accomplished the goals suggested by the convention. This feeling that young people all over Virginia and North Carolina are working toward the same goals should help to bring them closer together.

The Commission Chairman gave brief reports and asked for ideas and suggestions from the council. The commission action was planned.

Teams to go into churches to present programs and answer questions about the convention organization were discussed and decided upon. It was agreed that a method of training young people for this work should be devised, and the plan of a retreat, or week-end training school was accepted.

Those attending the council meeting were officers of the council: Baxter Twiddy, President; Helen Jackson, Secretary; John Truitt, Jr., Treasurer.

Commission Chairmen—Evelyn Moore Graham, Interdenominational Action; Lois Long, Social Action; Fleta Moffatt, Personal Action.

Dorothy Ballinger, President, N. C. and Va. Conference; Dorothy Scott, Chairman, Junior High Work; Ann Truitt, Editor of the *Youth Outreach*.

Councillors—Miss Pattie Lee Coghill, Christian Education Secretary of the Convention; Rev. W. J. Andes; Mrs. W. B. Williams; Mrs. J. D. Strader and Mrs. Mark W. Andes.

We feel that a good start was made on the year 1949-50, and ask for your earnest support in bringing the young people of our church to the Christian life.

ANN RAWLS TRUITT.

PROGRAM OF EASTERN N. C. YOUTH FELLOWSHIP.

The following is the program of the Eastern North Carolina Youth Fellowship Meeting to be held at Shallow Well Church, Jonesboro, North Carolina, October 22-23, 1949:

Saturday Morning.

10:30 Worship Service—Conducted by Amelia Young People.
Roll Call of Churches.
Report of Counselors.
Reports from Summer Conferences:
Junior High Conference—Beth Spivey, Turner's Chapel.
Senior Conference—Emily Eaves, Liberty (Vance).
Business Session.
Closing Hymn and Benediction.
12:15 Lunch (each bringing own).
* * * *

Saturday Afternoon.

2:00 Worship—Conducted by Wake Chapel Young People.

Panel Discussion on Work of the Commissions: Rev. Fred Register, Joan Powell, Doris Grissom, Anne Rothgeb and J. Lee Lassiter, Jr.
Program Planning—Pattie Lee Coghill.

Closing Hymn and Benediction.

4:30 Recreation—Led by Henderson Young People.

6:00 Supper—At the Church.

6:45 Vesper Service—Led by Fuller's Chapel Young People.
* * * *

Saturday Night.

8:00 Opening Hymn.

"Summer Experiences With European Young People"—Baxter Twiddy.
Special Offering for Service Projects.
Closing Prayer and Benediction.
* * * *

Sunday Morning.

9:30 Sunday School—Opening Worship led by Sanford Young People.
Goals for the New Year.

11:00 Church Service:

Sermon—Rev. Raymond T. Grissom.
Lunch—At the Church.
* * * *

Sunday Afternoon.

2:00 Installation of New Officers.
Closing Hymn.
Benediction.

STUDENT WORK AT U. N. C.

Among visitors in our services of worship during the past four weeks, there have been students from seven denominations: Baptist, Congregational, Disciple, Evangelical and Reformed, Methodist, Presbyterian and United Presbyterian. These students have come from Connecticut, Kansas, Kentucky, New Jersey, North Carolina, Ohio, Pennsylvania, Virginia, the District of Columbia, and the Territory of Hawaii. But, there has not been a single student from one of our churches of the Southern Convention. During this period we have had three student suppers at which attendance has been small. One student from one of our Southern Convention churches attended one of these student suppers, giving our congregation at least one glimpse of a student of our own denominational fellowship here in North Carolina and Virginia.

BERNARD MUNGER, *Minister*.

FOR THE CHILDREN.

(Continued from page 10.)

back, because Daddy has to go to a committee meeting. Then turning to me, he said, "I wish we could stay longer, Lucia, but even a few minutes on Table Rock make the trip worthwhile."

"Yes, indeed," I replied. "I'm sure my work will be done more easily and more quickly because you have helped me to take time out to enjoy all this beauty!"

And so it proved.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

ISAIAH TEACHES TRUST IN GOD.

LESSON IV—OCTOBER 23, 1949

MEMORY SELECTION: *I will trust, and not be afraid; for the Lord, even the Lord, is my strength and song.*
—Isaiah 12:2.

LESSON: Isaiah 7; 12:2; 25-26; 30:1-17.

DEVOTIONAL READING: Psalm 27.

A Nation on a Hot Spot.

Judah was on a hot spot. Assyria was on the prowl. Like Germany under Hitler she was bidding for the domination of the world, and perhaps for the "next thousand years" in her thought. Her main adversary was Egypt, a nation that was already decadent and riding for a fall. Egypt therefore was desperately looking for ways and means of resisting Assyria, and bidding for allies. But Egypt was not the only nation that was shaking in its boots. Little Syria, and little Israel were even more fearful, and they were feverishly looking for allies themselves. They suggested to Judah's king, Ahaz, that he join them in an alliance, along with Egypt. Thus it was that with his nation on a spot, Ahaz was on the spot himself. For the kings of Syria and Egypt bluntly told Ahaz that if he did not join them in the alliance, they would join each other in a campaign against him, defeat him, and set up a puppet king who would join them in the alliance.

This is the background of Isaiah's message to Ahaz. Meeting the king while he was inspecting the defenses of Jerusalem, Isaiah told Ahaz to have nothing to do with the whole business. Assyria was a sure bet to crush Egypt, and the little nations allied with him. If Judah was involved in the matter, she would suffer the same fate as did the other nations. But if she had nothing to do with the high-powered diplomacy and secret alliances, sitting as she was off the beaten path of the armies, and among the mountains she would escape the fury of Assyrian might, and be spared. Thus spoke the prophet. It was sound advice, based on a shrewd knowledge of international affairs and spiritual insight direct from God.

The Prophet and the Politician.

Ahaz, however, was too worldly wise to take Isaiah's advice. He en-

gineered a masterpiece (?) of political wisdom. He called the king of Assyria to his help, stripping the palace and the temple of their wealth as a bribe to the Assyrian king, and thus saved himself from two little nations that had threatened him. But he jumped out of the frying pan into the fire. His nation not only became a battleground in this war, but he had to pay a heavy tribute to the Assyrian king. Furthermore, in revealing the riches of the nation to this plundering king he awakened to the spirit of greed which later led Assyria to conquer Judah and confiscate her riches. These starry-eyed prophets and preachers, how little they know about practical politics and about the hard-matter-of-fact world! So say the politicians and diplomats and foreign offices of the nations. But history shows that the prophets, that those who know the signs of the times often know more than the politicians. It is now clear that the Allies paid a big price for Russian participation in the war against Japan as arranged at Yalta. Moral principles and the rights of other nations were sacrificed, and lo we are reaping the harvest of our mistake.

Defenses and Alliances.

In those days, nations and leaders had the notion that the security of the nation depended upon material might, and multilateral (that is a \$64 word) treaties. Thick walls, large armies, many weapons, together with working agreements with other nations, guaranteed the security and safety of a nation. An effort was made to keep "a balance of power." There were secret treaties. The idea was to make one group of nations so strong that no other nation would ever attack it.

Anything in that which sounds modern? One would hardly recommend that we give up our atomic weapons of warfare in the present state of affairs, that we scrap our navies and disband our armies and destroy all our stock-piles of military supplies. And there is undoubtedly some value in the North Atlantic Pact and all the treaties that have been signed by the Western nations. But are these the sources of strength in our modern world, and are they a guarantee of security against aggres-

sor nations? Has any nation ever been so strong that another aggressive nation was afraid to attack her when it was thought that the hour had struck? Has military preparation ever prevented wars? What does history have to say about all this? These chapters from the prophets are not so far removed from modern life, nor as impractical as they at first sight seem to be. In fact the conditions were quite similar to the situation in our world today. And the principles which these prophets proclaimed are still valid. To be sure modern armies do not use horses and chariots—they do use some cavalry, of course—but the fact that they use tanks does not change the principle of the thing. Or again the great nations of our modern world have wealth that is beyond the imagination of the nations of Isaiah's day, but this wealth does not make a nation great or what is still more to the point, secure. As a matter of fact one of the penalties of holding a material view of life is *fear*. We are not much superior to Ahaz so far as our conception of what makes a nation great. And what shall we say about the mistaken conception about the place of religion in the life of a nation which Ahaz had in comparison to the conception which is characteristic of many of the leaders of our nation today? What real consideration do they give to religion in the shaping of national and international policies? To be sure they would reject outright atheism. But they adopt with a qualm the practical atheism which reduces God to a dim and shadowy figure with no power or function except that of giving an atmosphere of dignity and stability to the national life and the life of the individual. Lip service is paid to ideals but in practice reliance is on force, and when force can be purchased at the price of sacrificing ideals, the sacrifice is made. We are, it seems, more troubled by indications of an economic depression than by evidences of moral and spiritual weaknesses. Inflation of money seems more terrible than deflation of ideals. As a writer has put it, "If Ahaz was wrong, then we are wrong. If we are right, then so was he." History seems to say he was wrong. We had better stop, look and listen.

(Based on lesson copyrighted by International Council of Religious Education.)

No man who is truly ready to take part in a noble quarrel will ever stand long in doubt by whom or in what cause his aid is needed.

—Ruskin.

OBSERVANCE OF LAYMEN'S
SUNDAY URGED.

(Continued from page 6.)

tention to the importance of the Laity in such statements as these:

The laity constitute more than 99% of the Church.

In the customary work of the Church (preaching, evangelism, teaching and social work) the latent spiritual resources of the rank and file are urgently needed.

Lay men and women spend the greater part of their lives in their homes, their occupations, and the public life, of the community. . . .

In the laity the Church has a body of men and women in which the real daily meeting of the Church and the world on its own ground takes place.

The following are suggestions to be refined and expanded into a practical program:

1. The local churches and councils of churches should be urged to increase the vocational awareness of church members as to their responsibilities as lawyers, doctors, journalists, etc.

2. The churches should develop greater engineering skills in finding ways in which lay men and women can participate in the work of the church and community within the limits of their time and special abilities. Tested personnel techniques in other fields and practices should be studied and used.

3. The church should be a Power House in which its members receive inspiration and guidance for service and leadership in other organizations serving the needs of the community.

4. The local church, and/or the other church organizations should pay the expenses of lay men or lay women who assume church duties that require travel or other major costs such as serving on boards or committees beyond the local church. The individuals who have the desired abilities will ordinarily make a major sacrifice in taking time away from their business or home, and should not be expected in addition, to personally bear their expenses. This does not apply to expenses for merely attending general meetings where specific responsibilities are not involved.

5. Laymen must be given important and definite work to do. Their abilities as shown in their professional, business and other daily work is a guide to the size of jobs they should be expected to perform for the church.

6. Laymen must be given full recognition and credit for the church

work they do. The minister is in the strategic position to see that his laymen and laywomen (not himself) are built up as responsible for the work that is done by the church.

7. The church board of men's organization should actively participate in behalf of the church in community affairs. The church needs to be an important part of the total community. Board members should be designated to regularly report on various community activities and to represent the church in various programs.

8. Build into the minds of church members a realization that the primary work of the church is not done on Sunday or at the church. The work of the church is done seven days in the week in the homes, in business, and wherever church people work. Full recognition of this view should be given in guiding lay activity and leadership and in giving credit for church work.

"ONLY A LAYMAN."

"How can only a layman—an average man—help to guide this confused world if he has no great inspirational purpose in mind—no call to start something 'world shaking'? What if he hasn't even the foggiest notion of how to come out of his personal corner to do something concrete about the burning issues before society today?

"Here are some suggested primers to action; some of the avenues to explore; doors to open. A man who has courage enough to make a start, will find a way, perhaps, to accomplish some great mission. God always finds work for those who wish to serve.

"Support your church, not only with your money, but also with your presence, your talents, your time and your enthusiasm.

"Talk up your church—its work, its program, its ministry, its fellowship.

"Invite new-comers, friends, neighbors, non-church members to attend your church and participate in its activities.

"Make your church a power in the community—always responding to unmet needs.

"Explore the possibilities for concerted action to strengthen the efforts of existing agencies at work on vital problems.

"Give leadership to the task of improving human relationships in industry and of helping build world peace.

"Work with youth in developing leadership for the years ahead. heed- ing the old Chinese classic:

If you are going to plan for one year, plant grain.

If you are going to plan for ten years, plant trees.

If you are going to plan for a hundred years, plant men.

"You may be 'only a layman,' but your particular know-how whether in the field of education, finance, organization, public relations, distribution, labor, manufacturing, administration, personnel, machinery, or whatever it may be, is sorely needed.

"Men of goodwill do not bury their talents, they put them to work so that they may give a good accounting of their stewardship. They press forward, following the example of St. Paul, 'toward the mark for the prize of the high calling of God.'

"You are a powerhouse, if you get yourself into action!"—*From The Message.*

THE PLACE OF THE LAYMAN.

In recovering Christianity as a layman's religion we are getting back to the place where Christianity started. Neither Jesus nor any of His disciples were members of the priesthood or the clergy. They were laymen, all of them. The Master, a layman Himself, talked nothing but laymen's language—God a shepherd, tending His sheep; the husbandman pruning his vines; a farmer sowing and reaping; a merchantman seeking pearls; a householder giving trust to his stewards. In every accent of His teaching

(Continued on page 15.)

Announcing "Across the Years"

by John G. Truitt

A beautifully printed and bound volume of 180 of Dr. John G. Truitt's poems. A limited edition has been published. While they last copies may be secured at \$2.00 per copy from:

P. O. BOX 157
ELON COLLEGE, N. C.

The Orphanage

DEAR FRIENDS:

Thanks for the total of \$499.59 this week. How badly it is needed on account of the depletion of the treasury because of the renovations of the summer. So far as I know this is the first time in many years bills have had to be left lying on the Superintendent's desk because of lack of funds with which to pay them. If you have funds in any of your church treasuries due to be sent to the Orphanage this is a call for them. If you are planning to donate to the orphanage any time soon a personal contribution now is the time. We need the funds. Groceries, seed for fall sewing, shoes, school clothes, water, lights, heat for cooking, current upkeep and repairs of buildings and farming implements, hospital care, the monthly payroll—such are some of the bills that pile up here. These items were usually met with reserve funds. Make a place in your plans for these children.

Wayne came with us yesterday. Father dead, mother blind, no home, little hope, but a lovely boy. A lovely lad, pretty eyes, good face, fine figure—but passed around here and there. Yesterday, I brought him after all tests and examinations and grades proved him to be all right. This morning he stood on my doorstep sobbing his little heart out for his poor blind mother. He came in and we heard his story of loneliness. We wiped his tears, perhaps shed a few with him, and then got two fine fellows his age and the four of us went riding, had ice cream cones, and drove around to the edge of one of the pasture fields and walked them together. We talked, brought them back and left him with his pals happy. There are seventy-four of these children here now, and they must find kindness, training, poise and home. Mrs. Truitt helped me console the lad's heart, and joins me in our hopes and prayers that every child here may find the strength of body, mind and spirit to be the kind of persons we would all hope them to be. How proud all of us here at the orphanage when our boys and girls are given spirits free of inferiority complex and courage to stand on their own two feet in the crowd along the best of them.

Thanks to six fine barbers at the Carolina Barbershop, Burlington, for trimming the hair of our boys on a Wednesday afternoon off when they could have been enjoying their half-

holiday. They tell me they did greatly enjoy it and I believe they did.

JOHN G. TRUITT.

REPORT FOR OCTOBER 13, 1949.

Sunday School Monthly Offerings.

Amount brought forward	\$ 7,744.40
Eastern N. C. Conference:	
Auburn S. S.	\$24.66
Oak Level	4.00
	28.66
Eastern Va. Conference:	
Christian Temple S. S. ..	\$ 20.00
Oakland S. S.	15.00
Suffolk S. S.	150.00
Windsor S. S.	17.92
	202.92
N. C. & Va. Conference:	
Asheville	\$ 6.40
Carolina	7.70
Hines Chapel	6.00
	20.10
Western N. C. Conference:	
Ramseur S. S.	\$22.46
Smithwood	9.45
	31.91
Total this week from churches \$	283.59
Total this year from churches \$	8,027.99

Special Offerings.

Amount brought forward	\$12,204.65
Mrs. Fields for C. Williams	\$ 10.00
Mrs. Burgess, for Jimmy B.	23.00
Mr. Ridge, children	20.00
Mrs. Kinch, children	15.00
Mrs. Black, children	20.00
U. S. Government, Wilson children	36.00
Reidsville S. S., Class No. 4	10.00
National Bank	27.00
Reliable Bible Class, Portsmouth, First, for H. Cook ..	25.00
Cash	10.00
	196.00
Alamance County: Doris Ward .	20.00
Total this week from Specials \$	216.00
Total this year from Specials	\$12,420.65
Grand total for the week .. \$	499.59
Grand total for the year ...	\$20,448.64

HE LIKES THE ORPHANAGE.

(Continued from page 3.)

the shoes soon, or the better clothes. They have learned something in the meantime about economy and the cost of things to wear, and they agree to be partners in their good home and they agree to wear their Sunday shoes because they will get too tight, and soon they shall have their school brogans. Their matrons and their superintendent, and you will see to that. I know we shall.

JOHN G. TRUITT.

CATHOLOICISM LOSES GROUND.

(Continued from page 7.)

cal Churches scattered throughout Latin America are effective bulwarks against the spread of materialistic and

extremist ideologies." The report concludes by saying that "the presence of Evangelical Churches in Latin America is not only fully justified, but absolutely necessary."

The Argentine Government sent a plain-clothes member of the Federal Police to witness the conference deliberations.

The inaugural message was given by Dr. John A. Mackey, president of Princeton Seminary and of the International Missionary Council. Officially representing the World Council of Churches was Dr. Marc Boegner, one of its presidents.

In the report presented to the meeting by Rev. Jorgelina Lozada, a woman minister of the Disciples of Christ Church in Argentina, attention was called to "the ever greater participation of women in social, business and political activities in Latin America."

CHURCH WOMEN AT WORK.

(Continued from page 9.)

were still enthusiastic to study the knowledge of human life and seek the gospels.

There are only a small number of books and science apparatus in the library and laboratory, but the students enjoyed them. Beside seven periods of classes each day, there was a half hour morning worship every day, required for all students. This was called Morning Conference. The Bible was required for every student and sixteen hymns were learned within two months. The campus was filled with the teaching of Christianity.

Rev. R. L. Jackson and I took the responsibilities for morning worship. The ministers were speaking to the students in the morning worship, too. We helped them to read the New Testament, pray, sing hymns, and learn some meaningful games.

Miss Burr used to help the students to prepare the programs for our Christian festivals. The students presented a religious play named "No Room in the Inn" last Christmas and the people enjoyed it very much.

Dr. and Mrs. Riggs helped in the health department of Han Mei School. They examined all students and took care of their health.

Finally, we might say that Han Mei had a good start, I hope, and everybody hopes that she will be standing in the world for years to come. Han Mei High School would be saved by cooperation with God and by her friends.

Abbot Hall,
Michigan State College,
East Lansing, Michigan.

GREAT HOUR AT ROSEMONT.

(Continued from page 2.)

tion, was conducted by the pastor, assisted by the members of the Board of Deacons. The two young men were called to the front of the church. Then the deacons of the church were called to come forward and form a semi-circle around the two young candidates, and then the service began. The pastor read appropriate passages of scripture, followed by questions concerning belief and promise. Then while the candidates knelt at the chancel rail, two senior deacons, Mr. O. S. Mills and Mr. A. M. Pugh, stepped forward, one on each side, placed their hand on the head of each candidate (one following the other), and along with the pastor's hand, the laying on of hands brought the service to a close with these words from the pastor: "My Brother, in the name of the Lord Jesus Christ, and by authority vested in the Church, I ordain you to the office of deacon in this congregation, and may the Holy Spirit enable you to discharge the duties of your position. Amen."

Finally, this was a "Great Hour" for Rosemont because the service was brought to a fitting climax with the Sacrament of the Lord Supper in observance of World Communion Sunday. The church was packed with people. There were no empty pews to be seen anywhere. It was like an Easter Morning congregation. The people had come from far and near to be there in that service and to have a part in that experience of worship. It had taken the deacons completely by surprise because they had not prepared enough wine for the Communion Service, not realizing that so many people would be present. So that, while the Communion was being served in the church that morning, one deacon was busy in the kitchen filling empty Communion glasses until all had been served.

It was about 12:35 p. m. when the Congregation sang the last hymn, "Faith of Our Fathers." After the benediction and the pastor had made his way to the back of the church to bid the people "Good day," these words were on the lips of almost everyone. "It was a great service. The time passed so quickly."

HERBERT G. COUNCILL, JR.,
Pastor.

GOING TO CONFERENCE.

Eastern Carolina Delegates who desire overnight entertainment should notify Mrs. C. L. Austin, Southern Pines, North Carolina.

OBSERVANCE OF LAYMEN'S SUNDAY URGED.

(Continued from page 13.)

He brushes past the language of the schools to deal in plain speech with the areas where laymen and laywomen live and work.

Moreover, early Christianity was spread across the Roman Empire, not by clergymen but by laymen who translated the gospel into terms of daily life. There is something to be said for the old Quaker protest against having any specialized and paid clergy at all. My own impression is that ministers are a necessary evil—necessary, indeed, but liability too insofar as a priestly class encourages the idea that religion is our speciality and so obscures what the New Testament called the priesthood of all believers, and hides that primary function the laymen can preeminently fulfill, the translation of the gospel into terms of day-by-day human relations.

The most crucial problems of the world today lie in the realms where you laymen live. Do not misunderstand me; I am not depreciating my special vocation; I glory in it. Yet when the great mass of men and women want to know whether Christianity can really be made to work in this world, it is to you and to the realms where you live that they look for the ultimate test.

—Harry Emerson Fosdick.

IF I WERE A LAYMAN.

If I were a layman, I would keep in mind that my minister is a human being just as I am. This will tend to make a layman more charitable in his criticism of a minister's weakness. It will also eliminate the possibility of any double standard of Christian character and conduct on the part of the minister and laymen.

If I were a layman, I would be guided by the realization that God expects me to be the best possible layman, just as He expects my minister to be the best possible minister.

If I were a layman, I would support faithfully the public services of my church.

If I were a layman, I would judge my minister's work in the light of only one criterion—Kingdom building. The true standard of judgment is not: does he suit me? or does he suit my particular organization in the church or church school? does he suit my church denomination at the de-

structive expense of all other Christians?

If I were a layman, I would realize that the future of the Christian Church is just as dependent upon me as a layman as it is upon my minister. One is reminded of the thought expressed by the late Archbishop of Canterbury, William Temple, that the minister represents the things of God before the congregations, but the congregation represents them before the outside world.—Dr. Frank Stanger, Haldon Heights, N. J.

A CONGREGATIONAL LAYMAN WRITES.

Thirty-three years of law practice in our State has taught certain things about most folks and the "willing" of their property.

Their horizon is limited to immediate legal heirs.

They ask two questions (1) How can they give to one heir they like, (2) How can they cut out an heir they dislike.

Sometimes there comes a person of refreshing imagination, grateful for the bounty with which he has been blessed. One gave to a Shrine hospital, another gave to our Christian College, another to the aged minister's fund and still another gave substantially to his church.

Your pastor has often thought of these things but is shy about mentioning it, so as a Congregational layman I would speak.

These are some good works of our church:

(1) The home church, we love it. Here is where we worshipped, were married, baptized and from which we shall be buried.

(2) The State Conference which welds our old Home Churches into one. It cares for all the churches.

WESTERN NORTH CAROLINA LAYMEN.

A last-minute reminder to the Laymen of Western North Carolina Conference to make plans now, if you plan to join with a great number of our churches to observe Laymen's Sunday on October 16. This is to be a great day in our church and throughout the country.

I urge you to have charge of the service on this day. Now is the time for all good laymen to come to the aid of their church on Sunday, October 16.

S. H. PELL, Chairman,
Western N. C. Laymen.

"How Far Can You Reach?"



Food from American farmers gets a warm reception from these hungry youngsters in Rechtenbach, Germany. Seventy-five million pounds of food gifts from U. S. farmers were given last year through CROP, the Christian Rural Overseas Program.

If someone should ask you the question, "How far can you reach?" you might think the answer obvious: "Why, as long as my arm is, of course." But that's not the only answer possible.

Another answer was found by many Christians last year in the Southern Convention, through the Christian Rural Overseas Program. CROP, the coordinated church program which gathers foods and fibers from the nation's farming people and sends them to needy areas around the world, was behind a collection of foods which resulted in shipment of enormous quantities of various foods.

For all those who participated in the CROP giving last year, the length of their "reach" was increased, by thousands of miles. When the last carton of milk or bag of grain was delivered overseas, aid had been sent to eleven countries of Europe and Asia. China, Greece, Germany, India, Holland, Italy, Finland, Austria, the Philippines, Okinawa and Guam all were among the recipients.

Over a million pounds of corn, wheat and mixed goods—beans, canned foods, cotton, flour, milk, oats, peanuts, soybeans, syrup and shortening were gathered up. Most of the corn and wheat was converted into other essential foods.

Why not join with your neighbors, this year, in reaching out to those who have nowhere to turn for food if you turn away?

CROP HEADQUARTERS

Box 725, Durham, North Carolina

2 E. Main St., Richmond, Virginia

1844 - Over a Century of Service to the Denomination - 1949

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CI

RICHMOND, VA., THURSDAY, OCTOBER 20, 1949

NUMBER 41

Old in Years--Young in Spirit



WAKE CHAPEL CHRISTIAN CHURCH

Wake Chapel Christian Church is located near Fuquay Springs, North Carolina, in the central part of the State. This ninety-three years young church, under the efficient leadership of one of the Convention's younger ministers and the support of its rapidly increasing membership, is building for the future. Rev. Fred Register has a right to be proud of the work that is being done by this group of consecrated workers. There is promise of an even greater harvest in the future. See article elsewhere in this issue.

News Flashes

First Church, Norfolk, was 102 years old on October 6.

An oil burner has been installed at the parsonage in Holland, Virginia.

The Editor attended the Eastern North Carolina Conference at Southern Pines this week.

Rev. George W. M. Taylor, retired minister of the Methodist Church is serving as supply pastor of the Christian Temple, Norfolk.

Dr. Aaron N. Meckel of St. Petersburg, Florida, is the leader in Religious Emphasis Week at Elon College this week.

Rev. O. D. Poythress has begun his 35th year of service to the South Norfolk Church. Mr. Poythress took up his work in September, 1915.

The Piedmont Ministers' Association held its monthly meeting at Elon College on Monday, October 10. Rev. Thurman F. Bowers is the President of the group.

The Fourteenth Anniversary of Dr. W. E. Wisseman's pastorate in Greensboro was observed on Sunday, October 9. Altar flowers and a silver pitcher were gifts to the Wissemans.

Rev. Edgar G. Youdell, Congregationalist, has been appointed associate secretary of the World Council of Christian Education at the London office, working with audio-visual aids.

Rev. Kenneth D. Register assisted in special evangelistic services at the Pfafftown Congregational Christian Church during the week of October 9-15. Rev. William J. Andes is pastor of this church.

Dr. Roy C. Helfenstein of Mason City, Iowa, has accepted the call to the First Congregational Christian Church of Richmond. It is hoped that he will assume his new duties by the first Sunday in December.

Congratulations to Pleasant Ridge, Sophia, Seagrove and Belew Creek-Salem Chapel on the completion of beautiful parsonages. Congratulations also to the Sanford Church on the completion of its educational building

and renovation of their church sanctuary.

Rev. L. M. Pressnell takes up his work at Liberty and Smithwood Churches in the Western Conference in November. Rev. M. L. Pollard has served these two churches in connection with the Pleasant Hill Church for the past two or three years but Mr. Pollard will give full time beginning in November to the Pleasant Hill Church.

Persons and churches desiring to obtain the services of Timothy Chang for speaking engagements in local churches should contact Supt. Scott of the Convention Office, Elon College, North Carolina. Timothy will be available for limited service on weekends during the fall and winter. Those desiring his services should contact Supt. Scott at once.

Rev. Clovis G. Chappell, widely known Methodist preacher and author, who has been preaching for 41 years, 32 of them in downtown churches in Washington, D. C.; Birmingham, Ala.; Memphis, Tenn.; Dallas and Houston, Tex.; Oklahoma City and other cities, retired at the Western North Carolina Conference sessions, September 21-26. He will devote more time to writing and preaching-at-large assignments. His 26th book, *When the Church was Young*, will be published early next year.

Rev. Virgil A. Kraft, recently director of the Wesley Foundation at the University of Minnesota, has been made managing editor of the *Christian Century Pulpit* and *Twentieth Century Quarterly*. A frequent contributor to *The Christian Advocate*, Dr. Kraft for several years conducted the "Emergency Rations" department. He continues to follow a busy speaking schedule. He packs in many engagements by flying his own plane when conditions permit. He is a member of the Minnesota Conference.

Mrs. Lillian B. Miles and Dr. C. Rexford Raymond were married September 28 at the Church of Wide Fellowship in Southern Pines. The ceremony was performed by Rev. Orville D. Wilson of Haverhill, Mass., son-in-law of the bridegroom. Dr. Raymond was pastor of the Southern Pines Church before going to Charleston, S. C. Mrs. Raymond, formerly of Buffalo, attended Oliver Halstead Conservatory, Houghton Wesleyan Methodist Seminary and Vineland Business Institute before going to Southern Pines in 1921.

CHIMES AND ORGAN AT LIBERTY CHURCH FORMALLY DEDICATED.

A set of chimes and a Hammond organ were dedicated at services held recently at the Liberty (Vance) Church with Rev. T. Fred Wright, pastor, conducting the service.

The chimes are a gift to the church by Mr. and Mrs. H. B. Newman in memory of Mr. Newman's parents, Mr. and Mrs. E. M. Newman. Following the dedication of the chimes, the organ was then dedicated.

Appropriate organ music and the playing of the chimes composed the major portion of the service. Mr. Wright also made appropriate remarks concerning the place of music in worship services.

Mrs. Bobby Kittrell, church organist, presided at the organ and Mrs. T. Fred Wright was soloist for the occasion. The church also participated in the service.

MANY CHURCHES CELEBRATE LAYMEN'S SUNDAY.

We, who are responsible for the Laymen's Fellowship of the Southern Convention, are happy over the response of our churches in their participation in Laymen's Sunday, October 16. Many of our churches furnished their own Laymen and provided their own program, which is a very fine thing. Others asked that we furnish them a speaker, and, with the exception of one request which came a little late, we were able to provide speakers for all who requested such aid.

It is encouraging to see our Laymen taking interest in church affairs. There is much we can do. Our work should be constructive and we should try, at all times, to help our pastor do a better job and, while all that is needed in any local church cannot be done in a single year, we can take the jobs one by one and over a period of years many worth while things can be accomplished.

I wish to take this occasion to express to all the ministers who cooperated with us our sincere thanks for their kindness. At the same time I want to thank all our Laymen who took the responsibility of a service, whether it was in their own church or in another. If we continue to work together, we can build a stronger and more useful church.

Sincerely,

GEORGE D. COLCLOUGH,
Chairman, Southern Conv.
Laymen's Fellowship.

REV. GUY H. VEAZEY HELPS TO ORGANIZE AND BUILD A NEW CHURCH.

In 1906 Mr. and Mrs. H. W. Allen purchased a farm and moved to it at Linville, Louisiana. There was no Christian church in that state at that time; they were naturally anxious for a church home, having been members of old McGuire's Chapel Christian Church in the Alabama Christian Conference. They have remained on this farm, and reared a large family, some of whom have gone out into other churches. All these years the Father and Mother have dreamed of a Christian Church.

In the early summer of 1949 the high school auditorium was for sale. They purchased it, had it torn down and moved onto a lot adjoining the school property, which they had reserved several years ago when they sold some land to the school.

About the first of July, this year, the Rev. G. H. Veazey, pastor of Long's Chapel Congregational Christian Church, near Burlington, North Carolina, took a few carpenter's tools and went to this community to spend

(Continued on page 15.)

NOTICE TO N. C. & VA. CONFERENCE DELEGATES.

The members of Ingram wish to take this opportunity to say that they are looking forward to having their many friends throughout the North Carolina and Virginia Conference as their guests during the conference this year. For those of you who are unfamiliar with the location of Ingram Christian Church, it is about eighteen miles east of Danville and sixteen miles west of Halifax on the south side of U. S. Highway No. 360, at Ingram, Virginia. It is anticipated that the meals during the conference will be priced at 75c each. Dinner and supper will be served the first day, and dinner on the second. For those who will remain with us overnight, the overnight entertainment will include breakfast. Cards for estimating the number of those who will desire overnight accommodations are to be included with the church report forms, and the committee in charge of overnight entertainment will appreciate your prompt filling in of the card and sending it to Ingram Christian Church, Vernon Hill, Virginia, in order that ample provision may be made for those desiring to stay with us.

ROBT. T. WOODRUFF,
Pastor.

A LETTER FROM TIMOTHY CHANG.

September 26, 1949.

DEAR FRIENDS:

"The time is flying over." It is true. I left my home one year already. Sometimes I was alone remembering something about my parents, brothers and sisters under the silent moonlight. I really wanted to see them immediately. But it was not easy as I thought, because of the separation with the cool water Pacific

My brother Silas came to United States five months ago for studying Master and Doctor degrees of agriculture in Michigan State College. It impressed me so much that I could go up to visit Silas shortly after my summer school was over.

You can imagine that how beautiful was the scenery along both sides of the highway through North Carolina, Virginia, West Virginia, Ohio and Michigan—but I did not enjoy it very much at that time because of my imagination to meet Silas. How happy we were when we met each other in Michigan State College at East Lansing on September 3 morning. We lived together two weeks and we were so happy, but I could not describe it with my pen. I hate that I am not a good writer.

After two weeks, Silas and I went to visit Dr. and Mrs. G. W. Shepherd at Detroit, who were missionaries to Shaowu sixteen years ago and now the pastor of Highland Park Congregational Christian Church in Michigan. They took us to visit around Detroit—Ford Plant, Edison Museum, etc. Mrs. Shepherd cooked Chinese food for us and we talked about Shaowu and China. We really had a good time in visiting Detroit and I got a lot of knowledge from this visit in Detroit and Highland Park.

After four days, Mrs. Shepherd

(Continued on page 10.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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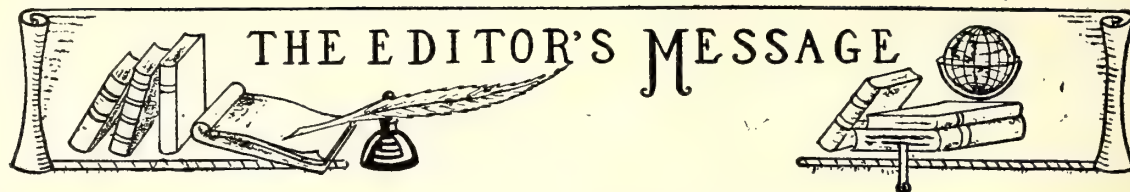
Dr. Wm. T. Scott
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LET YOUR LIGHT SO SHINE . . .

A brochure setting forth the plans for a new First Church in Greensboro lies on the editor's desk. The front page carries a partial sketch of the new edifice, accentuated by the skillful use of color. Page two carries the reader back to the origin of the church in 1899, and brings him swiftly up to date through significant and successive stages. Page three opens the vista of dreams and plans. Pages four and five, the center spread, indicate graphically the "Channels Through Which We Work to Make Christ Known." Page five carries a succinct financial statement and page six is a city map with the new location on Radiance Drive indicated in color.

Churches generally have been slow in utilizing modern methods of publicity. Many persist in using antiquated methods. It is refreshing to find a church which dares to put a dash of color, and whatever extra expense is involved, in order to give adequate publicity to its enterprise. It is no surprise to learn that the Greensboro Church has just completed a most successful financial campaign under the leadership of the pastor, Dr. W. E. Wiseman and Mr. Curtis Schumaker of our Board of Home Missions.

THE EXECUTIVE BOARD MEETS

A meeting with the Executive Board of the Southern Convention reminds one of the inescapable interrelatedness of our churches. We are not simply a group of independent, autonomous churches. We are voluntarily bound together for mutual benefits. Although some people and churches may feel that the Convention machinery is superfluous, a problem, a need, or a crisis sends them scuttling to the Convention agencies for counsel or assistance. We are engaged in an enterprise larger than the program of any one local church. No one part of the body of Christ can say to another, "I have no need of thee."

It should be a matter of satisfaction as well as record that the larger interests of our churches are receiving diligent attention. The members of this Board give considerable time and effort to work which transcends the local church. The Convention as well as the local church must give an account of its stewardship.

The Executive Board met at Henderson on Tuesday, October 11. Dr. John G. Truitt presided. Reports were made on the Ministerial Loan Fund, Ministerial Scholarship Fund, Committee on Superintendent's Home, Committee on the Christian Orphanage, etc., the Superintendent's report covering the period from April 1 to September 1, indicated 73 visits to churches (21 of these visits were with pulpit committees having to do with obtaining pastoral leadership in 44 churches), 21 sermons, 31 addresses; attendance at 11 Sunday school sessions, 102 group conferences, 106 individual conferences. These activities necessitated 12,546 miles of travel and a total expense of \$680.60.

Mr. George D. Colclough was elected Chairman of the Committee on the Superintendent's Home, succeeding Dr. J. H. Dollar. The Board reiterated the request of Dr. C. E. Newman, Conference Historian, that histories of local churches be forwarded to the Historian for use in the Historical Room at Elon College.

An invitation for the Convention to meet at Oakland, May 2, 3, 4, 1950, was accepted. High tribute was paid to the Convention personnel for their faithfulness and efficiency.

Miss Pattie Lee Coghill, who has now begun her services as Educational Secretary for the Convention, was recognized. Just now she is planning and promoting attendance at the Week-End Young People's Conference at Shallow Well Church, Jonesboro, North Carolina, October 22-23. Here is her statement to pastors and adult leaders:

You can see the enthusiasm of the young people for their Conference planned for the fourth week-end in this month. We feel sure we can count on the help of the pastors and Sunday school superintendents in making arrangements for groups to attend. I have never known successful young people's work over a long period of time which did not have the interest and help of one or more adult leaders. You can see that more than anything else we want to get in touch with at least one young person from each of the churches. This is the way interest grows. Christian fellowship is contagious!

THE ELOQUENCE OF DEATH

"Precious in the sight of the Lord is the death of his saints." (Psalm 116:15.)

Death has greater significance than we sometimes realize. Death comes to place a seal upon achievement. Death is the great educator. The death of the saint should move us to reflection, gratitude and dedication. The saint is a witness in death as in life. Listen to the eloquence of death.

The American Board announces the death of Miss Elizabeth S. Webb, 89-year-old missionary who served actively 44 years in Turkey and Syria.

Miss Webb, who retired on the field in 1930 continued her active interest in mission activities and especially in the Trad Christian Social Center, a community project serving Armenian and Moslem children which she founded following World War I.

Born in 1860 at Bunker Hill, Illinois, and educated at Drury College, Miss Webb first went to the Near East in 1886. She lived through many tragic days including the almost complete destruction of the City of Adana in 1909; World War I when she refused to leave 600 orphan Armenian girls until she could evacuate them to Istanbul and also World War II. In 1939 when the Sanjak region of Alexandretta was ceded to Turkey by France she worked with the Armenian refugees who poured into Beirut at that time.

Crisis and Opportunity in China

By RODERICK SCOTT, D. D.*

The crisis in China is political

The opportunity in China is religious

I

The crisis in China is political, but it is vastly more than a Communist Civil War. What we are witnessing all over the Orient is a Revolution, the revolutionary search of the peoples of the world for freedom, both economic and political. It is our American Revolution, indeed our own Western Christian revolution, for wherever Christ has gone individual men and women begin to feel good for something and to grope after their rights and the acknowledgement of their dignity. Wherever it goes people use the word "democracy," though often without understanding it. Thus a Chinese Christian might conceivably be a Communist, too, because to many Chinese, accustomed to thinking of people only in social groups, democracy means the freedom or equality of the group rather than of the individual and Communism seems to free the Oriental nations from Western imperialism and to free the peasant group from the oppression of the landlords. But this is only half-democracy, leaving personality and its rights and responsibilities out of the picture. A Western Christian who understands democracy in these terms can not be a Communist.

We who have lived long in the Orient, China, India, Africa, are profoundly conscious of this Asian Revolution as a vacuum or tension between the dying Oriental religions and cultures and the successful and efficient Western ways. The happiness that flows from Christian homes all over

the world is a great source of the awakening and unsatisfied Orient.

Well, into this vacuum which was created largely by Christian missions, Communism with its well-planned political program, has rushed, in Indonesia, Indo China, and now China.

II

Historically the Chinese Communist Party appears as the "Party of the Unfinished Revolution," rather than as a Soviet-inspired movement. China has made two attempts to set up a political democracy both of which have failed; this "People's Government," which was recently set



DR. RODERICK SCOTT

up in Peiping, is the third. Sun Yat Sen set up the Chinese Revolution in 1911 but so prematurely that a so-called Second Revolution was needed in 1927; this was when Chiang Kai Shek set up the Nationalist Party and Government. That government has now failed and its leaders are completely discredited. There are many reasons for this failure, chief of which is the fact that the eight years of World War II and the three years of Civil War have thrown Chinese culture back forty years, to the time when corruption and disillusionment were ruining the nation and when Sun Yat Sen set out to save it. Indeed the Communists claim Sun also as the "father of their country." This corruption is in the cities, in the centers of power; so far it has not touched the rural Communists. It has not touched the Christians, much. Nor has it touched President Chiang as an individual. It is as a party leader that he is discredited.

So it is true, as has been said, that the Chinese have been "pushed backward" into Communism, by their disgust with the Nationalists not drawn forward by any love for Communism. Actually very few Chinese are Communists. But the Communists have put a stop to the civil war. That makes them welcome.

III

The Communist party has established itself, but can it hold its gains? In the opinion of many observers, the answer is, No. Or, rather, they can not hold their gains without marked change in their program. Their greatest obstacle to communizing China will be the Chinese people themselves. The Chinese people can not be pushed around. Their reasonableness and their general moralness will revolt against the dogmatism and the violence of the Communists. Even now there are reports of peasant revolts and the whole campaign, despite the boastful words, shows signs of slowing down with indefinite postponement of "big change." On the other hand, any Titoism now would be premature. The present emphasis on "being friends with Russia" is a sure sign of inner disagreement between the parts of the Communist party. For the Russians to secure any real influence in China will be a tall order. Russia has been for long China's "No. 1 Enemy"; the peoples are totally unlike in temperament; and few Chinese ever saw a Russian.

IV

The crisis is political, it was said. But the opportunity is religious.

Is there hope for China, or rather, more modestly is there hope for Christianity and Christian missions in China? Here, surprisingly, the answer is, Yes. There is no hysteria in China over Communism; the Christians have overcome their fears; no one (within the writer's acquaintance) has any thought of giving up his faith, should persecution come. The earlier reaction to the gathering menace was despair, then came resignation as indicated above, but now we can detect resolution. "It would be easy to close this college before they come," said Dr. David Cheng, chairman of the Fukien Christian University Administrative Committee, "but as far as I am concerned we shall not close until we are closed; we shall keep going."

This new note of responsibility points to the service and duty of American Christians with respect to Chinese Christians; they must stand (Continued on page 15.)

*Since 1916, Dr. Scott has been serving in China under the American Board of Foreign Missions through many revolutions, some bloodless and social and some extremely warlike. When, during World War II, his University took refuge from the Japanese in the ancient interior city of Shaowu he went with it living under primitive conditions and acting as a stabilizing force for the entire university.

A highly successful professor of both philosophy and English at Fukien Christian University, as well as Acting Dean for ten years, Dr. Scott's close relationship to Chinese youth for over 30 years gives him an unusual insight into present-day problems.

Dr. Scott is the author of several text books on religion and articles for magazines. He was educated at Haverford College; Harvard University; Pacific School of Religion; Union Seminary; Columbia University; and the University of Southern California. Before going to China he was a Professor at Bowdoin, Earlham and Oberlin Colleges.

NEWS FROM ASHEVILLE.

Sunday, October 2, was a significant day in the history of our church at Asheville. As a fitting observance of World Wide Communion Sunday the congregation consecrated a beautiful new altar as a memorial to the late Theodore Merchant, which was a gift from Lt. Merchant's father, Mr. L. L. Merchant, and his two brothers, Lawrence C. and Edward Merchant. Lt. Merchant lost his life in the service of his country in World War II. In addition to the memorial altar, flower stands were given in loving memory of Lt. Merchant by his wife, Mrs. Rose Merchant and her daughter, Sandra Louise. Supt. Wm. T. Scott delivered the sermon of dedication and others participating in the service were the pastor, Chaplain Earl D. Weed, Rev. William P. Jackson, pastor emeritus of the church and Rabbi Sydney E. Unger of Congregation Beth Ha Tephila, Asheville.

The evening service was a further celebration and dedication of lovely gifts to the church, honoring Rev. William P. Jackson, pastor emeritus, memorial lights, given by Mrs. May E. Nelson in memory of her son, David E. Nelson, lost at sea while serving in the Navy in 1942; gift of a vestibule table by Miss Lucy Hopson; gift of the church carpet by the Women's Fellowship of the church; gift of the cross by the Sunday school; gift of the memorial altar vase, in memory of Mrs. Hattie B. Herring, by her children and grandchildren; memorial altar vase in memory of Mrs. Myrtle Krickhan, given by her children and grandchildren; the pulpit, lecturn and pulpit chairs, given from "The Jackson's Appreciation Fund" committee; and the scroll given in appreciation to Rev. and Mrs. Jackson, and Mrs. Jackson.

These lovely additions to the facilities of our Asheville Church add substantially to the utility and beauty of the building and sanctuary.

Tribute is paid to the laymen of the Asheville Church for the zeal with which they have worked in redecorating and making beautiful and useful their church.

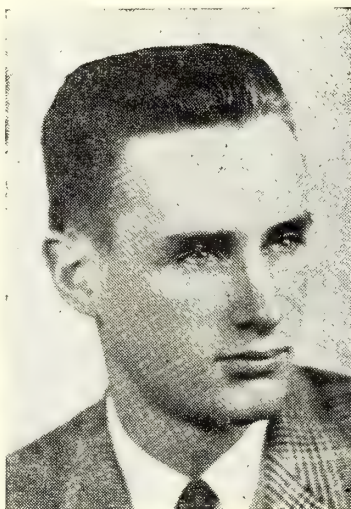
It was indeed a pleasure to visit the Asheville Church and to see the fine spirit of cooperation existing in the congregation. Chaplain Weed, retired from the United States Army, is rendering efficient and consecrated service to the leadership of the Asheville Church.

WM. T. SCOTT.

WAKE CHAPEL.

The front-page picture speaks for itself in showing the Educational Building now in process of construction at the Wake Chapel Christian Church, of which Rev. Fred P. Register is pastor. The building consists of an assembly room and eleven class rooms, covering an area of approximately 4,000 square feet, covering both floors.

During the past four years, Wake Chapel has grown rapidly, with greatly increased interest on the part of some of the old members. The records show that there has been approximately a thirty per cent increase in the church membership, with 69 new members. During this time, the en-



REV. FRED P. REGISTER
Pastor, Wake Chapel Christian Church

rollment of the Sunday school has more than doubled, with a present enrollment of 215.

Successful Daily Vacation Bible Schools for the past three summers have doubtless accounted for some of this growth. In June of this year, there were 105 children enrolled, with an average daily attendance of 95, with 15 workers.

A recently organized Young Adult Class purchased a bus for the use of the Sunday school, and this has contributed to the increased attendance.

Evangelistic services, conducted by the pastor with the assistance of Rev. Mack Welch, were held in June. Twenty-seven new members were received into the church, ten by profession of faith and seventeen by letter.

A monthly teachers' and officers' meeting has been a sustaining factor in working out problems of the Sunday school.

For the mission year just closing, the Woman's Missionary Society has made the honor roll, with an average

monthly attendance of 18. The society supports the Jacksons in Shaoyu and the program of the Convention.

The Junior Choir, sponsored by the Young People's Fellowship, has given fine programs on Christmas and Easter and is responsible for the special music at the morning worship service on the first Sunday in each month.

Two picnics for the children were held at Pullen Park in Raleigh during the summer, both of which were well attended.

At the present time, modifications are being made to the Church Auditorium preparatory to painting and laying the carpet. A heating system and a Hammond organ were installed in 1947. Some time ago, it was necessary to partition off additional Sunday school rooms in the balcony to take care of the growing classes. When these became inadequate, it was decided to construct the new addition.

In cooperation with the other churches in the community, morning worship services are now being broadcast over Station WFVG.

During these four years, Wake Chapel is especially fortunate to have had as its pastor, Rev. Fred P. Register, who has recently moved into the community, and who, with Mrs. Register, will be of even greater service to the church.

Wake Chapel is looking forward to its Centennial Celebration in 1956.

MRS. A. GLENDON JOHNSON.

ELK SPUR.

Our church has had a very successful summer. In June, Rev. James Madren and his wife came to spend three months with us, and with the help of them we had a very successful Bible school in July, with an enrollment of 55. Everyone in the community was very willing to share in the teaching and transportation of getting the children to the church. We also had our Revival in July—with seven converts. Rev. S. E. Madren did the preaching, and we were glad to have him back since he was our pastor about twenty years ago. I was just a girl and united with the church while he was here.

With our seven new converts we received two young men, whom we needed very badly because our church is mostly made up of women and young people.

Our Sunday school has really done well this summer. We have an average of 65—and that is good for these mountains, because some live so far away and have to catch ways in.

(Continued on page 7.)

News of Elon College

By PRESIDENT L. E. SMITH

AN ADDITIONAL \$100,000 FOR THE ELON COLLEGE GYMNASIUM

The students and faculty of Elon College have been exceedingly generous in their contributions and pledges to the gymnasium fund. The students have pledged a total of thirty-five thousand dollars plus to be paid over a period of five years. The faculty has pledged a total of approximately five thousand. When you think of students in college and faculty members on college salaries in a day like this pledging these amounts, you may write it down for sure that they have a real interest in the undertaking to which they are contributing. The reason the students and faculty are contributing so generously is that they know first hand how badly a modern gymnasium is needed on their college campus. Authoritative information on any benevolent cause is the secret of generous giving. We are confident that if the general public and the constituency of the college at large knew the facts in the case, that is, the need for the equipment that the new gymnasium will provide and the exceeding economic costs of the building and equipment, their gifts would be generous and immediate.

To date the Alumni Office has in hand, cash and pledges amounting to \$125,000.00. On November 1, a campaign will be launched in Alamance County alone to raise \$100,000.00 for the completion of the building and furnishings for the same. We are very busy now forming an organization, dividing responsibilities, and bringing into the effort as many participants as possible. These efforts are calculated to insure success. We realize that when the campaign is over that here and elsewhere there will be a considerable amount of money in unpaid pledges. If interested parties will pledge a sufficient amount to pay the cost of construction and furnishings, the college authorities will arrange to finance the undertaking on the strength of such pledges.

Day by day, work on the gymnasium is progressing very satisfactorily. The brick layers will complete their work by the middle of next week. On Monday following, the roofers will begin. It is estimated that it will take three weeks to complete the roof. In

the meantime, the floors will be put in condition for the pouring of the cement. After the roof is on, weather conditions will not hinder construction. We plan to play basketball in the new gymnasium before Christmas and the entire schedule of intercollegiate and intramural games will be played in the new gymnasium beginning in January. We are conscious of a host of friends in the church and outside of the church throughout this section of the country and are confident that when they realize the situation that they will want to have a part in the construction of this magnificent and superb equipment for our college. Any contributions, large or small, will be greatly appreciated and receipted promptly.

You should see this new building for Elon College. It really is a wonder and we know that you would be delighted with it. You are invited to come at any and all times to see it.

APPORTIONMENT GIVING.

The first of the annual sessions of the conferences constituting the Southern Convention will meet next week. The Eastern North Carolina Conference will meet at Southern Pines, North Carolina, Tuesday and Wednesday, October 18-19. A number of the churches in the Eastern North Carolina Conference have paid their conference apportionments in full but a much larger number, however, have not completed this obligation. It is earnestly hoped that each church will take this obligation seriously and determine to discharge its responsibility completely. In view of the increased and pressing needs of the college, our churches should pay their apportionments in full as quickly as possible. Not in recent years have the needs of the college been as acute and pressing as they are today. Again, I urge our friends and churches to come to the assistance of their college at this time. It would be wonderful if all the churches would pay their apportionments in full. This would build up our resources and increase the courage of us all. It is one thing to have money with which to meet obligations promptly but quite another to be without sufficient funds to satisfy

these just demands. Your assistance will be a great blessing to the college.

Previously reported	\$5,862.41
Eastern N. C. Conference:	
Good Hope	18.00
Henderson	94.00
Mt. Auburn	10.06
Pope's Chapel S. S.	6.00
Sanford	100.00
Shallow Well	54.00
Southern Pines	63.00
Eastern Va. Conference:	
Christian Temple	721.55
Union (South.)	14.00
N. C. & Va. Conference:	
Burlington	25.00
Western N. C. Conference:	
Ether	17.94
Pleasant Union	10.00
Total	\$1,133.55
Grand total	\$6,995.96

ELK SPUR.

(Continued from page 6.)

In July, our pastor, Mrs. Hawks, Mrs. Ayers and myself and two young people from Rocky Ford Church went to Reidsville Church to a Sunday School Convention. Such a delightful day we had, and such a nice welcome from the church. My husband has often remarked that in no other church can you receive such a welcome as in a Christian Church. We will always remember Reidsville Church with a pleasant thought for the wonderful day of fellowship we had together.

Our church lost a regular attendant from March until July—my mother. She was very sick for a while but through God's great mercy, he has given her strength, so she is able to come back to church.

We have had two very pleasant visits from two of our friends this summer. The Hurdles, who were with us last summer, and two visits from our Dr. Scott. We appreciate the interest they show in our church here.

Now, our pastor has gone back to college, and comes back twice a month. We are planning to carry on our Sunday school work through the winter.

We invite all our friends from our other churches to visit us.

LANNIE M. UTT.

The problem of liberty and living is one which government cannot and will not solve. We cannot delegate the protection of liberty to government. The people must relate it to their daily living, or the swift course of events will sweep it aside with reckless disregard of the consequences.

—Carl W. Ackerman.

Christian Missions

At Home and Abroad

A LETTER FROM THE JACKSONS.

NO. 3—"LIBERATED."

American Board Mission,
Shaowu, Fukien, China,
May 19, 1949.

DEAR FRIENDS:

Wednesday, May 18, is a day I shall long remember. In the morning, it started out with great promise. No, the liberation army did not come to Shaowu as predicted on the 17th. They stopped in Kuandze, 20 miles from here. Why, we don't know.

On Wednesday morning, Pastor Liao, Mr. Yao and several of us were in my study talking over the situation. Mr. Yao said, "I have already seen the notice published by the new Communist authorities in Kuandze. They promise to protect the lives and property of all citizens and foreigners. They want everyone to keep on with his work. They may not send soldiers to Shaowu at all—just government officials.

That was good news. Now Dorothy, Lewis and Leona could return. In Shaowu there would be none of the rioting, looting and killing many feared.

On Wednesday afternoon, Pastor Liao spoke to me right after the Bible study class: "There is a rumor on the street that the 'Big Knife Society' from Hopping is coming this afternoon. It is probably an idle rumor but you go right home and lock your compound gates." I had already heard so many rumors that I had become skeptical of them all. Nevertheless, I inquired what was the "Big Knife Society." "It is a society, made up of ordinary people which was organized to oppose conscription during the Japanese war. Later the society became involved in local politics. Everyone is afraid of them. The members operate at night, hooded and wearing bright red uniforms. They have no guns, but carry swords. The government has several times tried to stamp them out but to no avail. When they get fully aroused they will stop at nothing."

I had forgotten all about the "Big Knife Society" until just after supper. We had just finished listening to the radio news. Mr. Chang Wen Wei, the last one out of the gate, suddenly came back, breathless. "There's a large group of men who have just

come—probably several hundred. They're not wearing soldiers' uniforms, and they are banging the hospital gates." He was trembling. I suggested that he spend the night with me. As they went past our front gate, he listened. "They're speaking the language of the Hopping people," he said. "I've got to go home and look after my family. You lock your gate and house doors and don't let anyone in." He passed out into the night leaving me alone in the big house.

Fortunately, I was reading a most interesting book which kept my mind fully occupied during the early part of the evening. Now and then I was conscious of yelling, the pounding of gates and the report of a gun. But when it came time to go to bed, my mind was anything but easy. Their headquarters had been established just *next door* to our house in an old deserted temple. I climbed to my emergency cot in the attic, barricaded the door, took off my shoes and climbed into bed.

The shouting, pounding and shooting continued until after 1:00 a. m. The name, "Big Knife Society," set my mind off on all kinds of tangents. I expected any minute to hear the knocking on our front gate. Time passed, oh, so slowly. By one o'clock things had begun to quiet down and still they had not come to our house. Were we to be unmolested. I dozed off.

Five o'clock came around before I knew it and the noise started up again. I got up and went immediately by a back way to the house of our hospital physician, Dr. Chu, to find what this was all about. "This is what is called the 'Big Knife Society,'" he told me. "Some have swords, others guns. Now they have declared themselves Communists. They came last night to 'liberate and defend' the city." I learned in addition that this cult has its religious implications. They are all Buddhists. Their stomachs and chests are covered by a cloth which has been dedicated to the idol. Wearing this colorful material, they believed that no harm can come to them. Before fighting, they drink some kind of beverage which supposedly removes all fear and makes them only want to fight and kill. I

was surprised to find that the only casualties during the night were one of their own soldiers who fell down and broke his arm and a criminal in the jail whom they dispatched in short order. The shots had all been in the air to terrify the population. I also learned that these people came at the request of the ruling cliques in Shaowu which has been accused of every kind of dishonesty and mismanagement. This is their plan to keep the Communist troops from coming in and thus prevent a change in the local political situation. Many are thoroughly disgusted among the citizenry and hope their plan will fail.

Tomorrow I shall go to Ershihtu mountain to bring Leona Burr, Dorothy and Lewis back. I know they will be glad to get home. We have been cut off from the outside world (except for my radio) for some time. We are wondering what is happening to our friends in Foochow. The radio doesn't say. We are wondering if letters will be able to come again—and busses. The telegram and telegraph communications have been cut for some time. I wish there were some way we could notify our parents and friends that we are alright as I know they must be worried. At present, such notification is impossible.

As bad as last night was, it could have been worse for which we are thankful. Pastor Huang said this morning that events these days are like a play—we see each scene as it comes along and have no idea what the next scene will be like. After all this excitement, I don't know if I'll be able to go back to an ordinary routine again or not.

I have great hopes that the Communists will do something to help the condition of the common people. They have suffered so much. I hope also that America will not turn its back on Communist China. China needs, and I believe, will seek American friendship and help if it is offered. In turn, China in the future will prove a friend worth having in the Far East. Now is the time for statesmanship on the part of our American leaders. A program of anti-Communism is not enough. Here is one of the greatest undeveloped spots in the world. The previously mentioned announcement that foreigners' lives and property will be protected is an indication of a willingness on the part of the new government to go one step in friendly cooperation. Our radio broadcast urged foreigners to stay and help in the rebuilding of a new China.

(Continued on page 14.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

A THANK OFFERING MEDITATION.

By MRS. J. D. STRADER.

THANKSGIVING.

I would like to share with you quotations taken from Dr. Charles B. Foelch's book, *The Day's Worship*:

"Real thanksgiving grows out of real thanks-living. The closer we are to God, the more ready and willing will we be to praise Him thankfully.

"In the garden of our hearts ought to be cultivated the little flowers of appreciation. The sweet perfume of gratitude will fall upon the giver as well as upon the recipient.

"Thanksgiving is a becoming trait. It sweetens and purifies life. Existence itself is abundant occasion for it, and the unnumbered blessings of life make it imperative. The sacred pages glow with expressions of thanksgiving.

"Heaven doubles its favor to those who show proper appreciation for mercies received.

"Help us, O Lord, to cultivate the grace of appreciation and daily move our hearts to gratitude for Thy manifold blessings. May Thy Holy Spirit direct us into avenues of helpful service, for Jesus' sake."

* * * *

"THE ONE THOUSANDTH PSALM."

O God, we thank Thee for everything;
For the glory and beauty and wonder
of the World,

For the glory of Springtime, the tints

of the flowers and their fragrance;

For the glory of Summer flowers,

The roses and cardinals and clethra;

For the glory of the Autumn,

The scarlet and crimson and gold of

the forest;

For the glory of Winter, the pure

snow on the shrubs and trees,

We thank Thee that Thou hast placed

us here,

To use Thy gifts for the good of all.

—Hymnal for American Youth.

SYMPATHY FOR MRS. LEATHERS.

Mr. W. . Leathers passed away on October 14. The funeral was held on Sunday, October 16, at our Suffolk Church. Mr. Leathers is the husband of our Convention Woman's Board Treasurer. We extend her our sincere sympathy in his passing.

MRS. W. J. ANDES.

NORTH CAROLINA WOMAN'S CONFERENCE ELECTS NEW OFFICERS.

At Long's Chapel, a crowd of about 300 filled the church on Tuesday, October 4, for the Annual Conference. An excellent program was offered, including talks by Miss Pattie Lee Coghill, Dr. W. W. Sloan, Baxter Twiddy and Timothy Chang. The District Superintendents gave a panel discussion on local societies and Mrs. W. E. Wisseman led a skit introducing our new literature. "We Dedicate Ourselves," theme for the year, was used throughout the program. Mrs. O. H. Paris closed the program with a dedication service, installing the following officers: President—Mrs. F. C. Lester; Vice-President and Friendly Service—Mrs. W. J. Andes; Secretary—Mrs. R. V. Powell; Treasurer—Miss Susie Allen; Cradle Roll—Mrs. Jack Shoffner; Children—Mrs. Mark Andes; Spiritual Life—Mrs. Carl Wallace; Literature—Mrs. Tucker Humphries; Life Memberships and Memorials—Mrs. J. B. Newman; Family Life—Mrs. John G. Truitt; Interdenominational Cooperation—Mrs. R. L. House.

The report of the Recommendations Committee was adopted as follows:

We recommend this year:

1. We have more study and personal devotion to Bible and Mission studies.

2. We send our Conference President to the joint Conference with the E. & R. women in Cleveland, Ohio, November 16-18.

3. Each society appoint a CHRISTIAN SUN agent to promote and secure subscriptions.

DISTRICT ATTENDANCE AT CONFERENCE.

At the recent North Carolina Woman's Conference, held at Long's Chapel, 52 societies were represented by 282 registered delegates. Since the women of Long's Chapel did not all register, they figured they fed about 320 people in all. This seems to be a record attendance. It might be interesting to know how many attended from each district: Asheboro—34; Burlington—91; Greensboro—78;

Halifax—23; Henderson—21; Raleigh—22; Sanford—13.

The attendance of ministers at the Conference seemed to set a record, too, and it was fine to have them come.

There were 63 societies who reported to the treasurer this year, so that means that only 11 societies did not have a representative. Let's hope that next year we can make it nearly 100 per cent.

SHELTON MEMORIAL REPORTS.

We have had interesting and well-attended meetings, and tried to meet all requirements this year.

We are affiliated with the Council of Church Women, and our own Mrs. Lewis is "Devotional Leader" in that organization.

We have adopted a little girl at Elon Orphanage. We send her appropriate gifts and clothing at Christmas, Easter, and other times during the year. She spent her vocation in Portsmouth this year, and was entertained by different members of the society.

At our September meeting, Mrs. Walter T. H. Galliford of Portsmouth gave a splendid review of Dr. Frank Laubach's book on *Prayer*, a copy of which was presented to our society by one of our members. I would like to suggest that each society in the Conference purchase that same book and not only have it reviewed, but that every member in every society read it. You will find it well worth your time.

As you all know, we have lost our beloved pastor, Dr. Frank H. Lewis and are now without a leader. We hope that you are all praying that we will soon find the right man to fill our pulpit.

MRS. H. W. SHAFER,
President.

SOUTH NORFOLK WOMEN REPORT.

Our Missionary Society has four active circles—Angie Crew, Dorothy Jackson, Wilma Hanbury and Gertrude Bunch. All are having devotionals from the Bible study. Our monthly meetings are held the first Thursday in each month and we have four all-day meetings during the year, beginning at 10:30 a. m. Lunch is served at noon by one of the circles and we really have a wonderful lunch and fellowship at these quarterly meetings. At one of these meetings, we were very fortunate in having our District Superintendent, Mrs. W. B. Williams, as our guest speaker.

In addition to our regular apportionment and Thank Offering, we
(Continued on page 13.)

FOR THE CHILDREN



MRS. R. L. HOUSE, *Editor*

WHITE LIES—BLACK LIES.

By FREDA GRAHAM BUNDY.

Issued by the National Kindergarten Association.

A woman, who with her husband and little boy had lived in my aunt's home, said to me, "Jamie told me a deliberate lie this morning, and I'm positively ill over it."

I wanted to answer, "You have taught him to lie," but, of course, I couldn't. I wanted to show her how she had taught him to lie. I wanted to say:

There was the suppertime when the phone rang and Bill, your husband, answered it. He turned to you and said, "Nell wants you to go over to meet the Simpsons." You whispered, "Tell her that I have had a bad cold." Jamie gazed in perplexity at you who had just finished a hearty meal and who evidenced no sign of a cold.

Grown folks were so funny, but, Jamie decided, they had some good ideas about getting out of disagreeable things. That is what he thought, too, the afternoon when the doorbell rang and you said, "Answer the door. I'm not dressed, so tell whoever it is that Mother is not in."

Jamie went fishing with his dad, and the four small fish that they had caught and later put into the refrigerator turned into "eight big beauties" during the evening, when friends came in. Jamie thought how easy it all is, this mild deception—something like playing hooky from school. He grinned to himself; it was fun fooling people like this.

Then there was the curious lie about the cost of your new dress. Ja-

mie had read the bargain-price tag of \$8.98. Yet, you told Alice it was a little thing that you had picked up for \$19.00. Jamie decided that your clever trick might work for him with the change when you sent him to the grocers. He had the walnuts cost you 69c instead of 59c. It was great fun having that extra ten cents to spend for candy!

Jamie heard you and Bill tell those polite little lies when the Mortons dropped in for the evening. You saw them coming up the steps and cried, "Oh heavens, it's the Mortons; we'll be bored to tears." Bill added vehemently, "I wish that they'd move to Kalabogie." But you ushered them in, saying sweetly, "We're so glad to see you," and Bill supplemented with, "We were hoping that you would come over some time soon."

Those are not lies you may say—they are not malicious untruths; they hurt no one. But, these are all willful misstatements creating a false impression, which, according to the dictionary, is the definition of *lies*. Besides, you have forgotten that they *are* hurting someone—Jamie.

Your son lied about the pennies he took from your purse, but that lie to him was necessary to save him from punishment. He lied to you about wading in the water, and you punished him, because you "will not tolerate an untruthful child!"

Some of your assertions are rather inconsistent, aren't they? In one breath you say that little white lies are justifiable, then in the next you declare that deliberate lies are inexorable.

Poor little Jamie, in his limited

seven-year-old mind, he keeps turning the problem over and over. How does one recognize the color of a lie, he wants to know. White lies, black lies—how can one tell the difference?

Bill once said to you, "Take the car and drive down to your meeting. You haven't a license, but they'll never know." That was the day that Jamie grasped—"They'll never know!" Now he could tell the color of a lie—recognize the difference between right and wrong. A lie is quite all right as long as "they'll never know!"

Is it right to lie at any time? The evading lies, the polite lies, the lies of defense, all those that we deem so minute—are they right at any time? How are you to teach a child to differentiate between the white lies and the black ones?

As Jamie indulges more and more in these variations of untruths, will he not grow more deceitful in other directions? Are not sordid actions born and bred in deceit? Ask yourself, are there not ways by which you can be evasive, polite, on the defensive, and yet be truthful?

Remember, about all things that children learn by imitation.

TIMOTHY CHANG WRITES.

(Continued from page 3.)

took Silas with her daughter back to Michigan State College for the school and I left Detroit by bus to Columbus for visiting Mr. and Mrs. J. B. Jackson, who are the parents of Rev. R. L. Jackson, the missionary in Shaowu. I stayed there four days and had a meeting with Mayflower Church group at the church. I showed them colored slide pictures which were taken by Rev. Jackson from Shaowu and Foochow.

I came back to Duke on September 25 and I already got my registration for fall term this morning (26th). Our classes will begin tomorrow.

I am going to camp with young people's group of Dr. Wiseman's Church of Greensboro, this weekend (October 1-12). I am having a good time again.

How lovely trip I had these weeks and I would like to share to you in these few lines.

Your friend,
TIMOTHY CHANG.

No matter what changes are in the wind, some quick-thinking individuals profit by them. Others always lose by any variation from the status quo. It may be partly a matter of luck, but foresight and prompt decisions are the essential requirements.—*Selected.*

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Associates*.

WHAT JESUS THOUGHT AND TAUGHT.

By BRYANT DRAKE, D. D.

The lordship of Jesus in the religion which bears his name can scarcely be realized unless one knows what he taught. On the other hand, most of us would like to know what Jesus had to say about specific matters of behavior and belief. The method of study suggested below has been given a rather rigid test over a period of several years, and we are confident it has possibilities for a class whose teacher has a good background and whose pupils will read most of the references.

1. *His social life, and his attitude toward good times—*

Matthew 6:25-34, 7:3-15, 11:16-19, 23:24f, 26:6; Mark 3:5, 10:21, 14:3-9; Luke 4:32, 5:4-7, 29, 33f, 10:38, 11:24, 14:1-33, 19:1-6; John 2:1-10, 11:1ff, 21:2-13.

2. *His dealing with people who had done evil—*

Matthew 5:38-48, 7:1-6, 9:10-13, 18:10-14 and 21:35, 21:15-46, 23:1-39, 25:24-30; Mark 2:16f, 10:10-14, 11:27-33, 14:44-49; Luke 7:36-48, 6:27-38, 9:52-56, 11:4, 11:37-52, 13:15, 15:11, 32, 19:1-10, 45f, 20:45-47, 22:47-53, 55-61, 23:34, 17:3f; John 8:3-11.

3. *His attitude toward evil—*

Matthew 5:21-42, 10:16-39, 15:11, 12:30-32, 18:6-10, 19:17-24, 21:12-17, 22:15-22, Mark 10:17-25, 12:38-40; Luke 4:20-29, 6:27-38, 10:29-37, 16:1-13, 13:32, 22:36; John 2:13-17.

4. *His attitude toward religious traditions—doctrine, Sabbath—*

Matthew 5:17-22, 27, 31, 33, 38, 43, 12:1-13; Mark 1:40-45, 2:18-28, 7:1-23; Luke 4:4, 8, 11-13, 18-19, 5:12-14, 33-39, 6:1-11, 13:10-16, 14:1-6, 16:14-17.

5. *His dealing with unfortunate people—*

Matthew 1:1-4, 6:1-4, 8:7, 10:40-42, 11:28-30, 17:14-18, 25:31-46; Mark 1:21-34, 2:1-12, 8:1-9; Luke 5:12-14, 10:30-36, 21:2-4.

6. *His teaching concerning divorce and the relations of the sexes—*

Matthew 5:27-33, 39-41, 7:1-6, 18:21f, 19:3-12; Mark 10:2-12; Luke 16:18; John 4:7-9, 8:3-11, 10:10.

7. *His ideas on friendship and getting along with people—*

Matthew 5:21-26, 7:12, 12:46-50, 18:15-35, 22:37-40, 26:6-13; Mark 1:16-20, 3:13-19, 9:35-40, 14:3-9; Luke 4:16-30, 6:12-16, 9:11-17, 52-56, 10:25-37, 14:7-11, 22:24-26; John 13:1-5, 15:13, 19:26f.

8. *His teaching concerning success—*

Matthew 5:19, 6:28f, 4:3-11, 21:28-46, 25:1-30, 26:6-13; Mark 10:35-45, 12:41-44; Luke 4:3-12, 7:24-28, 9:46-48, 10:38-42, 12:16-21, 16:19-31, 18:9-14, 18:29-30, 19:15-26; John 15:13; Luke 14:7-11.

9. *His idea of what is most worthwhile—*

Matthew 4:1-11, 6:19-34, 7:24-27, 10:34-42, 12:30-37, 22:36-40, 25:34-46; Mark 9:43-48, 10:13-16; Luke 9:57-62, 10:38-42, 12:4-34, 16:1-13, 17:20f; Luke 22:42.

10. *His teaching concerning the conduct of a Christian—*

Matthew 7:1-12, 13-23, 24-27, 12:43-45, 23:1-39, 25:1-12, 31-46; Luke 11:39-45, 13:22-30, 14:15-24, 16:14-15, 19:25, 18:9-14.

11. *His teaching about Man—*

Matthew 5:43-48, 7:11, 9:36-38, 10:28-31, 12:12, 26f, 31, 13:24-30, 37-43, 16:26, 18:5, 12-14, 25:31-46, 22:36-45; Mark 3:31-34, 2:8, 7:21-23, 23:37, 8:35f, 10:45, 11:23, 12:30, 14:38; Luke 10:25-37, 13:2-5, 12:4f, 19-23, 21:34, 23:46, 15:3-10, 11-32, 16:19-31; John 17:22f.

12. *His teaching about himself—*

Matthew 5:9, 43, 9:6, 27, 11:27-30, 8:20, 12:8, 23, 28, 32, 16:16, 27f, 17:5, 12, 22f, 19:28, 21:37, 25:31-34, 40, 23:10, 26:39, 28:20; Mark 2:10, 3:28, 6:4, 8:29, 31, 9:41, 10:45, 12:35, 13:32, 22, 11:27, 14:36; Luke 9:20, 5:24, 11:30-32, 20, 12:40, 19:38, 23:35, 39, 10:20; John 5:17, 19-23, 30, 10:33-36, 6:46, 8:16-29, 57, 12:13, 14:12, 23, 17:5, 18:36f, 22:42.

13. *His teaching about the Kingdom of God—*

Matthew 5:3, 10, 20, 4:17, 8:11, 11:3-5, 5-15, 13:31-33, 41-46, 16:18-20, 28, 18:15-20, 21:31, 24:14, 28:19, 25:34, 7:21-23; Mark 4:26-28, 11:2, 11:1-14f; Luke 5:33-39, 9:27, 47, 17:22f, 13:23-30, 18:15-17, 19:11-27, 4:17-21, 11:20, 16:16, 22:18.

14. *His ideas about salvation—*

Matthew 5:48, 6-10, 13:43, 7:15-20, 25:46; Luke 20:35f, 9:24; John 12:20-36.

15. *His idea of God—*

Matthew 5:16, 45, 48, 6:6, 8-13, 25-33, 7:7-11, 10:32-33, 11:25-27, 12:28-29, 13:19, 18:12-14, 19:26, 22:37f, 24:36, 26:39; Mark 9:37, 10:27, 12:26f, 29f; Luke 10:21f, 11:1-13, 12:6, 24, 28, 15:3-32, 16:15, 18:19, 27, 22:29, 42; Luke 6:35f.

PLEASANT HILL (ALAMANCE).

During the last week in June, Rev. and Mrs. M. A. Pollard directed a Vacation Bible School, with local people helping out with the teaching. The

classes were well attended, and on Sunday morning, around 50 children were presented certificates by Mr. Pollard.

Our revival meeting began on the first Sunday in September. The morning service was given to singing and a short talk by our pastor.

For the afternoon service, special singers were present and sang for us again. Our pastor, Mr. Pollard, delivered a spiritual message on "Three Things Too Wonderful to Understand," namely, a ship at sea, a serpent on a rock and an eagle in the air. Monday evening through Saturday Rev. Mack Welsh of Hines Chapel did the preaching for us.

Services were well attended and Mr. Welsh preached scripture-filled sermons which stirred the audience.

Those attending came to know and love Mr. Welsh and on that Saturday evening he was given a nice "pounding."

Nine young people professed faith in Jesus Christ as their Saviour, and three rededications were made. Eleven members were added to the church then and one on each Sunday since the close of the meeting.

Sometime ago the church called Mr. Pollard to serve full time pastorate. So, beginning a new conference year he will resume full time duties as our pastor.

Our church services are well attended and our Sunday school is growing fast. So as we begin a new year may we look forward to a great spiritual growth in the church, and may we go forth under Mr. Pollard's leadership.

MRS. B. D. HARGIS,

Reporter.

IMPORTANT NOTICE.

This year the purchase of every Young People's Packet included a subscription to *Youth Outreach*. Because the Packets have been sold at so many conferences and meetings by many different persons, we are afraid that we do not have the names of all those persons buying the Packet.

If you bought a Young People's Packet and are not sure that your name was written on a list, please send us your name so that we can check as to whether or not it is on the subscription list.

Please write us this information to:

Youth Outreach

c/o Southern Convention Office

Elon College, North Carolina

By giving us this information you will help us to clear our records and will also make it possible for you to receive every issue of *Youth Outreach*.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE PROPHETS PREACH SOCIAL RIGHTEOUSNESS.

(TEMPERANCE.)

LESSON V—OCTOBER 30, 1949.

MEMORY SELECTION: *Woe unto them that call evil good, and good evil.*—Isaiah 5:15.

LESSON: Isaiah 3; 5; 22; 28; 58:1-9a; Jeremiah 35.

DEVOTIONAL READING: Romans 13: 8-14.

A Story Song.

Isaiah was a shrewd and sensible man. He wanted men to understand his message. He wanted to get their attention. Instead of preaching to them in pious platitudes and in stilted phrases, he told them a story. Furthermore he put the story in the form of a song, and thus doubled its effectiveness. He calls it "a song of my beloved touching his vineyard." In simple language, and with bold strokes he paints a word picture, which all could see and understand. Here it is in brief.

He tells about a land-owner who wanted a grape vineyard. Accordingly he selected a very fertile plot of ground on the side of a hill which would give it protection from the cold winds which came from the North. Then he fenced it in, both to keep out the inroads of nature and of men. He carefully gathered all the stones and rocks out of the field. He selected only the choicest grape vines and set them out in the plot. He erected a tower so that men on watch could keep out both birds and men who would ravage his vineyard. And in anticipation of a good yield or harvest of grapes from such a well-located, well-cultivated, well-protected piece of ground, he dug a wine-press. Then he looked forward with keen delight to the harvest from the vineyard. Imagine his surprise and his disappointment and dismay when instead of a big harvest of big, tender, sweet grapes, he got only little, sour, unpalatable wild grapes. He thought that it may have been a trick of circumstances, so he tried again. But their results were the same. In disgust and in despair then, he tore down the protecting wall, and allowed the plot to revert to its wild state, soon to be overgrown with briars and thorns. A severe drought hastened

the process and what was once a lovely vineyard soon became a loathsome waste.

The Moral for the People of That Day.

The moral was plain. But Isaiah told the moral to make doubly sure. God had chosen Israel as the nation through which He could best express His purpose. That purpose was to produce a social order based on righteousness and justice and freedom, a social order based on moral and spiritual principles and practices. Through the giving of the Law, and through the preaching of the prophets, as well as by His grace and goodness to this nation, God had tried to cultivate these social graces and to bring to fruition justice and righteousness and freedom and respect for the rights of man. But what had He found? Instead of judgment, there was oppression, instead of righteousness there was a cry of the oppressed and the dispossessed. Powerful and greedy land-owners had gobbled up all the land, squeezing out the small land-owners and leaving them in poverty. Wealthy and luxury-loving men and women were giving themselves to sensual pleasures, and drunken orgies. And great numbers of the people had become altogether secular and worldly-minded, giving no thought or time to religion and the things of the spirit. They neither considered "the work of the Lord" nor considered "the operation of His hands."

"Well, what of it?" they might say with a lifted eyebrow or the shrug of their shoulders. What of it, indeed? The answer was to be found in the "law of the harvest." Whatsoever a nation sows, that shall it also reap. The story-song, sweet as it was as a song, was a pronouncement of doom. Just as the owner of the vineyard had broken down the walls and taken away the hedge and allowed the plot to revert to wasteland, just so was Israel to be overrun and laid waste by the armies of aggressor nations. The anger of the Lord had been kindled against His people; He had stretched forth His hand against them, and was about to smite them. His righteous judgments were to be executed by the Assyrians who were coming swiftly and who would strike savagely. And all this was literally

fulfilled as any student of history knows. Not many years after these words were spoken, the prophet's words found a literal and tragic fulfillment.

The Moral for the People of Our Day.

"Whatsoever things were written aforetime, were written for our instruction." These lessons from the prophets of that far-off land and that far-off day have a timeliness and a timelessness. And there is a strange parallel between the nation of Isaiah and our nation. Who can doubt but that God has strangely called and nurtured America for the fulfilment of a divine purpose among the nations. He has a right to expect the fruits of righteousness. He designed that here, under God, this nation "conceived in liberty, and dedicated to the proposition that all men are created free and equal," as Lincoln said in his immortal Gettysburg address, should produce a social order of righteousness, with liberty and justice to all. The nation was to be judged by its fruits. What is the fruitage?

Well, it would be unfair to say that America has not borne any fruitage of social righteousness. It would be untrue to say that there is no social justice in the land, and that in many, many areas the rights and liberties of men are not respected, and that the spirit of democracy is not accepted, at least in theory. American history bears abundant witness to the fact that we have not been altogether unfruitful in the things of social righteousness. But America is still on trial. God is still waiting patiently for the fruits of righteousness. The point of the story is that, as strange as it may seem to us, indeed as unthinkable as it may seem to us, the same thing can happen to us that happened to Israel and Judah, and the other nations of that day. It is hard for us to think of Washington as laid waste by an enemy nation, or of New York City as being a shambles as a result of invasion by air or otherwise, or even harder for us to think of this great nation as being laid waste and of being destroyed as a nation. But it can happen here. Our strength does not lie in money or material wealth, or in military might, as desirable and as important as these things are. The strength of a nation is its ideals, the moral fibre of its national life, its spirit of social justice and social righteousness, its dependence on moral and spiritual forces, its devotion to Chris-

(Continued on page 14.)

SOUTH NORFOLK WOMEN REPORT.

(Continued from page 9.)

paid a month's hospitalization for Timothy Chang's sister in China, secured eight Life Memberships and new subscriptions to *THE CHRISTIAN SUN* and *Church Woman*. We increased our apportionment for next year, sent several bags of clothing to New Windsor, Md., gave a twelve-year-old boy an outfit of clothing and toys for Christmas, and sent clothing to the Elon Orphanage. Our Friendly Service project was an interesting item. We bought material and made kimonas, gowns, pajamas, sheets, dresser scarfs, tray covers and maid's aprons, gauze dressings, bandages and paper napkins to Ryder Memorial Hospital, Puerto Rico. At our sewing circles, each lady carried a covered dish and we really had a feast at lunch time.

We joined the local churches in South Norfolk for our World Day of Prayer and May Fellowship. The Spring Rally was well attended.

Mrs. Aubrey Todd reviewed our study book *On Our Own Doorstep* and Mrs. H. H. Shiftlet gave us *China—Twilight or Dawn*.

Our new president for next year is Mrs. C. N. Harris. She is one who never says *No* when called up for Christian service. She is very dependable and loved by everyone. We feel very fortunate in having her as our president, and we hope next year will be the greatest ever. Mrs. Andrew Smith, our very efficient vice-president, has done a good job in our society and all circle leaders deserve a *hand*, too, for their cooperation in helping make a successful year.

MRS. O. D. POYTHRESS,
President.

HOLLAND REPORTS.

We have participated in several activities other than our regular programs.

Mrs. Wilkerson Holland reviewed our foreign study book at a dinner meeting, at which the ladies of the Holy Neck Church were our guests. During Youth Week we sponsored a party for our young people and their guests, and the young people of Holland Baptist Church. Not only did the youth come, but the minister and his wife came and contributed much to the pleasure of the evening.

We had Mrs. Frank Laubach as our guest speaker at one public meeting and at a regular meeting had a former Naval officer who had been

stationed in Hawaii and had taken many pictures with colored films show them to us.

All three of the Interdenominational programs were used. Our World Community Day program was held at Holland Baptist Church, World Day of Prayer at our own church, and the May Fellowship with Holy Neck. In each of these programs, we used members from all five of the churches of the community.

We remembered Timothy Chang with gifts, and also sent gifts to local people who had some special need. The shut-ins of our church were remembered with cards and appropriate booklets.

Our Friendly Service gifts went to Fort Berthold, and we sent our president to the Elon School of Missions.

MRS. J. R. DARDEN,
Reporter.

FINANCIAL REPORT.

The following is the quarterly financial report of the Woman's Mission Board of the North Carolina Congregational Christian Conference for quarter ending September 15, 1949:

RECEIPTS.

Women's Societies.

Albemarle	\$48.50
Amelia	2.50
Apple's Chapel	22.50
Asheboro	42.50
Auburn	2.50
Belew Creek	5.00
Berea	10.00
Bethel	16.00
Beulah	6.00
Burlington	459.76
Carolina	8.00
Chapel Hill	35.00
Concord	6.25
Durham	96.94
Elon College	54.70
Flint Hill (R)	6.00
Fuller's Chapel	20.00
Greensboro, First Church	189.00
Greensboro, Palm Street	35.00
Hank's Chapel	45.00
Haw River	6.25
Henderson	74.15
Hines' Chapel	39.00
Hopedale	15.62
Hope Mills	61.65
Ingram, Va.	22.35
Liberty, N. C.	15.00
Liberty, Vance	67.50
Liberty, Va.	20.00
Long's Chapel	15.00
Lynchburg, Va.	26.30
Monticello	25.00
Mount Auburn	12.70
Mount Bethel	15.00
Mount Zion	5.00
New Hope	16.00
New Lebanon	14.00
Pleasant Grove, N. C. ...	4.00
Pleasant Grove, Va.	6.25
Pleasant Hill	21.00
Pleasant Ridge (G)	31.00

Pleasant Ridge (R)	30.00
Raleigh	50.00
Ramseur	8.00
Reidsville	135.00
Sanford	57.50
Shallow Ford	7.50
Shallow Well	25.00
Smithwood	2.50
Spoon's Chapel	16.55
Sunbury-Damascus	20.00
Turner's Chapel	30.00
Union, N. C.	55.00
Union, Va.	35.00
Wake Chapel	25.00
Youngsville	12.50

\$2,133.47

Young People.

Bethlehem	\$10.00
Burlington	25.00
Carolina	5.00
Durham	13.29
Greensboro, First	4.51
Reidsville	15.00
Turner's Chapel	5.00
Union, N. C.	8.00

85.80

Willing Workers.

Burlington	\$25.00
Durham	25.59
Elon College	11.50
Greensboro, First	21.15
Ingram, Va.	1.35
Pleasant Ridge (R)	1.00
Reidsville	10.00
Turner's Chapel	5.00
Union, N. C.	11.28

111.87

Cradle Roll.

Asheboro	\$21.58
Burlington	25.56
Durham	5.99
Elon College	15.00
Greensboro, First	5.59
Greensboro, Palm Street ..	5.00
Happy Home	8.25
Henderson	6.25
Lynchburg, Va.	5.20
Monticello	9.81
Pleasant Ridge (R)	3.38
Raleigh	10.00
Ramseur	5.00
Reidsville	10.00
Turner's Chapel	5.00
Union, N. C.	23.25

164.86

Total Receipts \$2,496.00

DISBURSEMENTS.

Expense of the Treasurer for the year	\$16.18
Mrs. W. V. Leathers, Treasurer, Woman's Board, Southern Convention, for:	
Life Memberships	240.00
Memorials	200.00
Shaowu Mission	26.60
Timothy Chang's family ..	115.28
Special Chinese Project ..	45.00
(Mr. & Mrs. Chiu Hsien Bao)	
Morning Star VI	8.50
Penny-A-Meal Offering ..	41.65
Puerto Rican Fund for Goats	15.00
European DP Children ..	23.25
Elon Orphanage	5.00
Missions (Gen'l Fund) ..	1,759.54

\$2,496.00

Respectfully submitted,

SUSIE D. ALLEN,
Treasurer.

The Orphanage

DEAR FOLKS:

There is so much I would like to tell you. Our *fifth* Sunday school and church to visit us was here last Sunday afternoon—Palm Street, Greensboro, Rev. J. L. Neese, pastor. How good it was to have them. They went through the buildings, saw the dairy and the out-buildings, the lawns, the fences and the farm. Most of all they saw our matrons, who need and deserve much more recognition than they get, and the boys and girls. This Sunday—October 16—Pleasant Ridge from away down in Randolph will be here, Pastor Clyde Fields, and his fine folks. Like all the other five churches the ywill worship with us at 3:30 in our chapel, joining in with our staff and children in songs and prayers and talks. They, too, will see the place inside and out. They will like it, and their hearts will be stirred. Perhaps they will see some of our many boys and girls who need a Sunday school class or church who will sort of sponsor them, giving them a little pin-money, a recognition of their birthdays, or their special needs for vacation, or an occasional holiday. Perhaps they will. There are about half of the boys and girls who have this room. The others feel sort of left out.

Has your Sunday school or church visited the orphanage lately?

Hank's Chapel was here and they saw the unkempt record over the much-worn room which read: "*This Room Furnished by Hank's Chapel.*" The men and women whispered together and came calling me: Fix that room up to date, 1950, with lovely new furniture, rug, curtains, picture on the wall, and a nice bed-lamp. Hurrah, for Hanks Chapel.

When it comes to needs, among the things we need so much are a good power-mower for our large campus, song-books for our chapel, chairs and other simple furniture for many bed rooms, curtains, boy scout suits (only the minimum of hats and neckerchiefs would be nice), a sewing machine, modern washers, modern refrigeration and funds (these we seriously need and that is not crying, "Wolf, wolf"). We need friendship, and consideration, some of our unused space furnished for additional boys and girls. We are having to say no right now to several urgent pleas, and needy boys and girls. I conclude with a verse which is taken right out of

actual life here on these grounds (An Unloved Orphan):

His little life is torn to shreds,
With none who really loves or cares;
A bitter world before him spreads,
Without the peace of home or prayers.

His days are full of dodging those
Who strive to help his un-strung mind;
And only fears and tears he knows—
Distrusts alike both cruel and kind.

God, steady us who dare to be
Custodians of his life and fate;
And may he look to us and see
The way of love at last made straight.
(J.G.T.)

He has been here a week yesterday, and what a fine lad we hope he is becoming. He has everything if we can only keep him here.

JOHN G. TRUITT.

REPORT FOR OCTOBER 20, 1949.

Sunday School Monthly Offerings.

Amount brought forward	\$ 8,027.99
Eastern N. C. Conference:	
Bethel	\$ 10.00
Catawba Springs	35.00
Good Hope	18.00
Pope's Chapel S. S.	5.00
Southern Pines	26.33
	94.33

Eastern Va. Conference:	
Bethlehem (Nans.) S. S. \$	16.42
Newport News S. S.	12.30
Christian Temple	135.86
Union (South.)	15.00
	179.58

N. C. & Va. Conference:	
Greensboro, First	32.48
Western N. C. Conference:	
Pleasant Union S. S.	\$ 11.63
Shiloh S. S.	22.32
Shiloh	19.34
	53.29

Valley Va. Conference:	
Antioch S. S.	\$ 12.18
Concord	3.00
Linville	16.84
	32.02

Total this week from churches \$ 391.70

Total this year from churches \$ 8,419.69

Special Offerings.

Amount brought forward	\$12,420.65
Mr. Cook, children	\$ 10.00
Mrs. Leigh, children	38.99
Mr. Hughes, children ...	45.00
Mr. Ridge, children	15.00
Mr. McMahan, Wayne ..	20.00
Miss Gunn, Jo Ann	20.00
Cash	10.00
A Friend from High Point,	
N. C.	50.00
Mrs. J. H. McEwen, Burl-	
ington, N. C.	200.00
Mrs. McEwen, in memory	
of Rev. Russell Clem ..	15.00
Mrs. McEwen, in memory	
of Mr. Walter Harden .	10.00
Mrs. E. B. Bailey, Wake-	
field, Va.	10.00
Mr. W. G. Sharp, Reids-	
ville, N. C.	10.00
Dr. & Mrs. W. C. Goley,	
Graham, in memory of	
of Mr. W. R. Harden ..	7.50

Martha Beers	5.00
County:	
Alamance—Simpson chil-	
dren	\$ 50.00
Vance—Proctor children .	30.00
	80.00

Total this week from Specials \$ 546.49

Total this year from Specials \$12,967.14

Grand total for the week .. \$ 938.19

Grand total for the year ... \$21,386.83

LETTER FROM THE JACKSONS. (Continued from page 8.)

Will America be willing to continue to help China, or will she be so terrified by the name *Communism* that she will turn her back on the opportunity to lend a helping hand? Think that question over for awhile. The future of Christian Missions in China, the future of world history will be determined by the answer America gives now. Those of us here on the field hope and pray for the best.

Cordially,
DICK JACKSON.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

tian principles and its practice of Christian ways of life.

The Matter of Temperance in Relation to All This.

This is a temperance lesson. And there are sections of Scripture which show very clearly the part that intemperance and drinking had in the moral and spiritual debacle that overtook Israel. The problem of the use of intoxicating liquors was acute then. It is becoming more acute now. A reliable source stated that more than nine billion dollars was spent by the American people on liquor and alcoholic beverages in 1947. And the figure is higher for more recent years. The number of chronic alcoholics has grown by leaps and bounds, while the number of those who are so seriously under the rule of habit in this matter, is so large that it is a good cause for alarm. The social costs and consequences of drinking are terrifying. We are a drinking nation, and we may become a drunken nation. In either case we weaken the moral fibre of the nation and make it vulnerable to the forces of defeat and disaster.

(Based on lesson copyrighted by International Council of Religious Education.)

Eastern Virginia Delegates who wish overnight entertainment at Conference should notify Rev. W. Stanley Carne, 117 Greenway Drive, Portsmouth, Virginia.

In Memoriam

JONES.

In the death of our beloved member, Mrs. Ellen Styers Jones, on May 21, 1949, the Missionary Society of Pleasant Grove Church lost a faithful and loyal co-worker.

She was beloved by all who knew her, having that unusual capacity of an understanding heart, of loving, of being loved. As a Christian, as a mother, as a friend, as a neighbor, she exemplified that perfection which is so rare and yet, she never lost that humble human touch.

Therefore, be it resolved:

1. That while she is gone in body, we feel that her spirit is still with us, and we strive to exemplify her life, and especially her kindness to children and older people.

2. That we extend to the members of her family our deepest sympathy and commend them to God whose grace is sufficient for every need.

3. That a copy of the resolutions be sent to the family, a copy sent to The Christian Sun for publication, and a copy entered on our record.

Respectfully submitted,

Mrs. F. T. McDOWELL,

Mrs. G. C. TALBERT,

Committee.

HARCUM.

WHEREAS, God has in His infinite love seen fit to call from our midst, Mrs. Ella Morgan Harcum, a member of Liberty Spring Christian Church on July 17, 1949; and,

WHEREAS, she was a woman of fine Christian character, and loved by all who knew her, a devoted mother, a loving grandmother and always untiring in her efforts to serve those she loved; therefore,

BE IT RESOLVED:

1. That we are grateful for what her life has meant to us as individuals, and also for what it has meant to our church.

2. That we realize God doeth all things well and that our loss is her eternal gain.

3. That we extend our heartfelt sympathy to her devoted family who ministered to her so faithfully during her last years, and commend them to our Heavenly Father for comfort and peace, realizing that His grace is sufficient for our needs.

4. That a copy of these resolutions be sent to the bereaved family, a copy to The Christian Sun for publication, and a copy be entered on the church records.

Respectfully submitted,

R. C. BADGER,

Mrs. J. S. PERRY,

Mrs. WESLEY HARRELL,
Committee.

REV. GUY H. VEAZEY HELPS.

(Continued from page 3.)

his vacation with his sister and brother-in-law, the said Mr. and Mrs. Allen, and begin the erection of a Community Congregational Christian Church. After almost three weeks of hard work in unusually hot weather, with the assistance of a few interested persons in the community the

foundation was laid for a substantial frame building, the walls and rafters were raised before he left to go back to his field of labor. Since his return to North Carolina, the roof has been put on and the windows installed. The floor and ceiling have been put inside that it might dry and be ready to use as soon as the farmers' rush of harvesting is through. They have had an unusually wet summer there which has greatly hindered the progress of the building.

During the time that the Rev. Mr. Veazey was there they held open air services each evening for a week. Crowds were small on account of threatening weather, but they think the services did some good. The Rev. Mr. Wright preached one night.

This church is located in the midst of a progressive community in a little village of three or four stores, a post office, a nice modern high school, with no other church of any denomination within less than about two miles. The prospects are very bright for a substantial Congregational Christian Church.

The Rev. Asa O. Wright, Route 2, West Monroe, about thirty miles away who has just completed a nice rural Congregational Christian Church and parsonage, will take the situation in hand, and we feel sure he will make a success. He is a very capable man and has a way of getting young people to do things.

The Mr. and Mrs. H. W. Allen have passed their "three score and tenth" mile stone, yet it seems that they will experience the reality of their dreams of more than forty years. "Faith and patience worketh all things." There is as yet no organization formed, but that will be realized in due time. Their many friends who know nothing about the Congregational Christian Church are giving of their time and money to the erection of the building.

Mrs. E. H. Green, Marion, La., is the treasurer of the project.

WM. T. SCOTT.

CRISIS AND OPPORTUNITY IN CHINA.

(Continued from page 5.)

by them. There are three things American Christians can do. They can pray for China, they can support the work of the Chinese Church and they can seek to influence the State Department of the United States to recognize the new regime, when it is properly established.

1. They can pray for China. A new thing is taking place in human

history. Communism is meeting in China a new foe, namely, a free, effective, socially-minded Christianity; no one can exaggerate the importance of that meeting; but only God can guide it to a fruitful issue. Therefore pray daily for the non-Communists and for the Communists. Christ died for them as well as for others. (To explain the above, it may be observed that in Russia, Communism does not meet a free and socially-effective form of Christianity, and that in America and Europe, Communism is only a political party not an alternative way of life as it pretends to be in Russia and China.)

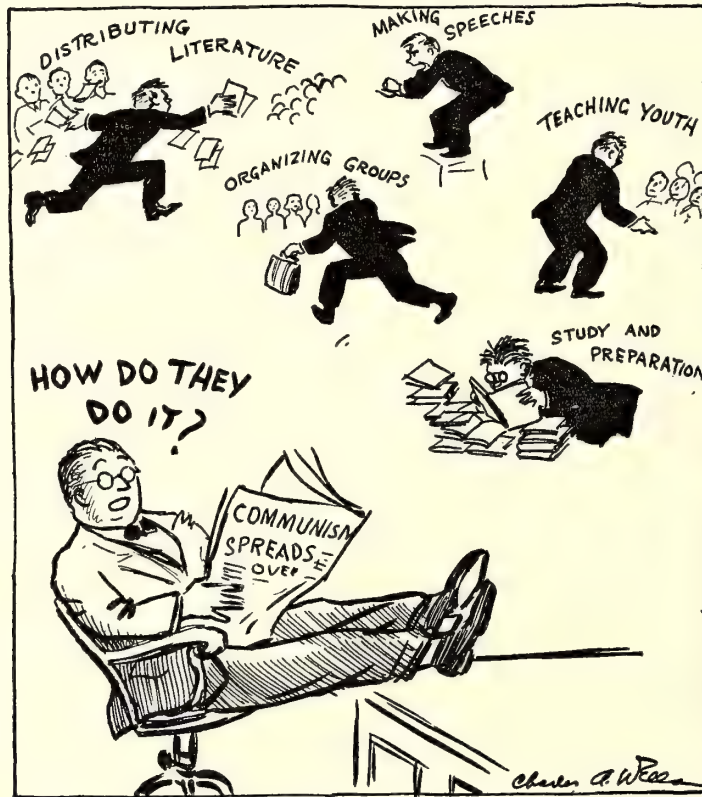
2. They can support the Chinese Church. This means the sending of money and the sending of missionaries. The missionaries who are there will stay. This is no time for retreat. But there are too few of them. The Chinese leaders are asking for more missionaries, specially trained to endure the kind of life they will have to live for the next few years; for China's troubles will not be over with the coming of the new regime. Missionaries will be more than ever the visible links of that long and unique and wonderful American-and-Chinese friendship.

3. They can advocate recognition. There are three things the United States could do: they could help the dying Nationalist cause, they could withdraw entirely, they could recognize the new state. To attempt to help further the Nationalist party would be useless; Communism can not be overcome by fighting anywhere in the world. To withdraw entirely would be to return to America's ancient and I hope now discredited isolationism. But to recognize the new Regime would be the best way to *keep China inside the Western circle*, the best way to help the millions of non-Communist Chinese to influence and change the Communist way. For America not to establish diplomatic relations with the existing government would be a sure way really to drive her into the arms of Russia, for Russia could then prove she was China's best if not only friend! To change a person you must keep in contact.

The storm wind is blowing hard in China, it is true, but just as the twisted bamboo torches only burn in a high wind, so there are parts of China where the Christian faith is burning brightly and the West which gave the Chinese the hope of the Gospel may find their own hope reflected in the lives of the Chinese Christians.

HOW COMMUNISM SPREADS

By Charles A. Wells



The men and women who believe in communism are now busy everywhere. And there is no mystery about the way communism spreads. It spreads because the folks who believe in it work with an evangelistic fervor. They put the doctrines of Marx above other interests and loyalties. They give generously of time and energy with little remuneration. Democracy depends upon personal responsibility, justice and an enduring faith in the value and significance of the individual personality, which is the source of our liberty. But these essential elements of democracy are of a creative spiritual origin. Not inherited, they must be developed in every individual; thus our Christian democracy demands effort and cultivation also. And there we fail. Only a pitiful few work at the task of instilling and cultivating these doctrines in others. If the Communists continue to outwork us, we will find ourselves in danger—not brought on by the Russian army but ourselves.

1844 - Over a Century of Service to the Denomination - 1949

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CI

RICHMOND, VA., THURSDAY, OCTOBER 27, 1949

NUMBER 42

Congregational Minister Honored



In recognition of his contributions to human understanding, Dr. Thomas Anderson, D. D., right, pastor of Central Church, 675 Piedmont Avenue, N. E., Atlanta, Georgia, accepts an autographed set of the New Childcraft, revised edition of the famed children's anthology and library of information, for his church library. He was one of nine persons similarly honored throughout the nation by the Childcraft Advisory Service in Chicago, a national guidance plan for parents and teachers of young children. Presentation was made at the Hotel Henry Grady in Atlanta by J. Morris Jones, Managing Editor of the publication. Dr. Anderson was born in San Francisco, California, the son of Scotch-Irish parents. He paid his way through college by working as a logger, carpenter, fruit picker, fisherman and lumber mill hand. No job was too humble for him, so strong was his desire to achieve the ministry. Formerly pastor of the Brewster Pilgrim Church at Detroit, Michigan, Dr. Anderson lives by the conviction that "one must understand human beings to serve the Kingdom of God well." Dr. Anderson is serving his first term as President of the Southern Regional Meeting. He has had a number of preaching engagements in the Southern Convention and contributes frequently to The Christian Sun.

News Flashes

Mr. A. H. McIver of Sanford was the guest speaker at our Burlington Church on Laymen's Sunday.

Mr. E. Oakley Wood, 623 River-view Avenue, Portsmouth, Virginia, is Chairman of the Pulpit Committee for the Shelton Church.

Congratulations to Mr. Charles A. Ballentine who has secured 52 new CHRISTIAN SUN subscriptions at Wake Chapel Church, Fuquay Springs, North Carolina.

Dr. B. W. Anderson, professor in the Department of Religion at the University of North Carolina, is serving as *ad interim* pastor of the Church of Wide Fellowship in Southern Pines.

Rev. O. D. Poythress conducted revival services in his church at South Norfolk last week. More than 400 were present for Sunday school and church services Sunday. A large number of members were received.

The Western North Carolina Conference will meet in the Asheboro Church on November 9-10. A good program is being planned. Representatives from all the churches in the Conference are expected to be present. Mr. George T. Gunter is the president of the Conference.

Rev. Ben Joe Earp, who retires November 1 as pastor of High Point Church, has moved to his new address, 228 Willowbrook Street, High Point, North Carolina. The readers of THE CHRISTIAN SUN wish Brother Earp much improvement in health after his long years of service as an active pastor.

Mrs. W. B. Williams, Chairman of the Place Committee for the Eastern Virginia Conference, will be glad to receive invitations from churches that would like to be host to the Conference when it meets for its annual session next year. Please write Mrs. Williams at 1253 24th Street, Newport News, Virginia.

The tenth anniversary of the Asheboro Congregational Christian Church will be observed next Sunday, Oc-

tober 30. The morning worship service will be broadcast over WGWR (1260 on your dial) at 11 o'clock. All who are at home at that hour are invited to "listen in." The pastor, Dr. F. C. Lester, will preach.

The First Congregational Christian Church of Gibsonville, North Carolina, on October 9 observed its twelfth anniversary. The church was organized in 1937 with 19 charter members. They now have 351 members. The Sunday school has an enrollment of 260 and the average attendance is 185. Rev. Harold Loman is the pastor of this church.

PROGRAM OF EASTERN VIRGINIA CONFERENCE.

Following is the program of the 129th Annual Session of the Eastern Virginia Conference to be held Wednesday and Thursday, November 2-3, 1949, at First Christian Church, Portsmouth, Virginia, Rev. W. Stanley Carne, minister:

Wednesday—Morning Session

- 10:00 Call to Order by President R. E. Brittle, Berea (Nans.).
Hymn—Led by Rev. O. D. Poythress, South Norfolk.
Prayer—Rev. J. E. McCauley, Waverly.
Enrollment of Ministers.
Enrollment of Delegates.
Recognition of Visitors.
Welcome—Mr. Harry W. Lee, First, Portsmouth.
Response—Rev. B. H. Watkins, Union (South.).
Appointment of Special Committees.
10:30 Report of Executive Committee—Dr. W. B. O'Neill, Holland.
Report of Committee on Ministerial Education—Dr. H. S. Hardestle, Newport News.
Address: "The State of Our Ministry"—Dr. W. T. Scott, Superintendent, The Southern Convention.
Report of Committee on Christian Education—Rev. R. L. House, Southern Pines, N. C.
Address—Dr. L. E. Smith, President, Elon College.

- 12:00 The President's Address—Rev. R. E. Brittle.
The Benediction—Dr. N. G. Newman, Windsor.

- 12:30 Adjournment for Lunch.

* * * *

Wednesday—Afternoon Session.

- 2:00 Hymn—Led by Rev. Ellis Clark, Berea, Great Bridge.
Prayer—Dr. I. W. Johnson, Suffolk.
Report from the Southern Convention—Dr. J. G. Truitt, President.
Report of Committee on Apportionments—Hon. Shirley T. Holland, Windsor.
Report of Treasurer—Mr. G. Chapman White, Waverly.
Report of Historian—Dr. N. G. Newman.

- 3:00 Report of Committee on Stewardship—Rev. J. Everette Neese, Second, Norfolk.
Report of Committee on Foreign Missions—Mrs. R. L. House.
Address: "Our Christian World Mission"—Miss Pattie Lee Coghill, Education Secretary, The Southern Convention.
4:00 Report of Committee on Home Missions—Dr. W. B. O'Neill.
Address—Rev. John F. McClelland, Silver Spring, Maryland.
Film: "We Would Be Building."
The Benediction—Rev. John Gallo, Disputanta.
5:30 Adjournment.

* * * *

Wednesday—Evening Session.

- 7:30 Worship—Minister and Choir, First Christian Church, Portsmouth.
Memorial Services—Conducted by Dr. I. W. Johnson.
Conference Sermon: "How the Church Advances"—Dr. Luther B. Grice, Holy Neck.
The Sacrament of the Lord's Supper—Rev. William L. Wood, Wakefield, officiating.
The Benediction—Rev. W. L. Wood.

* * * *

Thursday—Morning Session.

- 9:30 Hymn—Led by Rev. Johnson L. Griffin, Bayview.
Prayer—Rev. W. A. Grissom, Franklin.
Report of Committee on Evangelism—Rev. O. D. Poythress.
Address: "United Evangelistic Advances"—Rev. Robert A. Whitten, Winchester.
Report of Christian Missionary Association—Rev. B. H. Watkins, President.
Report of Woman's Missionary Conference—Mrs. R. L. House, President.
Report of Committee on Social Action—Rev. H. G. Council, Jr.
Report of Sunday School Convention—Hon. Mills E. Godwin, Jr., President.
Report of Pilgrim Fellowship—Mr. Jack Byrd, President.
Report of Finance Committee—Hon. Shirley T. Holland.
Report of Nominating Committee.
The Benediction—Rev. D. D. Nash.
12:30 Adjournment.

* * * *

Thursday—Afternoon Session.

- 2:00 Hymn—Led by Rev. M. E. Taylor, Little Creek.
Prayer—Rev. Earl Farrell, Sunbury, North Carolina.
Report of Committee on Superannuation—Mr. J. T. Kernodle, Richmond.
Report of Christian Orphanage—Dr. John G. Truitt, Superintendent.
Report of Committee on Religious Literature.
Address—Dr. W. E. Wissemann, Greensboro, North Carolina.
Miscellaneous Business:
Report of Committee on Place—Mrs. W. B. Williams, Newport News.
Report of Committee on Resolutions.
Closing Prayer and Benediction—Dr. I. W. Johnson.
Final Adjournment.

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

MISSIONARY OFFERINGS.

REPORT FOR SEPT. 1-OCT. 20, 1949.

Home Missions.

Eastern N. C. Conference:

Amelia	\$ 15.84
Auburn S. S.	13.39
Beulah	30.00
Chapel Hill	25.00
Damascus	5.00
Good Hope	25.00
Hope Mills	25.27
Moore Union	7.00
Morrisville	4.09
Mt. Carmel	30.00
Mt. Gilead	4.00
New Elam S. S.	6.70
New Elam Church	10.00
Oak Level	21.00
O'Kelley's Chapel	8.00
Pleasant Union	5.00
Plymouth	19.99
Pope's Chapel	5.50
Southern Pines	63.00
Wake Chapel S. S.	25.10

Eastern Va. Conference:

Berea (Nans.) S. S.	35.00
Bethlehem (Nans.) S. S.	6.51
Dendron S. S.	1.75
Holland	175.00
Johnson's Grove	20.00
Liberty Spring S. S.	2.50
Mt. Carmel S. E.	7.81
Newport News S. S.	22.25
Norfolk, Christian Temple	840.00
Norfolk, First	16.91
Oakland S. S.	7.50
Portsmouth, First, S. S.	4.95
Portsmouth, First Church	157.00
Portsmouth, Shelton Memorial	45.00
Richmond, First	91.07
South Norfolk	240.00
Spring Hill S. S.	3.78
Suffolk S. S.	75.00
Union (South.)	18.00
Waverly	98.20

N. C. & Va. Conference:

Apple's Chapel S. S.	25.57
Asheville	14.84
Bethlehem S. S.	5.00
Burlington S. S.	35.13
Concord	21.00
Durham S. S.	13.69
Greensboro, First	13.43
Haw River	26.32
Hines Chapel	1.50
Ingram S. S.	54.00
Liberty S. S.	21.80
Monticello	7.20
New Lebanon S. S.	18.00
Pleasant Grove S. S.	24.30
Shallow Ford	104.00
Winston-Salem	71.00

Western N. C. Conference:

Albemarle	49.00
Ether	10.65
Flint Hill (M) S. S.	3.01
Needham's Grove	10.71
Pleasant Grove	10.00
Pleasant Union	11.00
Smithwood	30.00
Spoon's Chapel	5.31

Valley Va. Conference:

Antioch S. S.	16.05
Linville	14.38

Mt. Olivet (G) S. S.	21.26
Newport S. S.	12.83
Winchester S. S.	13.92
Carroll County	20.00

Total for Home Missions .. \$ 2,902.01

Foreign Missions.

Eastern N. C. Conference:

Amelia	\$ 15.83
Auburn S. S.	13.38
Beulah	26.90
Chapel Hill	25.00
Damascus	5.00
Good Hope	25.00
Hope Mills	25.26
Moore Union	7.00
Morrisville	4.08
Mt. Carmel	12.60
New Elam S. S.	6.70
Oak Level	20.00
O'Kelley's Chapel	8.00
Pleasant Union	5.00
Plymouth	19.99
Pope's Chapel	5.50
Southern Pines	63.00
Wake Chapel S. S.	25.10

Eastern Va. Conference:

Berea (Nans.) S. S.	35.00
Bethlehem (Nans.) S. S.	6.51
Centerville (For Shaowu)	40.12
Dendron S. S.	1.75
Johnson's Grove	20.00
Liberty Spring S. S.	2.50
Mt. Carmel S. S.	7.79
Newport News S. S.	22.25
Norfolk, Bay View (For Timothy Chang)	20.00
Norfolk, Christian Temple	840.00
Norfolk, First	16.89
Norfolk, Little Creek, S. S.	7.50
Oakland S. S.	7.50
Portsmouth, First, S. S.	4.96
Portsmouth, First Church	156.00
Richmond, First	42.00
South Norfolk	241.00
South Norfolk (For Yaying Chang)	30.00
Spring Hill S. S.	3.78
Suffolk S. S.	75.00

(Continued on page 11.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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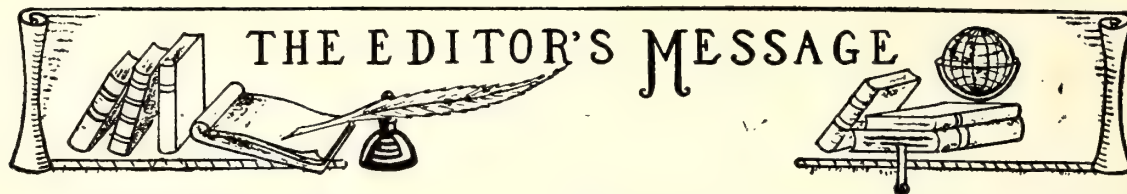
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[] New [] Renewal



MISSIONARY HOMES

Isn't it good to know about the Walker Missionary Homes? Isn't it good to know that our returned missionaries are assured homes? Isn't it good to know that our denomination makes provision for its representatives who have completed their mission on the foreign field?

Some of the missionaries who have spoken in our churches and conferences have come to us from Auburn-dale. There is, indeed, a "colony of heaven." There fellowship is perpetuated, faith is quickened and hope is renewed. For many people two missionary addresses—14 Beacon Street and 166 Auburn-dale Avenue—are synonymous and equally significant.

We salute the Heiningers and all those at the Walker Missionary Homes. Grace and peace to that noble company!

LAY INFLUENCE

Just as it is true that laymen here and there are influenced strongly by the personalities of ministers, it is equally true that in many cases laymen exert a quiet but effective influence on ministers. Every minister could enumerate laymen from whom he has received strength, guidance and inspiration.

Funeral services for R. L. Baker at Newport News last Sunday afternoon brought this truth vividly to the writer. As Dr. H. S. Hardcastle conducted the service and a large throng of people came to pay their homage, memory leaped back across the years and Bob Baker took his place in his regular pew. He had attended this church from its earliest history. In season and out of season, during days of trial and struggle, the Baker brothers—W. B., R. L. and J. J.—were faithful in their attendance and support. Ministers are helpless without laymen of this calibre. Given the support of such beloved laymen, a great church such as the Newport News Church can be built. Thank God for the noble life of R. L. Baker. His quiet and genteel manner touched many lives and made them radiant.

POYTHRESS OF SOUTH NORFOLK

Congratulations to the Rev. O. D. Poythress as he moves into the enlarging opportunities and responsibilities of his thirty-fifth year at South Norfolk. Mr. Poythress, affectionately known as an "Old Timer" or "Red" among some of his admiring colleagues, has not spent his time maintaining the "status quo" in South Norfolk. He has been a builder. A magnificent church building and a membership of 750 are a monument to his untiring efforts. Many people, not only in South Norfolk but throughout the Convention, have come into the Kingdom as a result of his evangelistic preaching. His lilting tenor voice, an effective instrument for interpreting the Love of God, has touched hearts that sermons could

never reach. His ministry through weddings and funerals has transcended all denominational barriers.

Yes, congratulations on work well done, Brother Poythress. You have set an example for other ministers. Too many young ministers today want to find churches already strong, vigorous and adequate. You came up the hard way, but your efforts have not been in vain. God's richest blessings on you, your family and church.

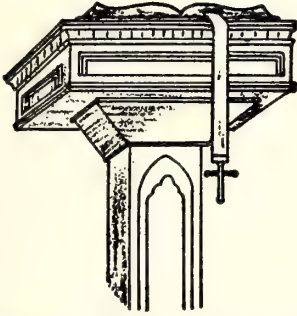
EASTERN CAROLINA CONFERENCE MEETS

The One Hundred Twenty-Fourth Annual Session of the Eastern North Carolina Conference met Tuesday and Wednesday of last week at the Church of Wide Fellowship in Southern Pines. The Conference had not met previously in this church. Many of the delegates had never visited Southern Pines before, but the fine hospitality enjoyed there should induce many to return. The spacious sanctuary afforded an excellent setting for the Conference sessions, the devotional periods conducted by the Rev. Frederick Eutsler and the Conference sermons by Drs. L. E. Smith and John G. Truitt. The Elon Singers led the Conference in a great experience of worship on Tuesday evening.

The Conference officials are to be commended for their wisdom in bringing Dr. Dumont Clark to explain The Lord's Acre Plan. He described this plan which utilizes head, heart and heel power in bringing financial and spiritual resources into the church. Since the majority of the churches in this Conference are rural—and it is doubtful if there is a single church which does not have access to a farm—it would seem appropriate that this plan should be made a matter of major emphasis. For instance, the Lord's Acre Plan would give a mighty boost to the recently organized Christian Missionary Association. Those who desire information should write to Dr. Dumont Clark, Director of the Religious Department of Farm Federation, Asheville, North Carolina.

Other interesting and helpful presentations included the North Carolina Council of Churches by Miss Frances Query; The Christian Sun, by Dr. W. E. Wisseman; The State of Our Ministry, by Supt. W. T. Scott; Our College at Elon, by Dr. William Mosely Brown; and Our Christian World Mission, by Miss Pattie Lee Coghill. Rev. R. T. Grissom succeeds Rev. C. Carl Dollar as president. Rev. Bernard V. Munger is the new vice-president. Rev. E. M. Carter was re-elected secretary and Mr. W. J. Ballentine remains the faithful Conference treasurer.

The writer attended the Conference with mixed emotions. This is the Conference in which he was licensed and ordained, but from which he has been absent for eighteen years (doing missionary work in Eastern Virginia). There was Mr. H. W. Wall, with Mr. Stith Spraggins (now a patient at M. C. Va. Hospital in Richmond) attended the Conference in session at Fuller's Chapel in 1928 and extended (Continued on page 14)



THE TASK OF THE PROTESTANT PREACHER.

First Sermon

By REV. ALBERT J. PENNER, D. D.*

As Minister of Broadway Tabernacle Church, September 11, 1949.

We preach not ourselves, but Christ Jesus as Lord, and ourselves your servants for Jesus' sake.—II Cor. 4:5.

For my text on this day, my first Sunday in this pulpit, I have taken a word from Paul in the hope that it may be a kind of charter for my ministry among you, and this is the word: "We preach not ourselves, but Christ Jesus as Lord, and ourselves as your servant for Jesus' sake."

The first thing for any Christian minister to remember is this: "We preach not ourselves."

What Paul meant by this is, I think clear. As a matter of fact, he refers to this idea frequently. Paul says in effect: In my preaching I am not giving you my philosophy of life. These are not my particular views about religion. I'm not trying to sweep you off your feet with my eloquence. I don't want anyone to go home and say, How great a preacher Paul is—how wise, how eloquent, how learned! So, for example, he writes to the church in Corinth: "When I came to you, I did not come proclaiming to you the testimony of God in lofty words of wisdom. . . . I was with you in weakness and in much fear and trembling; and my speech and my message were not in plausible words of wisdom." (I Cor. 2:1f.)

It is almost strange to hear Paul speaking in this self-depreciating manner. He does it because he has a clear sense of his high calling. He is not here to talk about himself. He is here to bring a message from God. And it is the wonder of this that Paul

can't get over. This is how it seems to Paul: (Eph. 3) God has had a purpose for the world from the very beginning. But men have not known what the divine purpose it. It has been a mystery through the ages. From time to time prophets have caught fleeting and partial glimpses of its meaning. But now at this moment, in his lifetime, this mystery has been fully revealed. And he, Paul, has been initiated into this mystery, and his wonderful task is to declare its meaning. That mystery is the redemptive love and power of God made known in Jesus of Nazareth. It is this mystery, now revealed in Christ, that the Christian preacher is to declare.

Because this is still the preacher's central task, he must still say with



REV. ALBERT J. PENNER, D. D.

Paul, "We preach not ourselves." The preacher is not in the pulpit to display his wisdom or eloquence, or erudition or originality. He is in the pulpit to talk about the purpose of God in Christ.

And you who come to church are not to come out of mere curiosity—hoping Sunday after Sunday to hear some new thing. I can assure you that in that case you will soon be unspeakably bored. You come to hear some old thing, which you have heard about all your lives, and which has been the burden and joy of Christian preaching for more than 1900 years. It can be stated very simply indeed: We are to tell and to hear the "old, old story, of Jesus and His love."

Now, when I say that the preacher is not to preach himself I do not mean that the truth he brings is not to be his own. Before he can preach to others he must be convinced of the truth of what he preaches himself. At this point lies one of the very special

dangers of the ministry: the danger of speaking fervidly about things that have not become true for him.

Yet, there is a sense in which the preacher has always to deal with things which are beyond his knowledge and experience. For he must speak of God. But he is human, and what man can speak of God. What he preaches is a story, an old story. He cannot be original in the sense that what he brings is something unheard of. To quote Dr. P. T. Forsyth: "He must be original in the sense that his truth is his own, but not in the sense that it has been no one else's. . . . He must be original in the sense of appropriating for his own personality, or his own age, what is the standing possession of the church, and its perennial trust from Christ. He makes discovery in the Gospel, not of the Gospel. . . . The preacher is not there to astonish people with the unheard of; he is there to revive in them what they have long heard." "We preach not ourselves."

II

What is it that we are to preach? We are to preach "Christ Jesus as Lord." That is the heart of the message. It is not always a popular message. How feverishly multitudes of people today seek freedom—freedom in many guises and under many names. And how often it leads only to fresh forms of servitude.

Christianity says: "The first duty of every soul is to find not its freedom, but its Master"—and that Master is Christ. We want a better world—how we long for it! We want an end to endless human bitterness and strife. We pray "Thy Kingdom Come!" But it is futile to preach and pray and work for the kingdom without a king. This is our Christian proclamation: "Jesus Christ is Lord." You want the Kingdom? Then en-throne Him.

This is the challenge which the Christian Church hurls at the world. We confess this faith in one of our favorite hymns:

*All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.*

See how universal this claim is; see how absolute it is; see how uncompromising it is! Jesus Christ is Lord of all. That is not a figure of speech. It is to be taken literally and in all seriousness.

Greek and Roman religions were very charitable. They knew gods many and lords many. They were fa-

(Continued on page 13.)

*The new minister of Broadway Tabernacle is Chairman of the Missions Council of Congregational Christian Churches. His former parish was in Holyoke, Massachusetts. Visitors in New York may hear Dr. Penner on Sunday mornings at The Tabernacle which is located at Broadway and 56th Street. Dr. Penner succeeded Allan Knight Chalmers.

RICH EXPERIENCES AT GREENSBORO FIRST CHURCH.

The Greensboro First Church has had some rich experiences during the past few weeks.

On September 19, Mr. Curtis R. Shumacher of the Home Mission Boards came to assist, instruct and prepare our membership for a fund-raising campaign toward our church-building program. His week with us is a never-to-be-forgotten experience in the life of our church. We expected Mr. Shumacher to conduct a money-raising campaign and that he did, but over and above all the instruction that he gave toward raising funds—even above the success of campaign itself, stands the spiritual uplift, the renewed consecrations that came to our fellowship under his guidance. As some one expressed it, "This has been the most meaningful *revival* our church has ever had." All ages, young and old alike were touched and impressed by his sincere approach as the age-old problem of raising money was turned into a rich religious experience.

The week started on Monday evening when Mr. Shumacher met with the Official Board and other leaders of the church. The next four evenings he spent with the fifty to sixty men who were to do the actual canvass. Each afternoon the women of the church met to hear Mr. Shumacher explain their part in the campaign. On Sunday during the church school hour, our superintendent arranged for him to appear before every department of the Sunday school.

The final service was on Sunday morning at eleven o'clock when Mr. Shumacher gave the challenging message and the sixty men who were to go out as canvassers were commissioned by the pastor, Dr. W. E. Wisseman, in a most impressive service. Following a one o'clock dinner at the church, the canvassers left in pairs to raise in cash and pledges the \$54,000.00 needed in order to launch the building program. That night at the eight o'clock service, the sanctuary was filled with interested, expectant people when Mr. Wallace Truitt, chairman of the Board of Trustees and of the Canvass Committee, announced that we had gone over the top by one thousand dollars. The figures now stand at \$57,200.00.

While we have for a long time had reasons to be grateful for the harmony within the Greensboro Church, it seems to me that this experience has strengthened the bond between pastor and people and the members one

to another like nothing else has ever done.

As a fitting climax to a wonderful week Dr. Rockwell Harmon Potter of Hartford, Connecticut, who came to be with us for a series of services, brought his first message that Sunday night—a glorious challenging message on "Rebuilding the Temple." Each night for a week this great, yet humble man of God, inspired us with his wisdom, his simplicity, his devotion and concern for things of the Spirit. He left us a richer and a better people.

The following Sunday, on World Communion Day, a beautiful communion set was presented the church in memory of the late Mr. and Mrs. L. M. Clymer by members of their family. Mr. and Mrs. Clymer were charter members of the Greensboro Church and spent their lives in its service. The presentation was made by Mrs. J. R. Foster, Sr., also a charter member of the church and acceptance was by Mr. Wallace Truitt. The Clymer grandchildren presented to the pastor an individual communion service that he may use for administering the Lord's supper to invalids and shut-ins.

Important events seem to follow close on to each other in the life of this church for the second Sunday in October marked Dr. Wisseman's fourteenth anniversary as pastor of the First Church. In grateful recognition of these years of service together, a silver pitcher, bearing the inscription—1935–1949, filled with American Beauty roses, had been placed on the altar. At the close of the day they went as a gift to the Wisseman family.

I would not close without mentioning the activities of our very fine group of young people. They, too, have been busy during these October days. On Saturday evening, October 3, about 25 or 30 of these young folk met in the church cottage yard for an out-door supper and their fall rally with Mrs. Wisseman as counselor. Timothy Chang was present and showed pictures of our Shaowu Mission. Baxter Twiddy was also present and gave an interesting account of his experience last summer in a German work camp.

We feel that these events and wonderful experiences have grown out of a united, cooperative fellowship, led by a pastor who believes and lives up to the thought that "it is the spirit which animates the workshop that matters."

MRS. O. H. PARIS.

REMARKS AT THE FUNERAL OF MR. W. V. LEATHERS.*

By DR. I. W. JOHNSON.

William Vaught Leather was born in March, 1880. He was a native of Kentucky. On Saturday, September 24, he was stricken by paralysis while attending to his work as a representative of the Old Dominion Life Insurance Company. He died three weeks later, at 2:45 a. m., Saturday, October 16, at the age of 69 years and seven months.

He came to Holland, Virginia in 1905. While living there he transferred his membership to the Holland Christian Church. He married Miss Mamie Holland who is well known as an active church worker in the Eastern Virginia Conference. Later he and his wife moved to Suffolk where they have resided until his death. He is survived by his wife; two nieces, Mrs. Carlton Cutchins of Franklin, Virginia and Miss Ruby Leathers of Lawrenceburg, Kentucky; five nephews, William Leathers, Jr., of Lawrenceburg, Hal and Roland Murphy of Bloomfield, Kentucky, and Harry and Eugene Searcy of Louisville, Kentucky.

Mr. Leathers transferred his church membership to the Suffolk Christian Church after moving to Suffolk, and was a faithful and consistent member until his death. A few years ago he was elected and ordained as a deacon of that church and discharged the duties of that high office with satisfaction to the constituency of said church. He took an active interest in all the work of the church.

These matters are mentioned to indicate his interest in his work, his family and his church. He was diligent in business, devoted to his home and family and faithful to his church.

He was a man of devotion.—Every member of his family and his circle of friends recognized this trait in his character. He found great joy in ministering to others. He was loyal to his church. With patience and consecration he stood ready at all times to render service wherever it was possible for him to do so.

He was a Christian gentleman.—With humility and sincerity he loved his church, although his voice was seldom heard in public meetings. But he was a faithful champion of right
(Continued on page 7.)

*Message given by Dr. I. W. Johnson at the funeral service for Mr. Leathers in the Suffolk Christian Church on Sunday afternoon, October 17. Dr. Johnson officiated and was assisted by Drs. H. S. Harcastle, L. E. Smith, J. G. Truitt and N. G. Newman.

News of Elon College

By PRESIDENT L. E. SMITH

HIGH SCHOOL DAY AT ELON COLLEGE.

Elon College is seeking to acquaint seniors in high school with its facilities, curriculum, student body, faculty and entire campus. Friday, November 4, has been designated "High School Day." The high school seniors of all schools in Alamance County and portions of other counties have been invited to attend. This invitation is also extended to the juniors and seniors in high schools throughout the Southern Convention who are members of the Congregational Christian Church.

The administration is endeavoring to secure information from the pastors of our churches in the Convention. A letter has gone to all pastors requesting the names and addresses of our high school juniors and seniors who belong to their congregations. To this date, we have received replies from only two of our pastors, one living in Virginia and the other in North Carolina.

Upon arrival, the visiting seniors will be greeted by officers of the student body and faculty. They will be directed to the rotunda of Alamance Building where they will register. Registration is to begin at 2:00. After registration, Student Government Officials will take them for a tour of the campus. They will visit the various departments of the college where demonstrations will inform them as to the materials, subject matter, and methods of procedure. At 4 o'clock, visitors, students, faculty and all will assemble in Whitley Auditorium for a program of music by the Elon Singers and addresses by members of the faculty and administration. Following this program, visitors and the student body will be served a Barbecue dinner on the campus. After the dinner, there will be a pep rally preparatory to Elon College's Homecoming game with High Point College to be played in the new Burlington Stadium, Burlington, North Carolina. Following the rally, visitors, students, and all will go to the stadium for the game. All seniors will be guests of the college for the game.

There is a great deal of interest in this proposed High School Day on and off the campus. To date one hundred twenty-four (124) seniors have

acknowledged the invitation and expressed their intentions of being present. This information is given through THE CHRISTIAN SUN in the hope that a number of our high school seniors living outside of Alamance County will accept this as a personal invitation and send a card expressing their intentions to attend. This information should be received at the college not later than November 1.

APPORTIONMENT GIVING.

The Southern Convention of Congregational Christian Churches expressed its interest in Elon College and a desire to have the churches give their support to the college by apportioning \$15,000.00 to the several conferences constituting the Convention and requested the conferences in turn to apportion the same to the local churches constituting the conferences. In view of the fact that the Convention requests the college to award free scholarships to all ministerial students, full time Christian workers, and ministers' children (which amounts to approximately \$3,600 annually), to contribute \$900 to the support of THE CHRISTIAN SUN, provide offices (one large and two small ones), and furnish heat, lights and janitor service (which totals another \$900 if rented from anyone else), thus, making a total of \$5,400 that the college is requested to contribute out of its proposed \$15,000. It would seem that the churches would certainly want to raise the entire apportionment. To date the college has received through the Convention Office a total of only \$7,702.75 which is slightly more than 50 per cent of the amount apportioned. Two conferences, the Valley of Virginia and Eastern North Carolina, have already met in annual session leaving only three more. In all fairness, the college is making an earnest appeal to the churches of these two conferences if there be any that have not paid their apportionments in full to please do so as quickly as possible. This is vital and essential to the conduct of the college. The three conferences yet to meet, Eastern Virginia, North Carolina and Virginia, and Western North Carolina, are appealed to to raise their apportionments in full that the college may not be hindered or handicapped in its pro-

gram of instruction and guidance. Elon College is a church institution. It has no desire to be other than our church's college. If it were not, it should be closed. Since it is, it should be supported. We are the only ones to give that support.

Previously reported	\$6,996.16
Eastern N. C. Conference:	
Amelia	22.00
Beulah	18.00
Moore Union	3.00
Mt. Carmel	21.00
Mt. Gilead	5.00
Mt. Herman	10.00
Niagara	10.00
O'Kelley's Chapel	5.00
Plymouth	39.00
Pope's Chapel	2.00
Eastern Va. Conference:	
Berea (Nansemond)	50.00
Isle of Wight	30.00
South Norfolk	230.00
Spring Hill S. S.	3.15
Suffolk S. S.	29.70
N. C. & Va. Conference:	
Apple's Chapel S. S.	71.32
Pleasant Grove	40.00
Shallow Ford	80.00
Western N. C. Conference:	
Albemarle	30.00
Spoon's Chapel	7.42
Total	\$ 706.59
Grand Total	\$7,702.75

REMARKS AT THE FUNERAL OF MR. W. V. LEATHERS.

(Continued from page 6.)

and high morals, and approved deep piety and spiritual worship.

He was humble.—Having known him intimately since his coming to Virginia, this quality of character seemed to be predominant in his manner and spirit on all occasions. He was willing to follow where others led the way in righteousness and public service. He was sincere in his devotion and service. When all has been said in appraisal of human life—the greatest asset is Christian living. Men honor great deeds. God honors great living. The man who can say "for me to live is Christ" has found the high point in human experience. This means more than a sentimental attitude towards Christ and His Church, for it includes the doing of work in the name of Christ. To such Jesus has given a precious promise—"and lo, I am with you alway, even unto the end." If Jesus goes with us, it means happy living and walking through the valley and shadow of death one can say, "Thou art with me, thy rod and thy staff they comfort me." How glorious to say, "Not my will but thine be done." "My Jesus as thou wilt" is the expression of an obedient child of God. This was the faith of W. V. Leathers.

Christian Missions

At Home and Abroad

A LETTER FROM THE JACKSONS.

NO. 4—LIBERATION.

American Board Mission,
Shaowu, Fukien, China,
May 23, 1949.

DEAR FRIENDS:

I have just re-read my letter of May 19, and I am flabbergasted at my naivete. To believe that it was all over so quickly and easily now seems just wishful thinking. On May 21, I went to Ershituh to bring the family back. I had walked about 15 miles on the way home when I met a carpenter who had been making some chairs for our meetings. He had come especially to look for me. "The Communist troops have moved into your house," he told me. "More than 10,000 have come to Shaowu and have moved into every available space."

I was astonished. I had heard that Communist troops were extremely courteous and did not move into people's houses. I thought of our things spread out just as we had left them. I covered the last five miles very quickly. The others came along more slowly.

It came as quite a shock to me to see, standing by the bridge on the edge of town, a fierce looking soldier with a red band around his arm. He looked me over but made no attempt to stop me as I walked into the city. A guard stopped me at the gate, "Who are you?" he asked. I live here, I replied and brushed past him.

The house was a mess. Some of our Chinese friends had been there all morning trying to get the soldiers out but to no avail. Our unused beds were all moved into the dining and living rooms which had become a barracks. I went up to the officer in charge, a colonel, whose headquarters my house had become.

"I've heard over your Peking radio broadcasting station that the Communist troops are well disciplined and courteous. I've also heard that you have asked foreigners not to leave but to stay and help China. You have broadcast that you would protect foreigners and their property. Yet, here you have moved into our house and taken over without asking. Even the poorly disciplined Nationalist soldiers were too polite for that."

The Colonel was a comparatively

young man, perhaps 30, who looked like a real soldier. He looked tough but not coarse. I could see that my words had made him really mad. Afterwards Mr. Chang told me, "You should never have said that."

"Why haven't you gone back to America like the other foreigners," he asked me. I repeated again that the radio had urged us to stay. We had come to help the people of China—which was supposedly their aim, too, therefore, there was no cause for us to go.

"We only want these two rooms," he said, "you can have all the rest of the house. We won't bother a thing of yours, you can be assured of that. We don't like to live in the homes of ordinary people and we have orders to go to foreigners' homes since most of them have gone anyway. We will only be here a few days. We will try not to bother you, but we're staying."

There was nothing else to do. We still had one bedroom and a guest room which became our dining and living rooms. They didn't want the kitchen either, they said.

That evening I was standing on the front porch when our Colonel and his assistant came out. We had a long talk. "Why do you Americans help the Kuomintang?" he asked me. "They're only looking out for themselves and care nothing for the common people." I noticed that he nor the other officers wore any special insignia and their clothing was all the same. "We are all equal," he told me later. "We have no titles or distinctions."

I told him that America's aim was to help the people of China—an aim which was broader than party lines.

"You know," he told me, "we have captured everything you gave them. All the guns and equipment in our outfit are from America. We have 200 trucks and jeeps across the river."

"You ought to thank America for helping you so much," I told him. Then for the first time there appeared a pleasant and friendly smile. He even laughed out aloud. I could see I was going to like this young officer.

"What is your aim in coming to China," he asked me. I told him something about our God, about Jesus and the missionary commission.

"May I believe in your God?" he asked. I answered without hesitation.

That evening I listened to the American news and then turned on the Peking Communist station for them. I then tuned in the Voice of America. They were much interested in the news of Shanghai. Before I left that night, Citizen Wang (the Colonel) said to me, "We don't want to interfere with your work. We will not harm you and if there is anything we can do for you, just let me know." I thanked him and as I went off to sleep, I felt no apprehension as I could see he was a man of his word.

The next day was Sunday. As I was leaving for church, I stopped in to see the officer in charge. "You asked me last night if you might believe in God. I am on my way to church now and would be glad to have you accompany me." He thanked me very politely for the invitation and seemed pleased when I gave him a copy of the New Testament. "I'd like to talk to you about Christianity some time," he said. "Just now I cannot go."

The faces of the soldiers on the street, I could readily see, revealed that they were anti-American. They didn't say anything, but there were no friendly words of greeting which we have learned to expect from our Chinese friends. After church I hurried home as rapidly as possible to escape the hostile stares of the soldiers. However, for those men in our house, those whom I have had a chance to know, even in this short time, there has developed an admiration and a real liking, and I have reason to believe that it is mutual. "As a matter of fact," Citizen Wang told me, "I knew some Americans up north in my native Hubei and they were all right. I used to have long talks with them."

This morning, he came to my study to ask, "Are we bothering you in any way. If so, tell us." I told him that their living in our living and dining room was a bit inconvenient, but that we didn't mind. "We will move out today," he assured me, "if you will permit us to move into the empty school building in front of your house." I readily agreed.

Yesterday another division moved into Shaowu. Apparently both are on their way westward. Now practically every home is filled with soldiers. Most of the reports are that they are polite and well disciplined—quite different from previous armies.

This morning, a young man came
(Continued on page 11.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

WOMEN'S SOCIETIES REPORT.

JOHNSON'S GROVE.

At the beginning of the year, a committee met with Mr. and Mrs. Kimball and planned our Year Book, which was very attractive. This has helped us much in our work this year.

Since our pastor and his wife took such interest in our society and were so helpful to us, we decided to name it "The Mary Kimball Circle."

In December, we had a Christmas party, filled three boxes for the Welfare Department, a sunshine basket for a shut-in member, and remembered our pastor.

In May, Mrs. W. T. Harrell met with the Circle at the church to review our home mission study book. She is an able and interesting speaker.

In July, we enjoyed a picnic supper with our families as guests. We were also glad to welcome our new pastor, the Rev. W. A. Grissom, and family.

In August, Mrs. T. Hayes Holland of the Franklin Church, was our guest. She gave us a very interesting account of The Woman's Convention and School of Missions at Elon.

Our circle joins with you in prayers for our missionaries and our work for this New Year.

REPORTER.

* * *

WAKE CHAPEL.

We have had a year of Christian fellowship under the leadership of Mrs. Garland Ransdell.

Mrs. B. B. Johnson has planned programs for each monthly meeting that were a great inspiration. Mrs. R. M. Dickens has conducted very comprehensive devotions from the Book of Galatians during the year with our pastor, Rev. Fred P. Register, reviewing *The Gospel Unlimited* at the September meeting.

In February, the Society was most fortunate to have Miss Pattie Lee Coghill review *China—Twilight or Dawn*. In May, several members of our group gave splendid reports on *On Our Own Doorstep*. We had a covered dish supper in February and a picnic supper in May.

The members of the Society were privileged to hear Mrs. Frank Laubach at one meeting and Timothy

Chang at another. We joined the other churches in the community for the World Day of Prayer.

In addition to the usual remembrances for shut-ins and baskets for needy families, our Society clothes Betty Jean Proctor at the Orphanage.

The Society assisted the young people of the church in serving a supper and, in addition, served the local Lion's Club twice—the proceeds of which were to be applied on our carpet fund.

One Memorial Membership was purchased for Mrs. Carey Powell, Sr.

MRS. A. G. JOHNSON,

Reporter.

* * *

BELEW CREEK.

We observed the World Day of Prayer with Winston-Salem churches. We held a Thank Offering service, sent clothing to the Orphanage at Easter, observed May Fellowship, celebrated family week by giving special programs and a community supper. We sent a box to Miss Angie Crew, sent flowers to the sick, gifts to the shut-ins, and collected clothing for the under-privileged. We also raised \$200 to help furnish our new parsonage.

We have enjoyed good programs throughout the year. We have 25 members and hope to have more next year.

MRS. J. G. NEAL, JR.,

President.

* * *

HENDERSON.

Our Missionary Society, under the able leadership of our president, Mrs. T. A. Park, has just completed one of the most successful years in its history.

Our Society is divided into three circles. Each circle meets once a month, using the Bible study and mission study in each. General meetings are held every three months.

During November our women had charge of the night services one Sunday night, presenting our Thank Offering Service, and receiving a nice offering of \$58.00.

At Christmas, different circles sent Christmas baskets and gifts to various friends and members of our church, and also to Timothy Chang.

One of our most enjoyable meetings

was the General meeting in March, when we had Miss Pattie Lee Coghill give our study book, *China—Twilight or Dawn*, and we had a covered dish supper.

We had three women to attend the School of Missions at Elon College.

One of our circles sent a large box of clothing to the Indian Mission and a lovely box of clothing was sent to the Orphanage for Easter from all circles. We also took an offering, which was sent for Friendly Service to Puerto Rico.

We were fortunate in having with us during the year, Mrs. Frank Laubach and Mr. & Mrs. Chandler, who gave us inspiring talks on the work they are doing. We also saw "A Letter from China," which showed our mission work in China and our own missionaries.

We have a very active cradle roll. At the end of the year, a party was given for them and an offering taken.

Our Society places in the Sunday school a bank which we call the Birthday Bank and all are asked to put a penny for each year of age. This money goes to the Jacksons.

MRS. BROOKS HARRIS.

* * *

MT. ZION.

As we start the new year's work with high hopes of making our society a superior one, we women of Mt. Zion wish to give the following report of the closing year.

In addition to our regular meetings with carefully planned programs, using the packet material and suggested Bible and Mission studies, we observed World-Wide Communion Sunday, held our Thank Offering Service, and World Community Day Service. We sent eighteen pack-a-towel bundles. We had Thanksgiving Day services and received a nice offering for our orphanage at Elon.

In December, a Christmas Story, "The Clock," was presented. Our president, Mrs. J. L. Gray, also presented a beautiful candle light service at the church. There was a scene in the background with the Virgin Mary and four angels. The service was led by Rev. H. B. Watkins, who then was our pastor. Carols were played by our organist, using our new electric organ which we are proud to have. We gave each family with children the "Christmas Story Book" and a family service for Christmas. We sent Christmas cheer to the sick and shut-ins in our community and Timothy Chang received a gift from us. In January, we sent the New Year Family Service to each family. In February

(Continued on page 11.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

DEAR BOYS AND GIRLS:

We have had such a happy experience that I want to share it with you. Monday (Oct. 17) the ministers and their wives of the Eastern Virginia Conference gave a farewell party to my husband and me. Last May we had participated in a farewell for Dr. and Mrs. Truitt and now we are leaving for North Carolina.

We met at Bethlehem Church and the ministers were very kind in their words. The ladies of the church served an excellent dinner. It looked good and tasted good.

Mrs. I. W. Johnson, "Miss Bertie," whom I have known and loved through the years, made a very pleasing speech and presented me with an orchid. Dr. Hardecastle presented my husband with a book.

You are wondering why I should be writing this for the Children's Page.

And this is the reason: their thoughtfulness, affection and kindness are a part of the fellowship of our church. As a group and as individuals we had worked for the same goals and had the same desires. There is a spirit, a kinship of belonging in the family of God's workers that is close-binding and sustaining. We thanked them from the bottom of our hearts.

Eastern North Carolina Conference met at Southern Pines last week. Mr. House and I attended the sessions. My farewell gift made a bride-like ornament for my going away.

Continue to grow in the church, with the people and you, too, may know the joy of being pleasantly welcomed and so graciously being bid godspeed. One doesn't have to be in

a minister's family for that. Our churches are friendly—if you should move you will receive a welcome in our church in your new home town. But if you forget to tell anyone you are there no one will know it. Make your own welcome by letting them know of your arrival.

Our College, Orphanage and SUN are at work for us in North Carolina and Virginia. Our ministers interchange and yet never change. We are a part of a great fellowship!

TALK THINGS OVER.

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

"One thing that greatly perplexed me, as a child, was that there was so much it appeared I was *supposed* to know, of which I was entirely ignorant," a friend of mine recently told some of us who were discussing early childhood. Several agreed that this had been true during their childhood.

I remember wishing my parents would tell me—oh, so many things," another friend, who is trying to take the place of both father and mother to an energetic, inquisitive nine-year-old, remarked.

"I had a mother, wise in many ways, but always hesitant to speak on the subject of sex or religion." This gentle indictment came from the mother of an eighteen-year-old son.

"Evidently you have profited by her mistakes," I responded, thinking of her manly boy, who had such a wholesome attitude about these subjects. "How did you manage it?"

"My husband and I have talked

freely with Ted—always, of course, in a manner suitable to his stage of development," the brown-eyed mother told us, thoughtfully knitting. "He has never hesitated to bring his problems to our attention. We do not solve them for him; we three discuss them together, and then he makes his own decisions."

Then a very young mother spoke up. "A friend of mine," she said, "told me that when her son was going away to school she asked him to add a postscript to every letter, saying, 'I am all right spiritually, mentally, and physically.' She said she felt that this gave him an ideal—an obligation to meet—and she added that she had never received a letter from him without that postscript. I should like to hear what others think of this mother's request."

"Unwise," said one.

"I should think," said another, "that the postscript might mean very little after he had written it for many months."

"In case he took it seriously I think it would make him unbearably conceited," said a third.

"If 'all right' referred to satisfactory growth, and was so understood by both mother and son, the words might be justifiably reassuring to the parent," said a thoughtful woman. "However, I never would recommend such a practice. Who is able to say whether or not his progress along all lines is satisfactory?"

"Let us go back to 'talking things over' with children in their early, formative years," Eileen, who first had spoken, said to us. "You don't suddenly start talking confidentially and intimately to your children about the more serious subjects. Because of my parents' reticence, we never did become really confidential. It would be quite difficult, even now, to begin talking on certain subjects with them."

We should talk matters over naturally and guide our children, all through their childhood, in the knowledge of subjects of interest to them and about which they ought to know—religion, sex, political science, anything and everything of importance—in a way that they can comprehend. Ignorance is not protection nor the path to a full life, but knowledge and understand are.

Sympathy is a thing to be encouraged apart from humane considerations, because it supplies us with the materials for wisdom.—Robert Louis Stevenson.

Youth at Work in the Church

ANN TRUITT, Editor; HELEN JACKSON, C. B. TWIDDY, Associates.

WESTERN N. C. YOUNG PEOPLE TO MEET.

Western North Carolina young people are to meet at the Liberty Christian Church, Liberty, North Carolina, on Sunday, October 30, at 3:00 p. m., according to an announcement by Mrs. Charlesanna Robbins Park, acting president.

An attendance trophy will be awarded to the church having the most representatives.

The Albemarle Young People will present a play.

Those coming are asked to bring a picnic supper, and the Liberty Church will furnish the drink. All churches in the Western North Carolina Conference are asked to send representatives.

CHRISTIAN YOUTH CONFERENCE.

A Christian Youth Conference will be held on Friday and Saturday of this week and on Sunday morning, in Richmond, under the direction of Isaac K. Beckes of Chicago, who is the Director of Young People's Work of the United Christian Youth Movement. The conference theme will be, "United! Committed! In Christ!"

The Friday evening session will be held at Grace and Holy Trinity Episcopal Church, the session featuring a discussion with Virginia leaders of youth of "Contemporary Problems in Youth Work."

On Saturday morning at 9:00, at Holy Trinity Church, delegates will register. The opening Service of Worship at 10:30 will be followed by an address on "Youth and the Ecumenical Movement" by Mr. Beckes. In the afternoon, George D. Kelsey speaks on "The Ecumenical Spirit and Christian Relations." This will be followed by group discussions.

Saturday evening at 6:15, a banquet will be held at the Central Y. W. C. A. At 7:30, there will be special music followed by an address, "Young People in the World Council of Churches," by John Wood, and one by George D. Kelsey, "When Christ Has His Way." The session will be concluded with a fellowship program.

On Sunday morning at 9:00, John Wood will speak on "The United

Christian Youth Movement"; and at 11:00 there will be a sermon, "Toward a Church Triumphant," by Mr. Beckes.

Religion and education are the chief factors in protecting the home. The home is sacred—it is a gift from God of a loving *partnership* between parents and children.—*T. F. Epes.*

LETTER FROM THE JACKSONS.

(Continued from page 8.)

into my study. "My whole family is Christian up in Honan. My parents lead the worship services," he told me of his much-loved pastor, of his God-fearing parents and of his church. His Honan accent was different and I only got about half of what he said, but I could see he was glad to have someone to talk to. A communist soldier—yet just a homesick kid away from home.

My experience thus far leads me to the same conclusion as that of Friday's letter. These new arrivals are people just like us. They have their virtues and their vices—which are common to all mankind. They respond to kindness and good will and give it in return. There are fewer of us Americans in China now. Therefore we have a greater responsibility than ever to teach and to live according to the teaching of our Christ.

Cordially,
DICK JACKSON.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

ruary, we had a Valentine Party for the youth of the church.

We observed the World Day of Prayer with our neighbor, Ebenezer Methodist Church. We ordered Guide Posts to use with other literature.

A Missionary Rally was held at the church, presenting a program, "Women of the Younger Churches," followed by a luncheon. We decorated our classrooms with drapes, made a scarf for the pulpit stand, and kneeling cushion for the chancel rail. We had May Fellowship service, social for families and presented gifts on Mother's Day.

We gave a Life Membership to one of our oldest members, Mr. J. R. Dixon, Sr., and also on Father's Day we

presented Father's Day gifts with music and readings.

Rev. Stanley Carne reviewed the study book, *China—Twilight or Dawn* in such a manner that we all enjoyed it.

In addition our regular work, all through the year, we remember the sick and shut-ins with cards, flowers and visits. When there's sadness brought by deaths we carry prepared dishes, and serve the meal on the day of the funeral to the stricken family.

MRS. GEORGE DIXON,
Reporter.

MISSIONARY OFFERINGS.

(Continued from page 3.)

Union (South.)	18.00
Waverly	146.00
N. C. & Va. Conference:	
Apple's Chapel S. S.	25.56
Asheville	19.24
Belew Creek	1.70
Burlington S. S.	35.13
Concord	15.00
Durham S. S.	13.70
Elk Spur (For Morning Star)	8.50
Greensboro, First	13.44
Greensboro, First (For Shaowu)	10.63
Haw River	20.06
Hines Chapel	1.50
Ingram S. S.	41.99
Liberty S. S.	14.56
Lynchburg (For Timothy Chang)	18.78
Mt. Zion (For Timothy Chang)	19.75
New Lebanon S. S.	18.00
Pleasant Grove S. S.	24.31
Reidsville S. S.	25.50
Reidsville Woman's Missionary Society:	
(For Timothy Chang)	15.00
(For Muellers)	696.00
(For Summerville)	320.00
Rocky Ford (For Morning Star)	10.96
Shallow Ford	80.00
Elon College Woman's Missionary Society (For Yaying Chang)	18.00
Western N. C. Conference:	
Albemarle	49.00
Ether	10.64
Flint Hill (M) S. S.	3.01
Needham's Grove	10.71
Pleasant Grove	10.00
Pleasant Ridge S. S. (For Morning Star)	2.00
Pleasant Union	11.00
Smithwood	30.00
Valley Va. Conference:	
Antioch S. S.	16.05
Linville	14.38
Newport S. S.	12.83
Winchester (For Yaying Chang)	5.00
Begonia S. S., Prince George, Va. (For Timothy Chang)	11.00

Total for Foreign Missions . \$ 3,710.82

Total for Period Sept. 1 to
Oct. 20, 1949 \$ 6,612.83
Previously Reported 31,308.80

Total since January 1, 1949 . \$37,921.63

Respectively submitted,

WM. T. SCOTT,
Superintendent.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

GOD COMFORTS HIS PEOPLE.

LESSON VI—NOVEMBER 6, 1949.

MEMORY SELECTION: *Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.*
—Isaiah 41:10.

LESSON: Isaiah 40 and 41; 42:5-9; 54; 61; 63:7-9; Luke 4:14-21.

DEVOTIONAL READING: Psalm 46:1-11.

The Times.

The times have changed since our last lesson from Isaiah. The situation is different. Israel has been carried away into captivity. The nation has been swallowed up by Babylon. It has lost its identity. It has also lost hope and courage. Its fortunes were at a low ebb. And perhaps worst of all, it had lost its sense of mission. The times were out of joint and something was needed to set them right.

The Man.

Scholars are pretty well agreed that the man who speaks in Chapters 40-66 of the prophecy of Isaiah is not the same man who has been speaking in chapters 1-39. So much time has elapsed, there is such a difference in ideas and literary style, the historical background is so different, that it is generally agreed that these latter chapters are the work of a prophet, a very great prophet, who lived and preached at a time towards the end of the Exile, when the rapid rise of the power of Cyrus presaged the fall of Babylon. Just who this unnamed prophet is, is not known. And it hardly needs to be added that it makes no difference whether he is known or not. It has nothing to do with the question of the inspiration of these writings. Nothing in the Old Testament is more clearly inspired or inspiring than these writings are. Indeed their value is all the more enhanced because scholars have been able to help us to see them against their background and thus to help us to understand them better. Through them as through other prophetic writings, God of old time spoke unto the fathers, and still speaks through them to us. For this unnamed and unknown prophet from shrewd observation and with prophetic insight spoke in words that have both a time-

ly and temporary application to the situation at hand, and a timeless application to all kindred situations.

The Message.

As has been stated above, the times had changed. The messages of the first Isaiah (if we may use that term for our purpose here) were messages of warning and of judgment and of pronouncement of guilt and declaration of punishment. There was nothing else for the Righteous Judge of all the earth to do with his reprobate and sinful nation.

But now the situation was different. Judgment had been executed and disaster had fallen upon the nation. The great and glorious Temple had been destroyed, Jerusalem had been captured, the nation had been carried into captivity. Here it was a little group of people, comparatively speaking, "displaced persons" in a great pagan nation, dispossessed, dispersed and dispirited, despairing. But this great prophet could read the handwriting on the wall. He knew that dissension and decay within the great nation of Babylon, and the rising power of Persia under Cyrus, would bring defeat and disaster to proud Babylon, and would bring in a new era in history, and especially in the history of his beloved nation. For with daring prophetic genius he saw that Cyrus, pagan leader that he was, was to be an instrument of God, and that God was about to revisit his people, and to restore them to their ancient homeland. It was daring thinking, made possible only by a living faith in the living God. Opportunity was knocking at their doors, but they were not ready for it. The prophet saw that it was his business to help them to get ready for their great hour. They must be given new strength, new courage, new enthusiasm; they must be challenged to heroic action; they must be quickened with a new faith. They must be helped to see that even his severe chastisement of his chosen people was designed to be reformatory, and to prepare them for their great mission. Furthermore they must be made to know that his unfailing faithfulness to his ancient promises was now to be a sure ground for dauntless hope and joy. His was the task, the great task of bringing about in Israel a great re-

vival, the replacement of a dead tradition by a living faith.

The general pattern which he followed is to be found in one of his great messages as recorded in Isaiah 40. Its keynote is comfort. "Comfort ye, comfort ye my people," saith the Lord. "Speak ye comfortably to Jerusalem." But here as elsewhere, the word comfort means to "make strong," "to strengthen." True comfort makes strong, and leaves one better prepared to do what must be done and to bear what must be borne.

Hard after the words of comfort, comes a word of challenge. Israel is to make ready a way for the Lord, "Prepare ye the way of the Lord, make straight in the desert a highway for our God. In other words the prophet's message was a call to action as well as a proclamation of hope.

But, alas, how could poor, weak, disheartened Israel prepare the way of the Lord! They were as grass that groweth up and withereth, as a flower that fadeth. They were in their own strength, but they were not to do this in their own strength. Their God was a God of power. He would come "with a strong hand," and his arm would be their strength. But blessed be his name; he was also a God of love and grace. He would "feed his flock like a shepherd; he would gather the lambs in his arms, and carry them in his bosom, and he would gently lead those that are with young." Infinite power was wedded to tender and infinite love and grace and goodness.

The prophet tries to shift their focus of attention from their own weakness to the might and power of God. In glowing language he describes the majesty and the might of their God, and his sovereignty over all nations. And in somewhat ironic language he deals with the problem that harassed the people of his nation. Here they were without a Temple or any visible symbol of their God. And all around them were the elaborate and costly images and idols and temples of the gods of the people, whose captives they were. There was the subtle temptation to turn to idolatry. They wanted a "god with a face" as it were. Again the prophet directs attention to the Holy One of Israel, the God who had set His glory in the heavens as well as who had laid the foundations of the earth. Furthermore, God ruled and overruled in his universe—he brought princes to nothing, and made the judges of the earth as vanity. Indeed beside him there were no other gods. He was God, and God alone.

(Continued on page 15.)

TASK OF PREACHER.

(Continued from page 5.)

miliar with the idea of seeing many different religions living side by side on the principle of "live and let live." But Christians came with the challenging counter-claim; though others may believe in "gods many and lords many, yet for us there is one God, the Father . . . and one Lord, Jesus Christ." They took this claim seriously; they made this claim resolutely. And instantly they became the enemy.

It is all happening again today. Wherever the Christian Church resolutely proclaims, "Jesus Christ is Lord" a sharp conflict ensues with those who would set up another ultimate authority and loyalty. Every modern totalitarianism correctly sees Christ as the enemy. They do not see that the enemy is indeed the Savior. The conflict in Nazi Germany was inevitable for this reason, for there the State set itself up as the ultimate and only authority. And today we see the sharpening of the same conflict in every country behind the Iron Curtain. Communism is a totalitarian regime, and sooner or later it demands complete control over the thoughts and actions of every individual and every institution.

This spiritual conflict for the final loyalties of men cannot be evaded. It is there in the very nature of our Gospel. Precisely because the world is *as it is*, the need is all the greater to declare boldly where real help may be found. Somebody has said that the Gospel has been discredited by the war. On the contrary, the war and its long aftermath have been proving that the Gospel is right. To a warring world we are to keep saying: that is not the way, seek the way of Jesus. In a time of prejudice, brother against brother, we are to keep saying: that is not the way, seek the spirit of Jesus. In a world of moral relativity where people are all mixed up and run into all kinds of blind alleys, we are to keep saying: that is not the way, seek the truth as we have it in Jesus. He is the Way, the Truth and the Life. . . . Follow Him!

New decades may lead into new situations, and new situations may enjoin new duties—but *this duty will remain—to seek to bring our world under the sway of Christ*. Here is sufficient compulsion to send us forth in His name into our own neighborhood and to the ends of the earth.

What it means to make Christ Lord, in the *personal* realm, has been finely expressed in a parable which I found in the writings of the Danish theo-

logian, Kierkegaard. In order to be a fully up-to-date preacher you must be able to quote Kierkegaard: This is the parable: "Once upon a time there was a rich man who bought, for an exorbitant price, a team of faultless and excellent horses. He wanted them for the pleasure of driving them himself. A year or two went by. If anyone who had known these horses in earlier days now saw them driven away by their owner, he would not be able to recognize them. Instead of being full of fire, they were dull and drowsy. They could bear nothing. They could endure nothing. The rich man could hardly drive them four miles without having to stop on the way, and sometimes they came to a standstill just when he was driving his best. Moreover, they had acquired all sorts of quirks and bad habits. Although, of course, they got food in abundance, yet they grew thinner.

"Then, in desperation, the rich man called in the king's coachman. He drove these horses for one month. At the end of the period there was no team of horses in the whole land which carried their heads so proudly, whose eyes were so fiery, whose pace was so beautiful. No other team of horses had the endurance of these. Why the difference? The difference lay here: the owner, who was no coachman and merely played the coachman, drove the horses according to the horses' conception of how they should be driven. The royal coachman drove them according to the coachman's conception of driving."

This, says Kierkegaard, is a picture of human life. We live such a poor life, our energies scattered, ineffective, purposeless, without endurance, half-hearted, defeated morally at sea, mentally confused, because the driver is lacking. We live according to our own ideas of living. We need a coachman. We need the royal coachman, which is Christ.

This is the heart of our proclamation to society and to the individual. It is this word that you have called me to speak *to* you, and *for* you to the world. Give the reins of your life into the hands of the royal coachman, Christ.

III

We preach not ourselves, but Christ Jesus as Lord, and ourselves your servant for Jesus' sake.

Myself as your servant! How can I serve you as I ought? I know the innumerable personal aspects of the Christian ministry which bring a minister into close touch with his people in every kind of human situation, and

which give such joy to his calling. In all these ways as counsellor and friend, I am eager to serve.

However, I am thinking specifically of that aspect of the ministry that relates to preaching and the conduct of public worship. There is a sense in which you have called me to be your voice—to speak *for* you. That doesn't mean that I am first of all to listen to what you want me to say, and then faithfully to repeat that. I am not here to try to give expression to the average opinion of this congregation. You want me, first of all, to be a faithful servant of the Word. Indeed, I cannot serve you as I ought unless I am a faithful servant of the Word. I know that this church has been noted for the freedom of utterance which it has always accorded its ministers. But it is a privilege which must not be abused. The freedom which is mine is freedom within the Gospel, whose messenger I am. It is this freedom you accord me in opening this pulpit to me.

There is something strangely wonderful about that which brings a minister and a congregation together. We do not know one another well. I have never so much as attended a service in this church. Yet we know each other well enough to be conscious of a broad basis of agreement. As I stand here this morning I am conscious of the fact that around me is a church that is in fundamental agreement with me. Not that we see eye to eye on every point. We wouldn't be Congregationalists if we did. We pride ourselves on the fact that our fellowship is not dependent upon identity of theological opinion or of denominational name. But it is dependent upon a common loyalty to Jesus.

We are concerned about the same things. We believe in God and his kingdom. We want to see that Kingdom come. We believe in preaching the Gospel to all mankind. We believe in the world-wide mission of the church. We begin with the broad basis of a common concern and a common faith and to this concern and faith you want me to bear testimony *on your behalf* as effectively and as persuasively as possible. Someone has defined preaching as "the church confessing its faith." Certainly it is *one* way—though it is only *one*—in which your voice, the voice of this church, can be heard.

I am to speak *for* you. But I am also to speak *to* you. For a church is not a perfect entity, made up of perfect people; it is made up of men and

(Continued on page 14.)

The Orphanage

DEAR FRIENDS:

Some of our Burlington ladies are sewing for our children, others are giving attention to some closets for the little girls in the Main Building, another one came by yesterday and said: "Having read your last letter I could not rest until I came by and gave you this check." (Can you wait until next week's report to see who it was and how much?) The Pleasant Ridge Church came—75 strong—to visit us last Sunday. Mrs. Truitt and I were in Suffolk for a dear friend's funeral, but Ann went and met them and helped play hostess.

The sound of tractors, early and late, accompany the sowing of fall grain. In a few weeks our brown fields will be green and beautiful.

I preached the 60th anniversary sermon for the large E. & R. Church in Burlington recently; spoke for our children at the Eastern North Carolina Conference in session at Southern Pines; preached to the Conference at the evening session and had the thrill of having the Elon Choir furnish several beautiful selections of music. Sunday I shall have the pleasure of preaching for our Burlington Church and my good friend, the Rev. W. Mil-lard Stevens.

A program is being prepared which our boys and girls will present to the Burlington Church Sunday School, the Burlington Rotary Club, and who knows, maybe at your church, too, if they get invited. It would be real thoughtful in some church or organization if they sent us a hundred dollars—more or less—for costumes. We would like to use them and store them for future use. If you could see how talented and cooperative these children are, and how much this "something out of the routine" means to them you would like it. By the way, the "unloved orphan" is happy now and is responding well.

For several years I have been typing out a prayer at the conclusion of my private morning devotions. First paragraph of this morning's prayer is as follows:

Or Lord Jesus, how good it is to be in Thy Work! To be called to serve Thee, and to be given the privilege of serving in such a fruitful place! Blessed be Thy name, and glory and honor and praise be unto Thee for Thy mighty redemption and love.

The prayer goes on for my fellow ministers, their churches, and their

personal joy in serving the Lord; and it seeks God's blessings upon our entire great brotherhood.

The Thanksgiving Offering is before us. Let us make it humbly grateful of God's goodness to us. Let us remember there are few places where it has a better chance to bless little children and build for the future. Help, you yourself help, lay Christ's hands on the heads of these children. There is a blessing in it for you.

JOHN G. TRUITT,
Superintendent.

REPORT FOR OCTOBER 27, 1949.

Sunday School Monthly Offerings.

Amount brought forward \$ 8,419.69

Eastern N. C. Conference:

Amelia	\$.85	
Antioch	11.25	
Lebanon	4.00	
Moore Union	12.00	
Morrisville	6.79	
Mt. Gilead	4.00	
Niagara	10.00	
Pleasant Union	30.00	
Plymouth	7.93	
Pope's Chapel	2.00	
		88.82

Eastern Va. Conference:

Berea (Nans.)	\$ 27.00	
Newport News S. S.	30.10	
South Norfolk	161.00	
Spring Hill S. S.	6.20	
		224.30

N. C. & Va. Conference:

Durham S. S.	\$ 31.28	
Reidsville S. S.	22.00	
Shallow Ford	42.60	
		95.88

Alabama Conference:

Corinth	\$ 3.77	
Elder	6.00	
Roanoke	3.15	
		12.92

Total this week from churches \$ 421.92

Total this year from churches \$ 8,841.61

Special Offerings.

Amount brought forward	\$12,967.14
Mrs. Simpson, children ..	\$ 10.00
Mr. Ridge, children	15.00
Woman's Guild, Shelton Memorial, for Dolly's shoes	5.00
Mr. & Mrs. Joe Okey, Graham, in memory of Mr. W. Harden	12.00
A Friend	50.00
David & Danny Johnston, Elizabeth City, N. C., Thanksgiving Offering ..	30.00
Mrs. Mary S. Williamson, Biltmore, N. C., Thanksgiving Offering	50.00
	172.00
Alamance County	330.00

Total this week from Specials \$ 502.00

Total this year from Specials \$13,469.14

Grand total for the week ... \$ 923.92

Grand total for the year ... \$22,310.75

EDITORIAL.

(Continued from page 4.)

an invitation to this ministerial novice to preach at Antioch Church. Who could ever forget the experience of that first call? It was good to see Mr. Wall again. And not only memory, but hope was made vibrant in the realization that this church and Conference will be the setting for my future ministry. Faith's prayer and testimony remains: "So long Thy power hath blest me, sure it still will lead me on."

TASK OF PREACHER.

(Continued from page 13.)

women and children, every one of whom (including the minister and the deacons) stands in constant need of God's grace. Churches are not made up of saints. In them are prodigal sons and daughters; souls Jesus called "lost." Some are more lost than others in that they do not yet know they are lost. Others are on various stages of the pilgrimage from the City of Destruction to the City of God. But none has arrived except those who are in the church triumphant.

We all fall short of the glory of God. None of us is perfect in Christian understanding. None of us is perfect in Christian living. We all need to have the Gospel preached to us. We all need to be converted. If anyone here thinks he does not need to be converted, he needs to be converted from his pride. We all need to be made to realize our inner need. So the minister must speak to the church, though in every word he speaks also to himself.

There is another reason why a minister speaks to a congregation. He is not only the spokesman of a single church. He is also the spokesman of the whole church. I am both the minister of this congregation and also of the church of Christ, and as such I stand before you as a representative and reminder of that larger fellowship to which we belong. A Christian minister is himself (or should be) a refutation of all ecclesiastical parochialism. He is a spokesman of the whole church to the single church, of the church universal to the church local.

For all this you have called me to be your minister. You want me to speak to you, and you want me to speak for you, in the hope and faith that by a faithful bearing witness to the truth as we have it in the Gospel, we ourselves may advance toward Christian maturity, and God's purposes may be advanced in the world.

In Memoriam

ARLINE.

We, the members of Liberty Spring Christian Church were saddened August 19, 1949, by the passing of our beloved member, Mrs. Nettie Ashley Arline.

We desire to express love and respect for one who served so faithfully and will be greatly missed by her many friends and neighbors and most of all her family where she served as a devoted mother.

Now, therefore, be it resolved:

1. That we shall miss her in the sweet fellowship of our work together. We shall always cherish the memory of her friendship.

2. That we hold in lasting remembrance her love, loyalty, and her service to her Master, and her patience and quiet endurance of her illness.

3. To the members of her family is extended our sincere sympathy, and the hope that our appreciation of her may, in some measure, lighten the burden of their bereavement.

4. That a copy of these resolutions be sent to The Christian Sun for publication, a copy be sent to her family, and a copy be made a part of the records of the church.

Mrs. R. E. RAWLES,
Mrs. WESLEY HARRELL.

HEDGEBETH.

Deacon Ruel E. Hedgebeth departed this life on August 16, 1949. During his last years he suffered great physical disability. This illness made it impossible for him to take his usual active part in the affairs of life, which he so loved to do.

He was a devoted husband and father, a good citizen, and a faithful member of the Holland Christian Church. In 1920 he was elected to the Board of Deacons and gave loyal service till the time of his illness. In his passing, the home, the community and the church have sustained a great loss.

Therefore, be it resolved:

1. That we humbly accept the Heavenly Father's will.

2. That we extend our heartfelt sympathy to the family in their loss.

3. That we honor Deacon Hedgebeth's memory by a greater devotion to the things and the tasks he so devotedly served.

THE BOARD OF DEACONS.

LEWIS.

WHEREAS, God in His infinite wisdom called the Rev. Frank H. Lewis from his earthly home and ministry while in attendance at a Bible Conference at Massanetta Springs, Virginia, on Sunday, August 28; and,

WHEREAS, Dr. Lewis had over fifty years of faithful service in the ministry and Kingdom of God on earth in different parts of our country; and,

WHEREAS, For the past nine years God in His divine plan has favored the Shelton Church, Portsmouth, Virginia, with the privilege of the leadership and guidance of one with such knowledge and revelation of the scriptures and deep spiritual insight as Dr. Lewis; and,

WHEREAS, We, the members of the Shelton Church, wish to express our sincere appreciation and thanks for his ministry, devotion, and services so willingly rendered not only to the church, but also to the com-

munity and the Eastern Virginia Conference of Congregational Christian Churches; therefore,

BE IT RESOLVED:

1. That we bow in humble submission to the will of God, knowing that it was His divine will that he was taken from us.

2. That we keep in remembrance his life, his work and years of service to humanity and God.

JAMES E. ANDREWS,
WILLIAM F. LAWRENCE,
BULA MOORE.

RAYLE.

Mrs. Minnie Rayle passed to her eternal reward March 19, 1949. She had been a member of Hines Chapel Congregational Christian Church for many years. She was a woman of Christian character and we shall always cherish her memory.

Therefore, be it resolved:

1. That we feel "she is not gone, she is away" and that we hope to meet her again in our Father's home.

2. That to her husband and children, those to whom she was nearest and dearest, we extend our heartfelt sympathy and commend them to the God of Love and Mercy. May this sad dispensation be to them a connecting link between earth and heaven, where they may be reunited and join an unbroken circle around God's throne.

3. That we are grateful for what her life has meant to her friends and neighbors.

4. That a copy of these resolutions be sent to the family, a copy entered on our church record and a copy sent to The Christian Sun.

MONROE MARTIN.
Mrs. ROLAND ISLEY,
Mrs. J. W. ISLEY,

WATKINS.

On June 21, 1949, God in His infinite love and great wisdom saw fit to call from his earthly labors and bodily suffering Mr. Thomas Franklin Watkins. He was a member of Hines Chapel Congregational Christian Church at the time of his death and had been for several years. He was a quiet, unassuming, humble man, yet firm in his devotion to Christian principles and practices.

Therefore, be it resolved:

1. That we realize God doeth all things well, and we bow in humble submission to His will.

2. That we rejoice in the triumph of his release from the burden of pain, to enter into life more abundant, to be forever with the Lord.

3. That we express our sympathy to his loved ones and we commend them to our Heavenly Father's love and comfort.

4. That a copy of these resolutions be placed on our church records, a copy be sent to the family and one be sent to The Christian Sun for publication.

Mrs. ROLAND ISLEY,
Mrs. J. W. ISLEY,
MONROE MARTIN.

HANBURY.

In loving memory of my devoted husband, Cary Edward Hanbury, who passed away September 17, 1945:

To his Heavenly Home above
To that Mansion fair,
In that beautiful land where we'll
never grow old.
Jesus is with you there.

LAYMEN AT WORK

Laymen's Sunday was observed in our Lynchburg (Va.) Church with the following men taking part: O. D. Tolley, Jr., C. L. Grossman, W. T. Dunn, Sr., and Miss Betty Daniel.

Mr. H. W. Lee, member of the First Christian Church in Portsmouth and chairman of the Eastern Virginia Laymen's Fellowship, was the speaker on Laymen's Sunday at the Rosemont Church, Norfolk.

Laymen's Sunday was observed at Newport News last Sunday with messages given by Mr. L. J. Brown on "A Layman Looks at the Minister," by Mr. J. M. Bidwell on "A Layman Looks at the Church," and by Mr. H. D. Stalnaker on "A Layman Looks at Missions."

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

And then he sums it all up in those words to which Christians have turned again and again for comfort and courage as recorded in Isaiah 40: 28-31. It puts in sharp contrast men without God and men with God. Even youths and young men, without him shall faint and become weary and fall. But they that wait upon him shall renew their strength. They shall not only be able to meet courageously and successfully the crises and emergencies of life—they shall mount up with wings like eagles, and to run and not become weary, but more important, they shall be able to walk and not faint—to meet the routine and commonplace courageously, successfully!

You are gone but not forgotten,
Never will your memory fade;
Loving thoughts ever linger
'Round where you were laid.
Safe in the arms of Jesus,
My loved one is dwelling there,
With our Heavenly Father,
Loving God above so fair.

Sleep on, dear husband,
He took you home to rest;
I was devoted to you so,
But our Father knew best.
How I have missed you,
Since you went away;
The memory of your sweet smile
Is fresh alway.

I'm going to meet you one day
In Heaven so fair;
How happy we will be
In that Mansion there.
There the broken circle of life
Will forever be complete;
Eternal life with love, joy and peace
Will be replete.

IDA T. HANBURY.

New Superintendent of Missionary Homes

And it shall come to pass that at eventide there shall be light

The story of how 51 years ago a young New England widow, who had left her husband buried on the banks of the Tigris River in Turkey, founded what are now the Walker Missionary Homes, Inc., Auburndale, Massachusetts,

is recalled by the assumption this month of the superintendency of Walker Missionary Homes by Rev. and Mrs. Alfred Dixon Heininger, China missionaries of the American Board.



MR. HEININGER

Born in Waltham, Massachusetts, in 1826, Mrs. Augustus Walker, Mount Holyoke College graduate, sailed in 1852 as a bride to Turkey. Thirteen years later her husband died of cholera and Mrs. Walker with her four children, the youngest only six weeks old, started a 500-mile trek on mule back to a port on the Black Sea.

In America she thought much about missionary children sent home for study and separated from their parents. She tried supplementing her widow's pension by taking in boarders, one of them the daughter of a South Sea Island missionary. Her desire to help these children culminated in what are now the Walker Missionary Homes with six fine modern buildings on three and one-half acres of land.

The Walker Missionary Homes have cared for three generations of Congregational Christian missionaries and their children. Not only do they house the boys and girls here without their parents, but missionaries on furlough from the four corners of the globe and veterans of the cross overseas who have retired from active service.

Mr. Heininger, the new superintendent, was born in Cleveland, Ohio, and educated at Adrian College and Oberlin Theological Seminary. He served 10 years in China before family illness caused his return to the U. S. A. in 1927. He then held pastorates in this country until 1945 when he answered an emergency call of the American Board to go back to North China for three years of religious, educational, relief and reconstruction work. He finished this in 1948.

Rev. and Mrs. Heininger succeed Mr. and Mrs. Arthur G. Robinson, also ex-China missionaries of the American Board.

Southern Convention of Congregational Christian Churches. 1956.
1844 - Over a Century of Service to the Denomination - 1949

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CI

RICHMOND, VA., THURSDAY, NOVEMBER 3, 1949

NUMBER 43

Christian Minister Awarded Citation at Minneapolis

At the 22nd Annual Meeting of the Congregational Christian Mid-West Regional Churches and the 140th Annual Meeting of the American Board of Commissioners for Foreign Missions, meeting in Minneapolis, October 18-20,

Dr. Warren H. Denison of Dayton, Ohio, one of the most beloved of the elder Christian statesmen in the Congregational Christian Churches, was honored with the Citation which appears on page two of this issue.



MR. DENISON

Dr. Denison was born in Hunters Land, New York, in 1870, and educated at Antioch College, Yellow Springs, Ohio. Elon College gave him an honorary D. D. in 1908. He was ordained to the Christian ministry in 1896. For twenty years he was a pastor in Ohio, Indiana and Virginia. In 1918 he became Superintendent of the Forward Movement of the Christian Churches in which he worked until 1924. Simultaneously, he was Secretary of Stewardship and Finance. In 1926 Dr. Denison was elected General Secretary of the Christian Churches.

In 1939, Dr. Denison retired from an executive post in the denomination and began the special type of stewardship training in which he has been so successful. He is a charter member of the United Stewardship Council and the Executive Secretary of the Fellowship of Tithers.

With a distinguished career as a pastor and church official, Dr. Denison, although in his 80th year, still carries the gospel of Christian stewardship into the churches in such a unique and powerful way that he is unable to accept all of the requests for his leadership and must decline one out of three. Denison Stewardship Schools, as they are called, have been held in 41 states since 1939. He has been concentrating on church finance, Every-Member Canvasses, church administration and general Christian Stewardship since 1939.

"Basic Christian Stewardship grows out of gratitude to God for his great gifts to us. True Stewardship puts God at the center of our lives and things on the fringe," says Dr. Denison. "Giving should be an act of worship, not primarily a matter of paying bills. It should develop the character of the giver while it produces budgets and lift the department of finance in a church out of an unwholesome atmosphere."

News Flashes

Dr. Russell Henry Stafford has been re-elected President of the American Board of Foreign Missions.

Congratulations to Dr. L. E. Smith, who began his eighteenth year as President of Elon College on November 1.

The National Convocation of the Church in Town and Country will be held in Lincoln, Nebraska, November 8-10.

Plymouth Church, Minneapolis, opened a new \$400,000 unit during the Mid-West Regional Meeting. The new structure includes a chapel with a series of magnificent glass windows depicting the seasons of the Christian year and designed by Henry Lee Willett of Philadelphia.

The Westmoreland Church of Washington, D. C., which was formerly Mt. Pleasant Church, was featured recently on the front page of the *Washington Star Pictorial* magazine. Rev. Philip Gordon Scott, pastor, is chairman of the executive committee of the General Council.

Rev. Alvin O. Jacobs, Congregational Christian minister of Newton, Illinois, a member of the Southern Wabash Conference, recently sent eight subscriptions to THE CHRISTIAN SUN. Mr. Jacobs is a former Christian minister and though he has passed the three score and ten years he maintains an active interest in the work of his church. He reported on the 130th Annual Session of the Southern Wabash Conference held at Glenwood Church, near Noble, Illinois. He reported that four young ministers were received into the Conference, all from one church, the Berlin Congregational Christian Church. He reported that the Conference voted to cooperate with the United Evangelistic Advance and set a goal of 300 confessions to Christ for the new year. We are always happy to hear from Brother Jacobs and wish to express to him our gratitude for his promotion of THE CHRISTIAN SUN.

On November 11 at Elon College there will be held a joint meeting between the Executive Council of the Southern Synod of the Evangelical

and Reformed Church and a special committee appointed by Dr. John G. Truitt representing the Southern Convention as follows: President Truitt, President Smith, Dr. Jesse H. Dollar, Chairman of the Board of Christian Education; Dr. F. C. Lester, Chairman of the Mission Board; Mrs. O. H. Paris, President, Woman's Convention; Conference Presidents George T. Gunter, Kenneth D. Register, R. A. Whitten, R. E. Brittle, R. T. Grissom; Superintendent Scott

SOUTHERN PINES CHURCH TOWER



The Church at Southern Pines, North Carolina, is one of the original Congregational Churches in the Congregational Christian fellowship of that state. It is a member of the Eastern North Carolina Conference. Rev. Robert Lee House, the Editor of The Christian Sun, was recently called to be the minister of the church and assumes his duties there the first Sunday in November.

and Miss Coghill. The purpose of this joint session will be to explore possibilities of cooperation between the Southern Synod and the Southern Convention if and when the proposed merger between the Congregational Christian Churches and the Evangelical and Reformed Church is consummated.

PROGRAM OF WESTERN NORTH CAROLINA CONFERENCE.

Asheboro Congregational Christian Church,
Asheboro, North Carolina,
November 9-10, 1949.

Wednesday—Morning Session.

Theme: "Our World Outlook."

10:00 Hymn.

Prayer—Rev. F. C. Lester, Host Pastor.

Enrollment of Delegates.

Presentation of Program.

Appointment of Committees.

Preview of Reports.

(Continued on page 14.)

CITATION HONORING DR. WARREN H. DENISON.

(SEE PAGE ONE.)

"Now after more than a half century of service to the cause of Christ we wish today to express our deep appreciation for your outstanding services. We honor you today as: Beloved pastor, shepherding both small rural parishes and great city churches for two decades of distinguished ministry.

"We honor you today as: Church statesman guiding the destinies of your denomination as Secretary of the General Convention of Christian Churches from 1927 to 1931, and as Assistant Secretary of the General Council of the Congregational Christian Churches from 1931 to 1939. You, as much as any other one person, are responsible for the bringing together of the Christian and the Congregational Churches in the deeply significant merger of these two fellowships in 1931.

"We honor you today as: Apostle of Stewardship, who in years of semi-retirement has set an example to all as a full-time laborer in the Kingdom of God. We remember with pride that you are one of three remaining charter members of the United Stewardship Council. We salute you for your outstanding service as Executive Secretary of The Fellowship of Tithers among Congregational Christian Church folk. We witness to the renewed spiritual vitality which your ministries have brought to hundreds of churches which have gone forward in financial strength and spiritual health under your leadership. We freely acknowledge that you are the chief source of the significant renewal of stewardship interest throughout our Congregational Christian Fellowship.

"As a token of the esteem in which you are held the churches of the Mid-West Region of the Congregational Christian Fellowship present to you this day this scroll of citation."

NOTICE!

Application for aid to churches in the North Carolina and Virginia Conference from the Conference Missionary Association should be received in writing by the president before November 7, at which time the C. M. A. and Home Mission Board will meet in joint session at Elon College, North Carolina, at 3:30 p. m., to review such applications. The president's address is Rev. W. W. Snyder, Route 3, Burlington, North Carolina.

MRS. M. W. ANDES, Sec'y.

PROGRAM OF NORTH CAROLINA AND VIRGINIA CONFERENCE.

The following is the program of the 124th Annual Session of the North Carolina and Virginia Conference, to be held Tuesday and Wednesday, November 15-16, 1949, at the Ingram Christian Church, Ingram, Virginia, Rev. Robert T. Woodruff, pastor:

Tuesday—Morning Session

- 10:00 Call to Order.
Hymn and Prayer—Rev. Mark Andes.
10:05 Roll Call (Churches and Ministers).
10:20 Presentation of Program—Rev. W. M. Stevens.
10:25 Report of Executive Committee—Rev. W. J. Andes.
10:30 Recognition of Visitors and New Pastors—Dr. J. H. Dollar.
10:35 Report of the Historian—Dr. C. E. Newman.
10:50 Report of Treasurer—Mr. Russell Powell.
10:55 Appointment of Special Committees.
11:00 Report of Committee on Religious Literature and Comments Concerning The Christian Sun—Dr. W. E. Wiseman.
11:20 Report of Committee on Stewardship—Dr. Jesse H. Dollar.
11:25 Hymn—Dr. J. H. Dollar, Song Leader.
11:30 Report of Committee on Social Action—Rev. James Allen.
Address—Dr. H. Shelton Smith.
Theme: "Christ and the Clash of Faiths."
Subject: "The Word Incarnate."
12:10 Prayer—Dr. Stanley C. Harrell.
12:15 Adjournment.

Tuesday—Afternoon Session.

- 1:30 Call to Order.
Hymn and Prayer—Rev. Harold Loman.
1:35 Report of Committee on Foreign Missions—Rev. W. M. Stevens.
"Our Christian World Mission."
Address—Miss Pattie Lee Coghill.
Address—Dr. Raymond Dudley.
2:10 Report of Committee on Home Missions—Rev. W. W. Snyder.
"Address: "Need and Opportunity for New Churches"—Dr. Wm. T. Scott.
2:30 Conference Missionary Association Session—Rev. W. W. Snyder, President, Presiding.
2:45 Report of Committee on Christian Education—Mrs. W. E. Wiseman.
"College Period"
Address—Dr. Wm. Mosley Brown.
Address—Dr. L. E. Smith.
3:15 Report of Committee on Evangelism—Rev. Thurman Bowers.
3:20 Report from the Council of Churches—Miss Frances Query.
Address: "United Evangelistic Advance"—Miss Query.
3:50 Report of Committee on the Ministry—Dr. S. C. Harrell.
Address: "The State of Our Ministry"—Dr. Wm. T. Scott.
Licensure of Candidates for the Ministry.
4:30 Report of Committee on Nominations.
4:35 Miscellaneous Business.
4:45 Report of Entertainment Committee.
5:00 Adjournment.

Tuesday—Evening Session.

- 6:30 Showing of Movie: "And Now I See."
Exhibition of Other Visual Aid Materials—Miss Coghill.
7:30 Music by the Elon College Choir.
Address—Dr. H. S. Smith.
Theme: "Christ and the Clash of Faiths."
Subject: "Truth and Grace."
Holy Communion—Rev. Robert Woodruff, Host Pastor, in Charge.

* * * *

Wednesday—Morning Session.

- 9:30 Call to Order.
Hymn and Prayer—Rev. James Hailey.
Reading of the Minutes.
9:45 Report of Committee on Memoirs—Rev. Earl Farrell.
9:50 Report of Committee on Apportionments—Mr. George Colelough.
10:00 Report from the Woman's Conference—Mrs. F. C. Lester.
10:05 Pilgrim Fellowship Report—Miss Dorothy Ballinger.
Address: "Youth at Work Around the World"—Mr. Baxter Twiddy.
10:30 Report from the Orphanage—Dr. John Truitt.
10:50 Report of Committee on Men's Work—Mr. W. T. Dunn.
Address: "Men at Work in Our Church"—Mr. Dunn.
Election of Officers.
11:20 Report of Committee on Ministerial and Church Ethics—Rev. Robert Woodruff, Jr.
11:25 Report on Superannuation—Mr. D. R. Fonville.
11:30 Hymn—Dr. Jesse H. Dollar, Song Leader.
11:35 Address: "Darkness and Light"—Dr. H. Shelton Smith.
Theme: "Christ and the Clash of Faiths."
12:05 Prayer—Dr. W. E. Wiseman.

* * * *

Wednesday—Afternoon Session.

- 1:30 Call to Order.
Hymn and Prayer—Rev. Allen Hurdle.
1:35 Report of Committee on Finance.
1:40 Report of Committee on Place.
1:45 Report of Committee on Resolution.
1:50 Final Reading of the Minutes.
2:00 Miscellaneous Business.
2:15 Closing Devotional—Dr. J. H. Dollar.
2:30 Adjournment.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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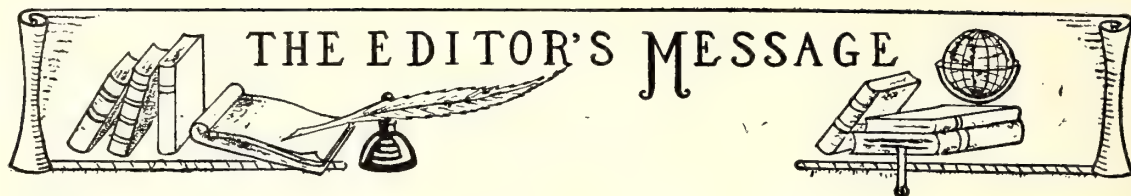
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Enclosed find \$..... for which please send The Christian Sun for one year to:

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Address

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WHO WILL EDIT THE SUN?

Since the announcement that the editor will be leaving Richmond this week he has encountered a rather steady stream of questions. These questions have come from near and far; they have been oral and written: "Who will edit The Sun?" "Are you giving it up?" "Will you edit from Southern Pines?" Some have expressed their wishes or made suggestions.

The primary responsibility of this editor is that of a pastor; nevertheless he is glad to comply with the request of the Board of Publications and continue to edit throughout the biennium for which he was elected. If the editorial work must be done at a distance from the office of publication, it will be no more difficult from Southern Pines than from elsewhere. There is direct and prompt mail delivery by rail between Richmond and Southern Pines. Manifestly it would be awkward and perhaps difficult for some new person to assume this responsibility in the midst of the biennium.

A word of caution is in order. The new policy will require more intelligent cooperation between contributors, editor and publisher. Bottle-necks will occur unless all important items, other than regularly scheduled contributions, are cleared through the editorial office. Material sent to the editor can be handled expeditiously. A carbon copy should be sent to the editor when material is sent to the office of publication. Imagine the frustration which results when the editor has planned the general content of an issue from front to back page and the Monday morning mail at the office of publication brings a request for the front or back page, or a major article with the accompanying note: "Dear Mr. Kernodle, please get this in this week." Someone's plan must be disrupted. Front or back page, or major space inside will be cheerfully reserved for those who request it in advance.

We solicit your prayers and cooperation.

EASTERN VIRGINIA: HAIL AND FAREWELL.

One of the writer's early memories is that of poring over copies of the Christian Annual, reading about ministers and churches throughout the Convention. Eastern Virginia seemed to be a distant paradise. It was obvious that God had made all Virginians just a little lower than the angels, and crowned them with glory and honor. Slight disillusionments have been experienced in more recent years, and minor adjustments were necessary to bring the original impression more nearly in line with facts.

The present estimate, with rose-tinted glasses removed, is that Eastern Virginia has great strength, but has never experienced its full potential. It has enjoyed, for the most part, exceptional lay and ministerial leadership. The churches are located in a highly privileged area. To whom much is given, much will be required.

Eighteen years of ministry in this great Conference has been a grand and unforgettable experience. Countless friends have been made. If God has used this ministry for the strengthening of churches and the building of His Kingdom, the realization elicits gratitude and brings peace.

Carry on Eastern Virginia! Let it be your high mission, not simply to hold the fort but blaze new trails. Lift your sights. Lengthen your ropes and strengthen your stakes. Provide settings for great ministries. Develop the stewardship of this fertile area to higher levels. Develop churchmen adequate for the new age. Utilize to the full the abundant economic and educational resources, and see to it that the strong bear the burdens of the weak. God bless Eastern Virginia.

RENDEZVOUS IN RICHMOND.

Richmond has been a great experience for the writer. Nearly a decade has been spent there in the Christian ministry. Fellowship in a large association of Protestant ministers has been rewarding. There has been the joy of receiving approximately one hundred members into our Richmond Church. One has a feeling of pride in getting safely through metropolitan traffic for this period. One automobile has been driven over 100,000 miles on Kingdom errands.

We shall miss Richmond. There has been lots of pleasure, planning, dreaming, studying, living—and some heartache—at 3206 Grove Avenue. Then there are the members and friends who convene from week to week at 3000 Grove Avenue, with whom we have experienced joy and sorrow, success and failure, pride and disappointment. The deep satisfaction of witnessing the fine spiritual growth in the lives of many individuals is a joy forever.

Richmond is so vast and diversified. Can we forget St. Luke's Hospital, where our children were brought safely into this amazing sphere of God's universe, or the Confederate grounds where they played and watched the squirrels, or the Museum of Fine Arts where we viewed many of the world's masterpieces, or The Mosque where we heard celebrated artists?

The Sun has been edited (now someone may question this, so let us say that a bit of copy has been prepared at rather frequent intervals since July, 1940) literally at all hours of the day and night. Editorial work does take time, somebody's time. Some of it has been deducted from church time, some from family time, some from sleep time.

What is the outlook for our Church in Richmond? To be sure, the outlook for any church depends upon the life of the city or community in which it is located. Therefore the question: What is the outlook for Richmond? There is a population of approximately 300,000 in the metropolitan area with an average increase of

6,000 a year since 1940. Since 1940, about 18,000 new dwellings have been started or completed. Since the war alone, 2,000,000 square feet have been added in new industrial and commercial buildings in Richmond. Since 1940 wholesale business has increased 197%, volume of trade 200%, individual income 160% and construction 289%. In 1948 nearly \$6 billion in checks were cashed in Richmond banks: three times the pre-war amount. Balanced economy with employment widely diversified and strong consumer goods industries result in unusual economic stability and resistance to fluctuations in the na-

tional business cycle.

Although it is easy for the lone church of a denomination to be isolated and submerged in such a metropolis, our church has made steady and substantial gains. It paid \$867.55 this year on Conference apportionments and the total raised during the year was \$10,616.85. Here members from former Congregational and Christian churches work side by side. The faith of those who invested here has been justified. The future is bright with promise. The assured coming of Dr. Helfenstein will open a new and greater chapter in the life of the church.

Forward Through the Ages

Extracts from an Address by DR. DAVID McKEITH, JR., on the Occasion of His Installation as Executive Vice-President of the American Board of Commissioners for Foreign Missions, October 19, at Minneapolis

"We have been told repeatedly during these past years that we have reached the end of an era. We recognize the truth of this statement. Great changes have taken place in many areas of life. Certainly it can be said that we have reached the end of an era in which we have referred to as 'foreign missions.' We can speak of 'older churches and younger churches,' of 'unchurched areas' and 'unreached people,' but we no longer refer to 'heathen countries,' 'mission lands' or 'pagan peoples.'"

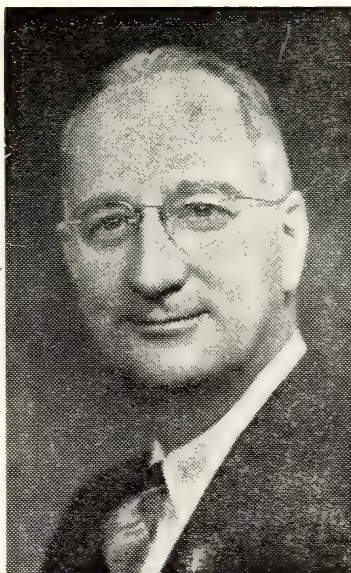
"The day of foreign missions in the sense of one wealthy, so-called Christian nation sending missionaries to other less fortunate lands to convert the heathen is passed. Not that all people have been converted and the Kingdom of God is at hand, but that we recognize the changes which have taken place in the world—changes in psychology, in economic life, in educational development, and in government.

"We can say that we have reached the end of an era, or, with a forward look we can recognize that we are all witnesses of the dawn of a new day. Let us not pass by the old too quickly, however, in our eagerness to move forward. We could not hope to build a more Christian world were we not sure of the Foundations which have been laid.

"For almost a century and a half pioneer Christian souls, compelled by an inner spirit, have gone to other lands preaching the gospel, healing the sick and enlightening the minds of youth. Many of them have been martyrs to their faith; all of them have been good servants of God.

"Read the record of the work the world around and you will find that

the foundations have been exceptionally well laid by these folks. Our



MR. McKEITH.

American Board representatives have wielded tremendous power for good in all lands where they have gone. They have lifted the standards of people and set them on their way toward freedom of body, mind and soul. When, years from now, in proper perspective the history of these past one hundred and forty years is written, it will be acknowledged that the greatest single influence which caused the transition through which we are passing today, the end of one era and the beginning of another, was not scientific discoveries alone, not even economic advice, but it was the Christian missionaries. It has been the Christian missionaries who have opened the minds and hearts of people, yea, and opened countries, and we pray God

they opened them to good and not to ill.

"You will find in many of our mission areas, institutions not affiliated with any mission board, independent institutions which get their support directly from people in this country, as well as from the nations, but in most instances they were founded by our Christian missionaries. In spite of many difficulties through the years, the American Board missionaries have pioneered in medical work, in social service, in education, in evangelism and in every land today where there are American Board missionaries, you will find a solid foundation for future work and doors open unto us."

Characterizing the American Board as the Foreign Department of the Congregation Christian Churches, Dr. McKeith reminded his audience that the Board closed its fiscal year on August 31 with a deficit of \$110,000. It faces the problem of absorbing that deficit by either cutting its new budget or finding ways of getting new revenue for the international work in which there is a twin problem of inflation and the rising costs of living.

One solution suggested was the grouping of all American Board schools into one organization called the Association of International Schools and then setting it free to raise its own funds. Dr. McKeith pointed out that there would be great danger that many of these schools would drift away from close contact with Christian missions. "Personally I do not believe that this is an adequate solution for we must keep the close tie between education and the church in other lands," he said, adding, "To lose our schools would be tragedy."

Another solution suggested was dropping completely all service to one field, or withdrawing entirely, for example, from the Philippine Islands or from South India, or West Africa, or the Near East.

"Certainly a further decrease in all missions on an equal basis is impossible. Any such cuts across the board in all missions would have crippling effect upon all our work, and yet we know that any such drastic action as dropping one field would have serious repercussions here at home as well as abroad. You cannot say that you are just going to drop Massachusetts, or California, or Minnesota out of the financial picture of our Congregational life. Also, you cannot drop any one of these fields—and yet some such action may be necessary in spite of the fact that it would be drastic."

(Continued on page 15.)

Will Communism Revitalize Christianity

By REV. RALPH R. SHRADER.

"Communism as a world movement thrives where people are cold, hungry, frustrated, oppressed and crushed by a sense of injustice and hopelessness. It is challenging the world with ideas which are basically atheistic, materialistic, totalitarian, and militaristic. At the same time it promises economic security, racial equality, freedom from religious control, and national independence," said Rev. Ralph R. Shrader of Boston, Massachusetts, speaking Tuesday, October 18, on "Will Communism Revitalize Christianity?" before the joint sessions of the 140th Annual Meeting of the American Board of Commissioners for Foreign Missions and the 22nd Annual Meeting of the Midwest Regional Congregational Christian Churches convening at Plymouth Church, Minneapolis, Minnesota.

"Communism also flourishes among people who are seeking racial equality, national independence, freedom from authoritative religion and a difficult economic order. It promises much to suffering millions who look to it as a way out of their distress.

"Communism is basically a faith—a faith which demands the loyalty, devotion and sacrifice *which belongs to God alone*. But it is more than a faith. It is a set of ideas, an organization, a movement supported by the political machinery and the military power of one of the most powerful nations in the world.

"Because of the loyalty and sacrificial service of many of its followers, and because of its appeal to hundreds of millions of oppressed, poverty-stricken people—many of them colored and citizens of countries which have been discriminated against and often exploited by white, western nations for decades, or even centuries—Communism may revitalize Christianity and cause its practice to coincide more nearly with its teachings.

"Except in those countries where it is suppressed by military force—probably only temporarily—it is most active and makes its greatest appeal where the Renaissance, the Reformation, and the Industrial Revolution have not yet broken the bonds of medievalism as they have in Northern Europe, Great Britain, and the United States.

"From the minister in the smallest rural church to the scholars in the largest ecumenical conferences, Christians are already re-thinking and restating their basic beliefs in God, Je-

sus, the Bible, and the nature and proper actions of the churches.

"In addition, Christians are being stimulated to move beyond relief of suffering to a more basic examination of the social message of their religion in order to give constructive leadership in the world-wide struggle for social justice in the areas of race, economics and international relations. From social justice—most difficult to attain—Christians would proceed to human brotherhood. It might well be stated that only as the feeling of brotherhood is promoted will justice be sought and practiced.

"It is my conviction that the best way to undermine the world-wide movement toward Communism is to have a sounder faith and a better course of action than the Communists have. The early Christians outlived, and when necessary outdid the pagans of their day. Christians of today, at their best, have the qualities and capacities of the early Christians.

"The Reformation in religion, the Renaissance in the search for truth, and the Industrial Revolution must above all be furthered in those countries where people are still living under feudal or semi-feudal conditions. In addition, new and more effective efforts must be made to secure racial equality which is in keeping with our democratic principles, and to give leadership to the nations which are seeking their national independence as this nation sought its freedom in 1776.

"The responsibility for these and other changes rests squarely on the shoulders of religious groups which believe in and practice the freedom gained in the Western world during the last four hundred years. Neither military power—with atomic and biological methods of destruction—nor totalitarian religion has the ability to meet the ideas of Communism and the promises which it makes to people who are now seeking, however, mistaken the methods, many of the rights and privileges which our forefathers won at a great price in previous generations.

"The united program of advance as proposed by the Foreign Missions Conference and cooperated in by our Congregational Christian Churches, provides a concrete method whereby people who believe in the ideals of democracy, freedom and international good will can actively promote these goals. Schools and the search for

truth will promote the Renaissance; democratic religion dedicated to the search for religious truth and experience without authoritarian control will promote the Reformation; and a wise program of relief combined with a positive approach to economic production and social legislation will further the Industrial Revolution on the highest basis.

"Having encouraged the people of the world to believe that they truly are human beings, and having given them a vision of what they might become, this is no time for Protestant Christians to turn the clock back to medieval days, or to turn away from their responsibility to lead the nations forward in keeping with the democratic principles which we believe in, and which at our best we practice. Surely this is a time to give leadership, to go forward, to help change the world which has produced two World Wars in one generation, which piles atomic bombs on atomic bombs, which takes your sons and sends them to drop these bombs on defenseless mothers and children in other lands. God send us prophets! Christ return through Thy ministers and the laymen and women who profess Thy name."

APPORTIONMENT GIVING.

(Continued from page 7.)

As is true with most other institutions, it takes more money for the normal operations of the college than ever before in its history. The needs for the college and the type of instruction that it gives were never greater. Our efforts and contributions in its behalf must be increasingly greater if our college is to be properly supported. We are still very far behind in receipts for the current conference year. I know that our churches will bear these facts in mind as they approach the close of their church year.

Previously reported	\$7,702.75
Eastern N. C. Conference:	
Wake Chapel S. S.	8.14
Church	128.13
Eastern Va. Conference:	
Burton's Grove	6.05
Cypress Chapel	90.00
Dendron	2.00
Liberty Spring	65.00
Portsmouth, Elm Ave	10.50
Union (Surray)	20.00
Wakefield	60.00
N. C. & Va. Conference:	
Burlington	12.00
Lynchburg	69.00
Total	\$ 470.82
Grand total	\$8,173.57

News of Elon College

By PRESIDENT L. E. SMITH

DR. SMITH'S BIRTHDAY.

On Monday evening, October 24, at ten o'clock, the Elon College choir paid a surprise visit at the home of Dr. and Mrs. L. E. Smith, this being the eve of Dr. Smith's birthday. The choir quietly assembled in the reception rooms and with the singing of "Behold a Host," by Grieg, made its presence known to Dr. Smith, who had already gone upstairs to his room.

The "guest-in-his-own-home," obviously taken by surprise, soon put in

DUKE'S NEW PRESIDENT.

Dr. Arthur Hollis Edens was inaugurated on Saturday, October 22, as the third president of Duke University. Dr. Edens comes to his new duties with a back ground of training and administrative experience that fits in admirably for this important position. He came to Duke University directly from the General Education Board in New York. By personality, at least, he connects two great institutions vitally interested in the



DR. SMITH CUTS BIRTHDAY CAKE

his appearance and gave the group a cordial welcome. He was then invited into his own dining room, where refreshments had been prepared.

Warren Johnson, president of the choir, assisted Dr. Smith in cutting the three-tiered birthday cake which the choir ordered for him. Miss Ann Truitt and Mrs. Dorothy Jones Parker poured coffee and Misses Elizabeth Hoffman, Martha Veazey and Barbara Bailey assisted Mrs. Smith and Miss Hazel Walker in serving ice cream and cake.

Group singing was led by a male quartet composed of Jimmy Rhodes, David Chandler, Nash Parker, and Graham Womack. Charles Lynam and Jane Upchurch were the soloists.

Also present in addition to the choir were Mrs. Sadie Liles, dean of women, and Miss Virginia Groomes, John Westmoreland and Fletcher Moore of the music faculty.

problems of education in this country. The General Education Board was formed for the purpose of advancing education in the graduate and post-graduate fields. It has dedicated its vast resources to this worthy undertaking. Many of our larger institutions have been encouraged by timely grants in specific as well as in general fields.

Trinity College became Duke University when the late James B. Duke dedicated the larger part of his fortune to the cause of Christian Education through Trinity College. Duke University, though a comparatively young institution, as such, has quickly become one of the strongest institutions of higher learning in the South and among the stronger institutions in the nation. It is privately endowed and privately supported, consequently, is free to form its curriculum and

(Continued on page 11.)

ALAMANCE COUNTY AND ELON COLLEGE.

Let me be one to request the prayers of the people who make up the personnel of the Southern Convention for a campaign which is now being conducted in Alamance County for Elon. No one knows I am writing this request but I have taken it upon myself, being inspired by the good work which is going on here to raise the \$100,000.00 with which to complete the needed \$225,000.00 required for the completion of the new gymnasium. Dr. Smith, Jimmy Darden and Dr. Brown are right out in the forefront of this most interesting and most worthy campaign. Scores of others besides the student body are putting real effort into the canvass being made. The gymnasium is bigger—much bigger—than you can feature it in your mind. It is a work of inspired cooperation and leadership. It will cost much less than would ordinarily be allowed for a building of such gigantic proportions and construction. It is a building for today and tomorrow fully commensurate with present and future needs. We shall all be plenty proud of it. Pray now that the funds will be raised, that the bond between Alamance and Elon may be blessed in keeping with the worthiness of the College and the blessing of the County, and that our whole Convention may bow our heads in gratitude for this good success.

JOHN G. TRUITT, Pres.,
The Southern Convention.

APPORTIONMENT GIVING.

It is the plan of the Convention to have information concerning the college given to the church congregations and Sunday schools at least four times a year. If the pastors of our churches and superintendents of our Sunday schools would keep our churches informed concerning the college as to its equipment, curriculum, faculty, students, and needs, they would have no serious difficulty in raising the college's apportionments. The lack of information has defeated the church's program more often than we would like to think. The ones in charge are looked to for information and guidance. The average Sunday school will follow the instructions of its superintendent and teachers. The average church is always happy to cooperate with the pastor in his plans for the work of the church locally and its program for the institutions and causes of the denomination. The needs of the college are always before us.

(Please turn back to page 6.)

Christian Missions

At Home and Abroad

A LETTER FROM THE JACKSONS.

NO. 5— AFTER LIBERATION.

American Board Mission,
Shaowu, Fukien, China,
May 26, 1949.

DEAR FRIENDS:

You will see by the above date that we have been "liberated" almost a week. I shall describe to you the situation as it affects us in as factual a way as possible. Whether or not this letter will be permitted to go through I do not know. But, here are the facts.

The day after writing you last, Col. (Citizen) Wang moved from our house as he had promised. He said when they moved in they expected to only stay a few days, but now that they were staying longer, he did not want to bother us further.

That afternoon the other officers and I had a good old fashioned "bull session." I asked them what their aims and methods of reforms were. "How will you effect your reforms," I asked them. "How will they affect the farmer, the small business man, the rich man, the professional worker?"

For two full hours I listened and asked questions. I learned a great deal. Let me tell you first, I admire their fervor and their idealism. They are the most idealistic group of people I have met in China. Whether or not they will carry through, I do not know, but they do not lack a program. They want their society, like their army, to be democratic and on the basis of complete equality. Their officers and men all get the same pay (about 50 cents U. S. per month) plus maintenance.

"Our principal aim," they said, "is to raise the living standards of our people. We want everyone to have enough to eat, wear and a good house to live in. To do that, everyone—male and female, old and young—must work. There are too many idle people in our country. We aim to raise the educational standards. We want to industrialize China—build roads, motor roads and factories. We will encourage small business men and small manufacturers even to the extent of giving them financial help. We will not appropriate their property. But, we shall expect them to seek

the good of all China, not simply their own personal good. We want to build dams and electric power plants. We wish to encourage cooperatives and to improve agricultural production. We aim to have every farmer work his own personal good. We want to build landlordism and tenantry."

"The present rulers," they continued, "while once interested in the welfare of the people, now have become only concerned in enriching themselves at public expense. They have robbed the Chinese people and invested their ill-gotten gains abroad, mostly in America."

After describing to me the kind of a country they wanted, I told them, "Your aims are similar to what already has been achieved in my own country. But I have one question to ask you: Formerly the Kuomintang had high ideals and aims. They sought to help the people. Now they have degenerated. What makes you think you also, after you have come into power, will not follow their pattern and turn from helping the people to helping yourselves?"

"Oh, we couldn't do that," they told me, "not the Communists."

"We have ideals and a goal. For that reason we can outfight the Nationalists. They have no heart for fighting."

I readily admitted that these seem to be the facts of the case.

"Many of your ideals," I told them, "are also the ideals of our church. We also believe in education. Therefore, many years ago, our early missionaries established the first school in North Fukien. We still carry on our hospital. It is the only one in North Fukien which can be called well equipped and staffed by a trained physician. For years agricultural work has been carried on and we can show you the results today in dairy cattle, fruit farming and seed selection."

"We very much approve of work of that kind," they told me.

Supper time came too soon. There were many more questions I wanted to ask and there were many more they wanted to ask me about our work and about our native land. I could sense the former feeling of resentment against us Americans who had sent the Nationalists arms to fight them

breaking down and a feeling of understanding and good will beginning to take its place. The soldiers outside our compound continue to give us belligerent looks, but those we have come to know are friendly.

Yesterday an incident occurred which may be a portent of the future. Dr. Ed Riggs started to leave town on his bicycle with some medicines for his home in Ershihtu. He was stopped on the edge of town and ordered back. When he went to see the new municipal authorities, he was told that they were too busy to see him. It was his first wedding anniversary and he was mighty unhappy, but there was nothing that could be done.

Today I went to see our new friend, Citizen Wang, for help. I explained the situation to him. In a few minutes, after a brief phone message, permission was obtained. Ed is now on his way home and to his newly opened rural medical center.

I predict that for a short period of time, we Americans living in China will be objects of criticism. We shall probably be restricted from travel and freedom of movement. But, I also have the feeling which is reaffirmed by our experience of the past few days, that when the new authorities discover what our aims are; and when they see that we are sincere in our efforts to help their people, there will develop not only a more tolerant attitude toward us personally, but perhaps a real spirit of cooperation. If the Chinese Communists can realize their ideals, they will greatly improve the material welfare of the Chinese people.

We, in the church, fully approve of these aims. Then we go one step further. We seek the spiritual welfare of the people. For we believe that the flame of idealism can be kept aglow within us only when the breath of the spirit of God blows upon it. Unless our souls are nourished by the Divine, disappointment and failure eventually will cause despair and cynicism and selfishness to replace the spirit of service and self-sacrifice.

It is fortunate that Communists and Christians have many aims in common. I even dare hope that we may mutually influence each other for the greater benefit of the Chinese people.

Cordially,
DICK JACKSON.

NOTE: We have recently received two additional letters from Dick Jackson. They were well and were "carrying on" when the letters were written. The last one was dated August 27.—Mg. Ed,

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

SCHOOL OF MISSIONS.

Our School of Missions for this year has been planned for June 13-15, beginning on Tuesday evening and closing on Thursday morning. It will be at Elon College, as usual, and it is not too early to make plans now to attend.

WORLD COMMUNITY DAY.

Friday, November 4, is World Community Day for all women's groups across the country and around the world. We hope that as many women as possible may share in this day's service, either in cooperation with other groups or in local groups.

BIBLE STUDY BOOK.

The Bible study book for this year, based on the Gospel of John, may be ordered for 25c. The name of the book is *The Gospel and Letters of John* by Alexander Purdy and this is the address:

FRIENDS CENTRAL BUREAU,
1515 CHERRY STREET,
PHILADELPHIA, 2, PENN.

* * *

A list of *Friendly Service Gifts* to send this year will appear in next week's issue, along with addresses and names to send the gifts to.

EASTERN VIRGINIA WOMEN MEET AT NORFOLK.

The fall meeting of the women of Eastern Virginia was held at the Christian Temple, Norfolk, Virginia. There were 327 present in addition to the visitors. Oft times the women speak of visiting speakers saying, "Good, but we have those among us who are also capable of speaking." This time we had our own speakers. It was fitting that Baxter Twiddy should return to his home church to report on his European travels. It was good to have Timothy Chang, our adopted son, speak so forcibly on Christian Education in China and then tell of his beloved Han Mei School for which the Thank Offering has been designated. We rejoiced in having Pattie Lee Coghill share her literature knowledge with us, in addition to our own number who participated.

In an atmosphere of beauty and reverence, the services moved along. The sessions ended on time, the ladies of the Temple were gracious and served a delicious luncheon. The reports were mimeographed for the first time and the majority of the superintendents gave an inspirational talk instead of reading their reports. Mrs. Roy Brinkley conducted, with a spirit of love and devotion, a lovely memorial service.

The president was probably illegally in the chair as she had been elected to the Board of the North Carolina Women two days previous. At any rate, the proceedings of the day shall be recorded.

Officers elected are as follows:

President—Mrs. William T. Harrell, Suffolk, Va., R.F.D. 1.

First Vice-President and Chairman of Friendly Service—Mrs. R. T. Bradford, Suffolk, Va., R.F.D. 2.

Second Vice-President—Mrs. Ray Gorden, 218 Grace St., Suffolk, Va.
Secretary—Mrs. L. W. Stagg, 400 W. 34th St., Norfolk, Va.

Treasurer—Mrs. W. B. Williams, 1253 24th St., Newport News, Va.

Superintendents were elected as follows:

Spiritual Life—Mrs. J. H. Duling, 1218 20th St., Newport News, Va.

Life Membership & Memorials—Mrs. Roy Brinkley, Suffolk, Va., R.F.D. 2.

Literature—Mrs. W. V. Leathers, 512 Washington St., Suffolk, Va.

Interdenominational Cooperation—Mrs. Garland Spratley, Dendron, Va.

Family Life—Mrs. J. B. Gibson, 3512 Bainbridge Blvd., Berkley, Va.

Young People—Mrs. R. E. Brittle, Suffolk, Va., R.F.D.

Children—Mrs. W. C. Seeley, Waverly, Va.

Cradle Roll—Mrs. Geo. W. Highsmith, 722 W. 31st St., Norfolk, Va.

District Superintendents were elected as follows:

Norfolk—Mrs. L. W. Vaughan, 730 Delaware Ave., Norfolk, Va.

Suffolk—Mrs. A. C. Moore, Suffolk, Va., R.F.D.

Waverly—Mrs. J. F. Brown, 3533 Floyd Ave., Richmond, Va.

FINANCIAL REPORT

The following is the Treasurer's Quarterly Report of the Woman's Missionary Convention of the Southern Convention of Congregational Christian Churches for the second quarter, first year biennium of 1949-51:

Receipts.

Eastern Va. Conference:	
Women	\$1,870.71
Young People	340.00
Juniors	143.41
Cradle Roll	282.74
	\$2,636.86
Valley Va. Conference:	
Women	\$ 86.00
Young People	11.50
Cradle Roll	5.00
	\$ 102.50
N. C. Conference:	
Women	\$2,117.29
Young People	85.80
Juniors	111.87
Cradle Roll	164.86
	\$2,479.82
Total Receipts	\$5,219.18

Disbursements.

Home Missions, General	
Fund	\$1,467.00
Young People's Home	
Missions Fund	162.15
Friendly Service, Fort	
Berthold Indians ..	40.00
Friendly Service, Frank-	
lington	8.00
Elon Orphanage	5.00
	\$1,682.15
Foreign Missions, Gen-	
eral Fund	\$1,467.00
Young People's Foreign	
Missions Fund	162.15
Friendly Service, Japan	
(Angie Crew)	17.00
Thank Offering for C.	
W. V. R.	80.00
Thank Offering for	
Shaowu	140.00
Timothy Chang's Fam-	
ily	115.28
European Displaced	
Children	23.25
Shaowu Missions	41.60
Chinese Project (Mr.	
& Mrs. Chui Hsien	
Bao)	45.00
Morning Star VI	8.50
Penny-A-Meal	41.65
	\$2,141.43
Check to George D. Colclough,	
Treasurer	\$3,823.58
Check to Mr. Ivan Chatham for	
Puerto Rican goat	15.00
Check to Mrs. Leathers, Treasurer	
Life Memberships and Memo-	
rials—61 Life, 27 Memorials	880.00
Total Disbursements	\$4,718.58
Balance in bank	500.60
	\$5,219.18

Respectfully submitted,

MAMIE H. LEATHERS,

Treasurer.

October 29, 1949.

(OTHER WOMEN'S WORK
ON PAGE 13.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*



THE HOUSE FAMILY

The House Family is moving. For nearly ten years we have lived at 3206 Grove Avenue, the big, ten-room parsonage of the Richmond Church. First there were two of us and after four years there were three and now we are five. Jonathan is standing by me, Joyanna is in her dady's lap and Andrea Lee is on the other side. We had our pictures made for the people of our church and some friends and acquaintances asked us please to put it in *THE SUN*, so here we are. This picture was made by John Holland of Newport News, Va., and his mother is Andrea Lee's godmother.

For several weeks we have been packing and discarding, receiving and giving away articles. The days I spent in the attic were full of fun and misery. The roof is so slashing that one has to stand upright between the beams and occasionally I forgot—then the misery! The fun came from discovering long lost objects, reading old letters and finding some childhood toys. A day in the attic is always interesting.

We hate to leave our friends and neighbors in Richmond, but we are looking forward to new ones in Southern Pines. I am Virginia-born and bred and now I'll try being a North Carolinian. We are moving into the parsonage of the Church of Wide Fellowship. It isn't as big as our home

here but we have lots more room outside. More trees, too! We leave our plum and elm for pines, magnolias and a lovely holly tree that should be just right for our Christmas.

When you read this we shall probably be unpacking our dishes and placing our furniture. What a pleasure to be a minister's family and be able to live in many places and have friends in many places. Parsonage life is fun, too. Before us at Southern Pines were the Humphries with their bright-eyed daughter, Susie. When Dr. and Mrs. Helfenstein come to the Richmond they will bring their almost grown daughter, Janice. Best wishes to them as they live in *our* house.

If you have an article, story, letter or poem for this page, please address it to Southern Pines, North Carolina.

DADS ARE IMPORTANT, TOO!

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

In most homes until recently, the chief responsibility for the physical, mental and spiritual development of the children has rested upon the mother, while providing food, clothing, and shelter has been Dad's prob-

lem. But attitudes regarding parenthood have changed. Present-day parents realize that a child's character growth is more vigorous under the direction of what someone has called the "Unified Firm of Dad and Mother, Incorporated." Both parents' lives, too, are enriched when together they share their sons' and daughters' lives from the beginning.

Fathers, who in the past usually paid little attention to their youngsters—after babyhood—until they were companionable age, missed a lot of worthwhile fun. They discovered too late that they could not suddenly develop a happy, satisfying comradeship with adolescent sons and daughters. Frequently they lost out completely, and Dad was to the children like a stranger—to the tragic loss of both children and father.

Today's understanding father realizes that there should be occasionally an opportunity, free from the restraining presence of the rest of the family, when son or daughter may discuss with him things close to childish hearts. Together they find such occasions and these prove to be to them, the means for building rewarding father-child relationships.

One young father in our neighborhood takes frequent hikes with his son. While these seem casual, they were actually planned when brown-eyed Jerry was small, and have been faithfully continued. "As we walk, 'Skipper' asks questions and we discuss the week's personal happenings as what is going on in the world," he said. "Gradually we acquire new capacities for friendship, understanding and learning."

Through the channels of conversation, young thinkers may be taught the true values in life. Fathers, as well as mothers, ought to learn to be good listeners. A child needs to build his experiences into a meaningful whole. To do this Dad should play a leading part, since it is important to have a masculine as well as a feminine pattern to follow. He can do much to stimulate new interests, for usually he has outside contacts wider than Mother's. And Mother's tendency toward over-protectiveness is balanced by Dad's inclination to direct children toward activities involving some risk.

A wise father avoids being the *know-it-all* type of parent. He encourages all progress, both mental and physical, especially the right of his children to think for themselves. At all times must your child feel Dad will understand him when he is in

(Continued on page 15.)

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Associates*.

WHY YOUNG PEOPLE DRINK.

By PATSY ANN NORWOOD.

Seventeen-Year-Old Scottsburg (Va.) High School Student.

There's an Oriental proverb that goes: "The longest journey begins with a single step." Often a boy or girl wrecks his whole future by one single step toward destruction. That is what I want to discuss with you. What is alcohol doing to youth? What is the solution to the problem? Where does the road to alcoholism begin?

The first step is often taken at some social occasion where alcoholic drink is taken for granted. Youth is there and drink is there. The first drink is taken under that friendly social pressure. Custom provides the liquor, while comradeship seems to require its acceptance. A habit begins; the first step on the journey is taken.

Bishop W. W. Peele has said: "This evil has gone so far in its cunning efforts to capture the American mind that in many groups the right to not drink is being practically denied as socially improper or discourteous."

This is one of the reasons why more young people are drinking today than ever before. In fact, 70 per cent of the alcoholics in the United States began drinking in their teens.

Another reason for youth's drinking lies in the propaganda efforts of the brewers to sell young people. In fact, the head of the Brewers' Industries said last year: "Every graduating class in America must be sold and kept sold." Advertising, with its glamorous portraits of "Men of Distinction," often influences young people to drink. These ads are written in such a scheming, subtle way as to get false ideas over to the reader. For example, the liquor dealers don't say, "This whisky will make you a man of distinction." They do, however, paint a picture of a distinguished looking man along with the "Man of Distinction" slogan. Thus, when the youth sees the ad, he concludes that the whisky and distinction go together just as the advertiser wishes him to.

In this campaign to win new drinkers and to keep the old ones drinking, the ads will continue to tell their false stories of social grace, distinction, and even wholesome living. The youth

who has been misled by these liquor ads may discover too late this truth found in the Bible: "Treasures of wickedness profit nothing, but righteousness delivereth from death."

A third reason why young people drink is the desire for a "thrill," to appear "smart" and sophisticated. Ignorance, thoughtlessness and sometimes a dare have led to the first drink. Many an alcoholic has begun the long journey downward into a drinking career in this manner. A point often forgotten by parents is the susceptibility of young minds to anything promising adventure or enjoyment.—*The Union Signal*.

OVERSEAS WORKER PROJECT.

For the facing of this hours we need the cooperation and support of every young person in our Southern Convention. Through our efforts and the utilization of our resources we can provide a rich experience for someone.

This coming summer we shall try to send some young person to a Work Camp abroad. For this we shall need to raise \$600.00. Can we do it? Of course we can! The only way we can achieve this goal is for every single person to contribute his or her time and money. We can never reach our goal by the work of only a few persons, but every single youth in our Southern Convention must voluntarily enlist his or her services.

Not only will this be a thrilling and enriching experience for whomever we send, but each one of us can profit directly. Think what a wonderful feeling of pride we may have in knowing that we have had a part in this great venture!

It is always difficult to strive toward a goal that we, ourselves, do not understand. But this, our goal, is something very concrete, and is one that is definitely achievable. There is no doubt in my mind whatever that we shall reach this goal; because I firmly believe that every one of the youth of our Southern Convention can be depended upon.

So let's get to work and try to break a record in raising the money. The individual Pilgrim Fellowship groups can have rallies and sponsor programs, contribute freely; and before long we shall have gone over the top!

If you have any good suggestions pass them on to your fellow P. F.'ers. Let's put as much vim and vigor in this Project as we can muster!

As time goes on let me know how you are doing, and how much progress you are making. I shall be waiting, and I am sure—not for long!

LOIS LONG, *Chairman*,
Social Action Commission,
Box 486, W.C.U.N.C.,
Greensboro, N. C.

DUKE'S NEW PRESIDENT.

(Continued from page 7.)

conduct its courses of education without political interference or hindrance from any source. Such institutions are badly needed in the present juncture of our national life and world affairs.

The inaugural ceremonies took place on an ideal day in ideal settings. The exercises were conducted in the Quadrangle with the beautiful chapel in the rear and Mr. Duke's statue in the front. Many thousands of people gathered for this important ceremony. Governor Kerr Scott spoke representing the State of North Carolina. There were also speakers representing the Board of Trustees, the alumni, faculty and students. Dr. Eden dealt with the problems confronting education today, not only in our country but in our world. In the course of his remarks, he warned his audience of the purpose and danger of present-day communism. He declared, "I have no hesitancy in saying as far as I am concerned a member of the Communist Party does not belong in the company of teachers who believe in moral and spiritual values and are devoted to the search of truth. The record is clear. I think that the Communist Party is the agency of a foreign power, which stands for a way of life which enslaves the minds and bodies of men. It requires its members to abandon ethical principles and substitutes for them blind obedience to the authority of the party. This party has never even suggested that there will be the slightest pretense at allowing academic freedom in any country in which it comes to power. . . . It has no respect of integrity of mind. It sets up a dictatorship which kills men's will and freedom of action. It has become a religion for those who have no religion." He bade the people watch with caution the increasing trend toward federal support of higher education and research. He declared that we should guard our heritage of freedom of education as zealously as we guard freedom of religion.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE SUFFERING SERVANT.

LESSON VII—NOVEMBER 13, 1949.

MEMORY SELECTION: *Surely he hath borne griefs and carried our sorrows.*—Isaiah 53:4.

LESSON: Isaiah 42:1-4; 50:4-9; 52:13-53:12; Jeremiah 38:1-13.

DEVOTIONAL READING: I Peter 2:19-25.

The Suffering Servant in Prophecy.

The Scriptures for today's lesson refer to "the servant of the Lord" and are among the most exalted Scriptures in the Old Testament, and among some of the greatest in the Bible. They are predictions, and descriptions of this "servant of the Lord" and his mission. What was the conception of this servant of the Lord in the mind of the prophet? Ah, that's the question, the big question.

In answer to that question many interpretations have been given. For instance there are those who say that Israel as a whole, the whole nation, was the servant of the Lord, and of course that is true if the general idea of a servant as one who is to carry out the will, to do the work, to represent the interests of another, is meant. Surely this was the mission of Israel as a nation, they were chosen for just that purpose.

There are others who say that it was not the whole of Israel, but only a part of the nation, the best part of the nation, that was in the mind of the prophet. There were many in the nation who had no conception of the high mission and destiny of Israel, and who were not instruments in fulfilling the divine purpose. But there was a minority, the core of the nation, men of moral and spiritual insight, who had seen the vision and who were true to the heavenly vision.

Again there were those who say that it was Israel in Exile which was in the mind of the prophet, or according to some, the exiles who remained loyal to Jehovah while in Exile, the remnant as it were, who were to fulfil the divine mission, and who were the servant of Jehovah.

Due to the fact that these prophecies as recorded in today's lesson become more and more personal, there are those who insist that it was not the nation or even a part of the nation, but an individual, which the prophet

was describing. It was some prophet, some one who should come, indeed the promised Messiah, about whom Isaiah was speaking.

In preparation for these *Notes* the writer read many, many pages from the splendid commentary by George Adam Smith. In a clear and stirring way, Dr. Smith shows how the passages in question seem to unfold according to the process stated above. First, the whole nation in its national capacity; then the servant as something less than the actual nation—the better portion of Israel; then a personification of this true Israel, a personification and not yet a person. In chapter 50 it is more difficult to distinguish the servant from an actual person. And the sublime passages of Isaiah 52:13-53:12 portray the servant plainly as an individual.

The Suffering Servant's Experiences.

In the language of his day the prophet dramatically presents the experiences of this servant of Jehovah. He speaks first of *his vicarious suffering*. At first, as is usually the case with folks, they looked askance at this suffering, thinking it contemptible, and seeking a moral reason for it, they account it as penal, something due the servant for his own sins. Then they realized that the suffering was vicarious, that it was for them that he was suffering, and this fact gave it a redemptive power, it became a means for their healing and peace.

Next the prophet tells of the sorrow and the death of this suffering servant of Jehovah. Unlike other men who suffered, this servant was silent, and did not like other men break forth into one of two voices—a confession of sin and guilt, or a cry of doubt.

And finally the prophet shows the triumph and the glory of the servant of Jehovah (Verses 10-12). It was the will of God that he should suffer. But he would see the travail of his soul and be satisfied. When the great purpose of his suffering and death is realized, the servant will be content. And he will be exalted. He will take his place among the great and the strong and the victorious. And this exaltation is both the result and the reward of his unmerited sufferings. This passage does not give a philosophy of vicarious suffering, as Dr. Hough says, but is the deepest ex-

pression in literature of the need of such suffering.

The Prophecy of the Suffering Servant Fulfilled.

None but the most prejudiced has denied that this prophecy was fulfilled in one Person, Jesus Christ of Nazareth. This does not mean that the great Isaiah Fifty-Third Chapter is to be misread to make it fit every detail of the life and work of Jesus Christ. But the disciples and the apostles felt sure that their Lord was the Messiah, and that his Messiahship found its highest fulfilment in his sufferings which were vicarious and redemptive. A careful reading of the preaching of Peter and of the other apostles, and a reading of Paul's letters show how deeply the idea of Christ suffering for the sins of the world, and how through these sufferings mankind was redeemed and given healing and peace.

As the writer of these *Notes* started to read the Scripture for today he thought instinctively of that gripping story as recorded in Acts 8 of Philip and the Ethiopian. It will be recalled that as Philip drew near to the Ethiopian's chariot the man was reading from the book or the roll of Isaiah. And the passage which he was reading was this self-same passage, Isaiah 53. "The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth; in his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth." It was strange reading to this Gentile, perhaps a proselyte to the Jewish faith, and he asked Philip "Of whom speaketh the prophet this? of himself, or of some other man?" "And Philip opened his mouth and began at the same Scripture, and preached unto him Jesus." That is more than an isolated case. That is a statement of the central theme of apostolic preaching, Christ dying for our sins, and being raised again from the dead.

Sunday school teachers will do well to emphasize the place of vicarious suffering in life, suffering voluntarily borne or taken upon oneself, suffering for the sake of others, suffering that has redemptive power. Like the scarlet thread that runs through all the rope used by the British Navy, vicarious suffering runs through all of God's redemptive plans and purpose. Only as we become partakers of His suffering can we become partakers of His glory.

THANK OFFERING SERVICE FOR WOMEN'S SOCIETIES.

SUNDAY, NOVEMBER 6.

(Worship Center: A table covered with a white cloth, open Bible in center, Cross on one side, candles on the other.)

PRELUDE (Women enter quietly).

LEADER (Speaking from the rear of the room): "Almighty God, from whom cometh every good and perfect gift, and who pourest out upon all who desire it the spirit of grace and supplication, deliver us, when we draw nigh unto Thee, from coldness of heart and wanderings of mind; that with steadfast thoughts and kindled affections we may worship Thee in spirit and in truth; through Jesus Christ our Lord (an instrumental Amen)."

LEADER: Matthew 25:31-46 (still from rear of room).

SOLO: "Lord, Speak To Me That I May Speak."

(Leader goes down central aisle and before the altar turns and faces the company.)

LEADER: "I went one day at harvest time to the temple of God. It was right and proper that I, an American woman, blessed by providence, surrounded by all that is fair and good, should give thanks unto God. But as I knelt and prayed, it seemed there came disquieting answers, and I feared when I was through that God had not heard me at all. For thus I knelt and thus I prayed, and thus my own soul gave answer. (She kneels and prays): O God, my gracious Father, in this season of the harvest when the fruit of the field has been gathered in, I thank Thee for food and shelter."

VOICE: "Yes, but on the steppes of the Andes, in the villages of India, amid the tortured homes of China, in the ruins of Berlin and Warsaw millions of thy brothers and sisters and little children lie down hungry without shelter this very night. Darest thou give thanks for thy food and shelter?"

LEADER: "O God our Father in Heaven, I thank Thee for my home, for I am surrounded by the love of my family. My children's laughter and my husband's praise are my daily bread."

VOICE: "How many women wish they, too, might make that same prayer whose homes are only a torturing memory and who look forward to not the slightest hope that they may ever know this sacred joy and right."

LEADER: "I thank Thee, God, for health of body and mind."

VOICE: "Health of body and mind? What health have they who have gone through year on year of starvation diet, their bodies wracked by unhindered epidemic, crazed by fear and hate and loneliness. Dare you thank God for health?"

LEADER: "I thank Thee, God, for beauty."

VOICE: "Their places of worship are in ruins, parks are stripped bare, and homes are dirty and marred and unkempt."

LEADER: "For faith in Thee, in myself and in humanity."

VOICE: "Often they have no faith at all. Their tragic life leaves only room for doubt and fear and hate."

LEADER (Rises wearily and turns around): "I could not pray. I rose and left the place of prayer. And sore of heart, ashamed and sorry, I put my hands to works of mercy and healing. It wasn't much that I could do, but that I did. I could not send my abundance and my home abroad, But I could send a food package and contribute clothing and money for relief and reconstruction and I could send medicine to the sick. I could help our pastors abroad bring to others a little of the security I find in my home and church. I could write letters. And through the outreach of the church in Our Christian World Mission, I could revive a little, a man's lost faith."

"Later then transformed in spirit, having made the woes of the world my own, and having heard the overtones of fulfilled desires, I returned to the house of God, and before His great white altar, I knelt before Him again and prayed. (Kneels and prays at the altar): O God, the Father of our Lord who gave up home and friends and beauty, and tested his faith to share the woes of men in their unfinished world, I thank Thee that the doors are still open and that I may dedicate myself to the great unfinished work of Christ."

VOICE: "Yea, now thou prayest well, and now may God the Father, God the Son, God the Holy Spirit bless you and keep you and make his face to shine upon you, now and evermore. Amen."

LEADER (Rising and facing the company): "May the benediction be yours, too, as you bring before the altar of God your gifts of love, and the desire to share your bounty and your life in the great unfinished

work." (Lays her Thank Offering gift on the altar and takes her seat in the audience.)

THANK OFFERING MEDITATION (By a woman other than the leader).

(Close thoughts with the following poem by Grace Noll Crowell):

Because I have been given much,
I, too, must give:
Because of thy great bounty, Lord,
Each day I live.
I shall divide my gifts from Thee
With every brother that I see
Who has the need of help from me.

Because love has been lavished so
upon me, Lord
A wealth, I know, was not meant;
For me to hoard,
I shall give love to those in need,
Shall show that love by word and
deed
Thus shall my thanks be thanks in-
deed.

"Will you join with me in placing your gift on the altar." (Let all those in the audience who desire to do so place their Thank Offering on the altar.)

PRAYER OF DEDICATION (By pastor, leader, or other designated person): "Dear Lord, we humbly bring our gifts as expression of our thanks to Thee for all our many blessings. Too often we leave our thanks unexpressed, and for this lack, we ask Thy forgiveness. We implore Thy blessings upon the boys and girls, men and women whose lives will be touched by the deeds which will be done through the Han Mei School. Grant fortitude, patience, and understanding to those who are the teachers and leaders in the school. We thank Thee for the Shaowu Mission and for those who are giving so much of themselves in its work. We pray Thy blessings on those who minister in so many ways there, whether in teaching, preaching, healing or other means of witnessing. May our gifts supply both spiritual and material aid to them. We ask these things for Christ's sake and His dear name. Amen."

HYMN: "We Thank Thee Lord, Our Paths of Service Lead."

BENEDICTION (People leave quietly while the organist plays soft music).

NOTE: The Thank Offering Meditation was sent out to all local presidents along with a copy of this service, and was not repeated here because of its length.

It is preferable to hold the Thank Offering Service on Sunday evening, November 6, but it may be held on another date and at another time if it is more suitable to the group involved.

The Orphanage

DEAR ORPHANS' FRIENDS:

In a very much-valued letter from Supt. Joseph B. Johnston, for 27 years at the head of the Presbyterian Orphans' Home, Barium Springs, N. C., he says: "I hope to see much of you and your work as the years go by. *There are some things in which your orphanage excels all others*, and I believe it is due to the splendid character and leadership of Charlie Johnston. I am glad we have the same name, and I wish we had been kin." Writing in another place he said of our boys and girls after telling of visits to many orphanages: "They led all other institutions in their courtesy, politeness, and what we classify as good manners."

This is a comparaively small and very homelike orphanage. Every child is an individual, loved, honored, respected person. They are taught the best manners, with cleanliness of body, mind and spirit, and they respond to their teaching and their care. We want our own Congregational Christian Church orphans, since that is the kind of orphanage we are. True there are some others, but that, too, is the spirit of our broad and liberal church. There are circumstances that would make us unworthy recipients of funds of charity if we turned down some helpless child. Every child who *needs* such a home as we have here is plenty lucky to get here.

Every man who contributes to the maintenance of this home does a very real act of charity. God will bless his kindness.

The Loyal Men's Class of the Burlington Church has just installed a big deep-freeze unit worth more than \$500.00. Come on, many other classes, and send us funds with which to purchase other much-needed things—things as much needed as shoes, dresses, suits, sweaters, etc. And by the way, there are not many people who realize that a fairly respectable insurance on the homes, buildings, workers, children, etc., on this place would run to more than \$3,000.00 annually. Also it is not usually well known that to bring these hillsides back into productivity after having been used up and washed away takes real expenditure. This dairy herd has to have more than the proverbial "hen-nest grass," and it takes just as much space and time to raise a "nubbin," as real corn. There is not

much we can put down on the credit side of the ledger when we are building up this farm, but we are making good on it, and I am taking no credit for that, as I found that sort of soil conservation and improvement going on when I came here. It is being advanced now and is in full swing. It will bring good results in the near future.

Be sure to receive in your church and Sunday School a Thanksgiving offering. Use the articles being written in THE CHRISTIAN SUN as material for your speeches for the Orphanage. Invite the superintendent to come to your Sunday School or church and tell you about the work you are doing here. I am proud of it—of these children and every staff member. I am proud of every gift and every offering. And I am proud of these children, and I want them to know it—everyone.

JOHN G. TRUITT,
Superintendent.

REPORT FOR OCTOBER 27, 1949. (Continued.)

Sunday School Monthly Offerings.

Amount brought forward	\$ 8,841.61	
Eastern N. C. Conference:		
Henderson (Mr. Vickery, Thanksgiving)	\$100.00	
Wake Chapel S. S.	96.57	196.57
Eastern Va. Conference:		
Cypress Chapel	\$ 45.00	
Eure (Ladies Aid Society, Thanksgiving)	10.00	
Liberty Spring S. S.	7.00	62.00
N. C. & Va. Conference:		
Bethel S. S.	\$ 5.71	
Burlington (Mrs. D. E. Sellars)	25.00	
Lynchburg	56.00	86.71
Alabama Conference:		
New Hope S. S.	5.72	
Georgia Conference:		
Vanceville	1.00	
Total this week from churches	\$ 352.00	
Total this year from churches	\$ 9,193.61	

Special Offerings.

Amount brought forward	\$13,469.14	
Cash	\$ 2.00	
Ladies Aid Circle II— Bethlehem (Nans.) on Banks Watkins' hospital expenses	5.00	
Miss Vera Gilliam, Reids- ville, Thanksgiving	50.00	57.00
Total this year from Specials	\$13,526.14	
Grand total for the week ..	\$ 409.00	
Grand total for the year ...	\$22,719.75	

Don't forget the Thanksgiving Offering for the Orphanage.

WESTERN N. C. CONFERENCE. (Continued from page 2.)

- 10:30 Cooperation Through the North Carolina Council of Churches—Miss Frances Query.
- 10:45 Report on Foreign Missions—Rev. M. A. Pollard.
Address—Rev. Raymond Dudley of India.
- 11:45 Devotional—Rev. Aubrey C. Hedrick.
- 12:15 Lunch.

Wednesday—Afternoon Session.

- 1:45 Hymn and Prayer.
- 1:55 Report on Christian Education and the Ministry—Rev. E. Carl Brady.
Our College—Dr. L. E. Smith.
- 2:30 Report on Ministerial and Church Relations—Rev. W. W. Hall.
Report on Superannuation—Rev. B. H. Lowdermilk.
"The State of the Ministry"—Dr. W. T. Scott.
- 3:10 Report on Religious Literature—Rev. J. U. Fogleman.
"The Christian Sun"—Dr. W. E. Wiseman.
- 3:30 Business Session:
Report of Executive Committee.
Treasurer's Report—Cyrus Shoffner.
Report on Stewardship and Apportionment—Cyrus Shoffner.
Report of Nominating Committee.
- 4:00 Devotional—Rev. A. C. Hedrick.
- 4:30 Adjournment.
- 6:00 Supper.

Wednesday—Evening Session.

- Theme: "Planning for Next Year."
- 7:30 Worship by Orphanage.
Address—Dr. J. G. Truitt, Superintendent of Orphanage.
Service of Licensure.
Communion Service.

Thursday—Morning Session.

- 10:00 Hymn and Prayer.
Reading of Minutes.
- 10:15 Report on Moral Reform—Rev. L. M. Pressnell.
Report on Home Missions—Rev. J. Q. Pugh.
Report on Grouping—Rev. W. W. Hall.
- 11:00 Panel Discussion on Methods of Evangelism.
- 11:30 Address: "Evangelism on the Mission Field"—Rev. Raymond Dudley.
- 12:00 Lunch.

Thursday—Afternoon Session.

- Theme: "Our People Work Together."
- 1:15 Hymn and Prayer.
- 1:25 Report on Pilgrim Fellowship—Mrs. Leo Park.
Report on Sunday School Convention—S. H. Pell.
Report on Women's Work—Mrs. E. P. Borroughs.
Report of Laymen's Fellowship—S. H. Pell.
- 2:00 Address: "Next Steps in Christian Education—Miss Pattie Lee Coghill.
- 2:30 Business Session:
Report of Committees.
Miscellaneous Business.
- 2:45 Address: "Next Steps for Our Conference—President Geo. T. Gunter.
- 3:00 Installation of Officers—Dr. W. T. Scott.

THROUGH THE AGES.

(Continued from page 5.)

In spite of the financial situation, Dr. McKeith stated that he believed the people and the ministers of the Congregational Christian Churches of America were desirous of continuing and greatly strengthening their international service through the work of the American Board.

"This is no time for retrenchment or retreat. The Christian church must take its place of leadership in all lands. Doors are open today which may be closed tomorrow. Your missionaries are still great pioneers. Many of them are truly great statesmen and are recognized as such in various countries. . . ."

Then Dr. McKeith touched on a few of the great opportunities mentioning that in Japan "the spread of the Christian gospel moves at an accelerated rate. To be sure, materialistic philosophies are also gathering many followers for a man must have something to hold to. When the old fails him, or seems outmoded, he must seek some other loyalty. For many Japanese today, Christianity is that new loyalty."

When Dr. McKeith talked recently with Dean Ray Oshimo of the School of Theology at Doshisha University, Kyoto, Japan—a man whose little girl had died of starvation during the war—he found no note of bitterness. Dean Oshimo pleaded for missionaries to undergird the work of the church and to assist Japanese pastors. When Dr. McKeith asked him what he thought was the greatest opportunity before us in Japan, Dean Oshimo replied immediately: "To reach the youth. Their minds are open. They look to America. They are ready for Christianity and for our education. Do not let the Christians of America fail us."

Dr. McKeith told of needs in the Philippine Islands for the support of schools and scholarships to train Filipino Christian youth who have few resources. "Here is the future leadership of the Philippine Islands. . . . If we fail them Protestant Christianity will forfeit its great opportunity. Here the young people recognize that Protestant Christianity is democratic as well as spiritually powerful."

Of China, Dr. McKeith said our missionaries continue their service to the people of that land. "Regardless of governments, human needs are the same. People's minds are still hungry and open to new truths. People's hearts are ready for the message of Jesus Christ. . . ."

"You and the other Christians of America must maintain our faith in the Chinese people and help them in these days of change to hold fast the things of the spirit and to be on the offensive in the propagation of the Christian gospel. . . ."

Dr. Roderick Scott recently returned from China, speaks of the "social tension or social vacuum" which the revolution in China has caused.

"Our Christian missionaries, co-workers with Dr. Scott have witnessed this change in the life of the people of China. They recognize that Christianity must be ready to fill the spiritual vacuum that is being created. We must move forward in China," said Dr. McKeith.

Of India, Dr. McKeith referred to the pioneering in churchmanship as illustrated by the United Church of South India and the place of leadership which many Indian Christian Nationals hold in their own country.

"Like the people of other countries the Indians are willing and eager to do all that they can, but the resources of the Christian group are limited. At a time when they are assuming more and more responsibility in their own church and in their own nation, we cannot take our support from them lest the cause of Christ lose what has already been gained."

Visiting Africa and the Near East last spring, Dr. McKeith brought a very special message from those areas saying:

"In Lebanon, Syria, Turkey and Greece we met with leaders in all walks of life. Their tributes to our missionaries were amazing. . . . We met and talked with doctors, lawyers, newspaper editors and government officials and we were amazed to find that so many of them were reading and studying the New Testament. . . . In one country where a branch of the Christian Church is strong, we found church leaders using our religious educational material and adapting it to the use of their own church school work.

"Angola, Africa, is a most fascinating country and the people eager for Christianity and for our Christian education. . . . In every village the leaders asked for ministers from America to assist in the development of the church and teachers to help in the schools. They also want to help in training their leaders. . . . These people have potentialities of great leadership—potentialities of a great Christian nation in a comparatively few years if the Christian people of America would only realize and respond to this opportunity.

"In Southern Rhodesia the same situation prevails. Our school at Mt. Silinda could be the future university for the Africans of Rhodesia and it would be a Christian University. Today their best education is about Junior High School, but they want and should have higher grade work. The Government is willing that we should raise the standard of our school until it becomes the leading institution of that country for the African. Out of such a school could come the Christian men and women to lead their people forward."

In Johannesburg, South Africa, are Dr. and Mrs. Ray E. Phillips, American Board missionaries, who wield a powerful influence in the social work of that great city and surrounding area.

"Without Ray Phillips and his wife Johannesburg undoubtedly would have had racial difficulties far greater than those it has had and many difficulties will be prevented because these two great Christian souls are in that city. They are known and respected by Africans and Europeans."

After pointing out how desperately few missionaries there are to cover great areas of need Dr. McKeith concluded:

"The world around today doors are open which may be closed tomorrow. Opportunities for the spread of the gospel of Christ are greater than ever before. . . . Our fathers in the faith were pioneers in the mission enterprise. . . . Most of our missionaries on the field are carrying twice the work they should be asked to carry. A more devoted group of Christians you cannot find. . . . God help us, if, as a Christian nation we provide economic recovery or military assistance and forget that 'man cannot live by bread alone.'"

FOR THE CHILDREN.

(Continued from page 10.)

trouble, for then he needs a friend more than at any other time.

If Daughter and Son know they are approved and appreciated by the most important persons in their world, it will give them confidence and ability to build other genuine relationships. If they are unnoticed by a dad who is "too busy," they feel a loss of security—a hurt and wonderment that may leave a scar throughout their lives. On the other hand, a rewarding relationship between father and children is a stepping stone from childhood's dependence into happy and independent adulthood.

WHAT IS MISSIONS?

By DR. ROCKWELL HARMON POTTER

*Dean Emeritus of Hartford Seminary Foundation
Former President of American Board of Foreign Missions*

A Christian church that does not reproduce itself and carry through missionary service is an unhealthy and abnormal church destined to wither and die.

Every normal, healthy, living organism must by the law of its nature reproduce itself. This is true in the vegetable, human and social world. The church is a social organism and very much alive. It is subject to the laws of social organism. It must reproduce **itself**. The five absolute functions of the church are: worship, evangelism, education in religion, community service and missions. Missions is the reproductive function of the church.



MR. POTTER

We seek to win men to the worship of the one true God. Missions is worship, **plus**. We tell the story of the Gospel and herald the good news of the rule of God in the lives of men, but missions is evangelism, **plus**. We teach the truth by precept and persuasion, but missions is education in religion, **plus**. We seek to serve the needs of men in providing food for the hungry; shelter for the homeless; clothing for the naked; healing for the

sick; help for the weak and manifold ministries to the social needs of men. Missions is community service, **plus**.

Now what is the plus? The plus is the reproductive purpose and function. By these four functions we reproduce the church in places where it is not, and, so reproduced, the church renders all these services and thus the lot of geometrical progression operates in the spread and development of Christianity throughout the world.

The natural method of reproduction is by the seed. The missionary is the seed of the church. By preaching and teaching; praying and giving, the church produces the missionary, conditions him for the field to which he is sent and then by patience, diligence and devotion he reproduces a church like the one that sent him. That reproduced church does in its place what the sending church does in its place—and often does these things much better.

Now what good is an apple tree that does not bear apples? It is no good. What good is a church that does not produce missionaries? It is no good. It is unhealthy, abnormal, perverted, diseased. It withers and dies. This is God's way.

So He purposes to bring mankind into the blessed fellowship of His Kingdom, into love and joy and peace, into the commonwealth of the world, into the brotherhood of man, into the glory and the joy of the will of God made real, into the communion of all souls with the source of their being, which is the destiny of the race, the only possible fulfilment of its history and an answer to the longing of its heart. So **this** is missions!

1844 - Over a Century of Service to the Denomination - 1949

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CI

RICHMOND, VA., THURSDAY, NOVEMBER 10, 1949

NUMBER 44

Invest in the Christian Orphanage

Mother Was Gone

By JOHN G. TRUITT

*My mother was gone and so was my Dad,
And I was such a luckless lad;
No day was good, no hour was bright,
I wept myself to sleep at night,
For all I had was a mother's prayer
That God would keep me in His care.*

*When shy and scared they brought me here
They held me close and dried my tear;
They gave me love, and they gave me food,
And gentle friends both kind and good;
And a big warm room and pretty toys,
And jolly times with girls and boys.*

*And though still I miss my Mom and Dad
I have the most I have ever had;
And God has answered my mother's prayer
With many friends who love and care—
So I rejoice the whole day through
And pray God's blessings in turn on you!*

News Flashes

Rev. W. J. Andes of Winston-Salem is preaching a series of sermons during November on "Money Power."

An editorial in the November issue of *Advance* generously characterizes THE SUN as "Our best loved contemporary." Thank you, Editor Scotford, that is precisely our sentiment concerning *Advance*.

Rev. W. Millard Stevens of Burlington, North Carolina, has been called to the pastorate of The Christian Temple in Norfolk, Virginia. He succeeds Rev. Peter Young.

After a constructive and fruitful ministry at Holland, Virginia, Dr. Will B. O'Neill has tendered his resignation in order to accept a call to our church in Sanford, North Carolina. He will succeed Rev. C. Carl Dollar.

Rev. Percy H. Ricketts, assistant to the pastor, Rev. M. T. Sorrell, in our Danville Church, has resigned in order to accept pastoral work at New Lebanon and Kellam Grove Churches in North Carolina and the Christian Community Church, located on Highway No. 58, five miles east of Danville. Mr. Ricketts has been assistant pastor of the Danville Church for 23 years.

TENTH ANNIVERSARY AT ASHEBORO CHURCH.

We are feeling good after a good day on our Tenth Anniversary at the church on October 30. We had 154 in Sunday school and 145 at church, although it was a rainy day. Ten people joined the church—five young couples, all members of Mr. Lester's Young Adult Class. Dr. John G. Truitt was here to bring greetings from the Southern Convention. The sanctuary of our church was painted last week—the first time any decorating had been done on it. Our Junior Choir sang for the first time, and our other choir attempted an anthem for the first time. The day was also Mr. Lester's mother's 90th birthday, and 63 ate dinner at our house—picnic dinner which they brought! The next day my only sister and her husband arrived from South Dakota, for a visit of a week with us and my parents. So we keep busy!

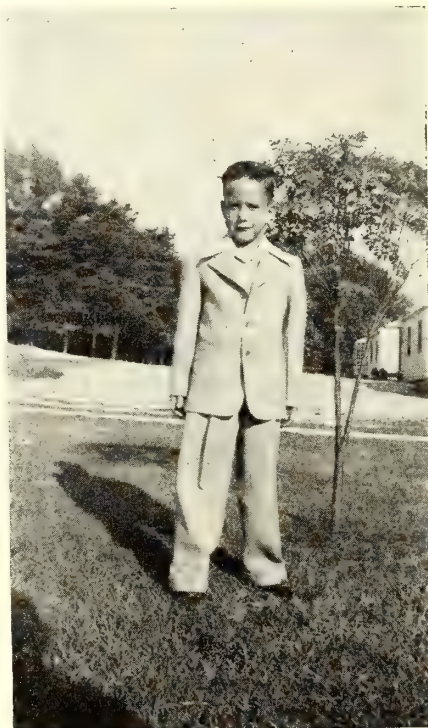
EMILY C. LESTER.

THE CHRISTIAN ORPHANAGE.

By JOS. B. JOHNSTON, Supt.,
Presbyterian Orphans' Home.

Twenty-seven years ago I visited most of the orphanages in North Carolina trying to learn something in preparation for my job as the newly elected superintendent of The Presbyterian Orphans' Home at Barium Springs. The Christian Orphanage at Elon College was one of these that I visited. The superintendent was a middle-aged man named Charles D. Johnston, level-headed, devoted man.

His institution was not the largest in the state, and yet I found the children in that institution, through the genius of its superintendent, had ev-



THE ORPHANAGE MAKES MEN.

everything that the larger institutions had. They had so many things in addition that I came away thinking that maybe this was the ideal setup. Many times during the years I have visited this orphanage and every time I made such a visit I was struck with the splendid appearance and conduct of the children in that institution. They led all other institutions in their courtesy, politeness, and what we classify as good manners. I never heard Charlie Johnston reprimand a child for a failure in courtesy: he never had an opportunity I could observe.

I think this one thing stamps him as being a most unusual person. The children met you and looked you in the eye and said the proper thing without looking over their shoulders to see if they were being watched or overheard.

Charles D. Johnston will long be remembered as the man who led his institution along the high road of character development and the making of good citizens. It was an honor and a privilege to know him.

LONG'S CHAPEL.

We had for our speaker at the 11:00 hour, Sunday, October 26, Mr. Dan Rader, a very enthusiastic worker of the Graham Methodist Church, who brought us a very inspiring message that was highly appreciated. It was strictly a laymen's service. W. J. Fonville, one of our local laymen, presided with dignity and great credit to our church.

The North Carolina Woman's Missionary Conference was held at our church October 4, which brought us much inspiration, and we feel that our church will become much more active in the work of the Kingdom because of this great meeting. Many complimentary remarks were made by the visitors for the entertainment they received.

REPORTER.

EDITORIAL IN THE BURLINGTON DAILY TIMES.

Citizens of Alamance County should—and will—respond as generously as possible to the \$100,000 Elon College campaign launched today (November 2) to complete the gymnasium now under construction.

It will be fitting in this connection, as one contemplates his gift or his pledge, to remember that it is also the 19th College administrative birthday of Dr. Leon Edgar Smith, Sr., as president of the institution.

When Dr. Smith accepted the responsibility involved in taking over the management of the college, Elon needed a strong, determined leadership. Dr. Smith's record is proof that it received it in his devotion and his constant and untiring efforts to move progressively forward.

Elon College has been a valuable asset to this community since its founding. The future will enhance the value of the college through its modern facilities.

Elon College offers youth the opportunity to prepare for careers and leadership, on the high standard of instruction within reasonably modest expense for student maintenance.

This call is worthy and reaction to it ought to suggest a contribution to the fine asset the college is in the community, to the field of education, and as a measure of appreciation for Dr. Smith's work through the years.

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

OAKLAND TO ENTERTAIN SOUTHERN CONVENTION.

The 1950 session of the Southern Convention will be held at the Oakland Christian Church, Chuckatuck, Virginia, May 2-4, 1950. Special committees for the approaching session have been appointed as follows: Nominations: Rev. Wm. J. Andes, Chairman, Dr. H. S. Hardcastle, Rev. R. E. Newton, Rev. Clyde Fields, A. H. McIver. Program: President John G. Truitt, Chairman, Rev. J. Everette Neese, Mr. Mills E. Godwin, Jr., Dr. I. W. Johnson, Rev. W. E. Wisseman, Mrs. O. H. Paris, Ex Officiis: Superintendent Scott and Miss Coghill.

FLASH!

Important News Concerning the Jacksons and Riggses.

JACKSONS AND RIGGSSES ARRIVED FOOCHOW OCTOBER THIRTIETH. LEONA BURR STILL SHAOWU. ALL WELL.

The above news was received by the American Board in a radiogram from John Fairfield, Treasurer of Foochow and Shaowu Missions, on October 31.

Dr. Earle Ballou writing to us from the American Board says, "This presumably confirms the earlier word that the government was to furnish escort (within October) but does not state why Miss Burr remained behind. It may well be that a single person without little folks, present or prospective, to be cared for, can be of great service in strengthening our Chinese comrades under the difficult conditions now prevailing, and can exercise a restraining influence on some who would otherwise be inclined to occupy immediately property to which they have no right."

Letters received last week from both Dr. Riggs and Mr. Jackson, make clear how hectic life has recently been in Shaowu, with the attack on the city of the "Big Knives," the torrential rains in the mountains, and the constantly changing and uncoordinated authority asserted by different officials. The situation was rapidly approaching a state which would make withdrawal very desirable, much as it is to be regretted. In due time we shall receive more details; we can now be glad that the families are safe and well in Foochow and that it was considered possible and wise for Miss Burr to stay behind.

The members of our churches in the

Southern Convention will thank God that our beloved missionaries are safe. May we all join in prayer for their continued safety and for the safety of that courageous little woman, Leona Burr, who along with her Christ and our Chinese Christian comrades in Shaowu is endeavoring to hold the work in these days of uncertainty.

The years of labor in Shaowu by our devoted missionaries will bear fruit now and as soon as news is obtained we will see that the courageous Christian people of Shaowu are holding and carrying forward the Christian message of hope and peace. Timothy Chang's family is there and a long list of other Christian families and individuals. Pray for them.

The leaders in the Han Mei School and Hospital are carrying on and they merit our gifts, our support and our prayers.

Let us withhold judgment concerning the future until we know more than we do now concerning the conditions in China. The Christian people in China are bearing a terrible load. Now, more than ever before, they need the financial and spiritual support of Christians in America.

Remember them in your prayers and make your gifts large for Han Mei and for the success of our missionaries in China. They need us.

WM. T. SCOTT.

MISSIONARY OFFERINGS.

REPORT FOR OCTOBER 21-26, 1949.

Home Missions.

Eastern N. C. Conference:

Wake Chapel S. S. \$ 15.68
(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.
Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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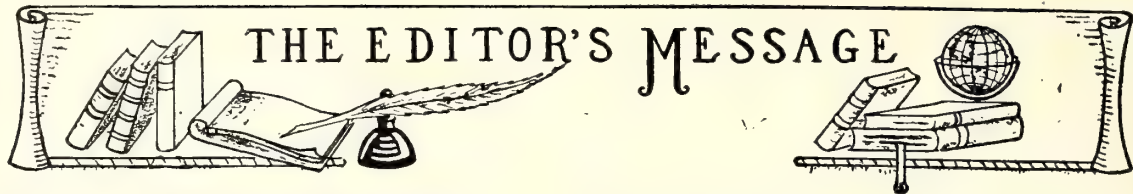
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TOYS AND TROPHIES FOR TRUITT.

We are pleased to devote generous space in this issue to our Orphanage, its program and needs. An unusually fine precedent has been set for character building at the Orphanage. Sound business dealings have been maintained. Now the present assets, both tangible and intangible, give one much to work with and for.

Dr. Truitt brings valuable experience, as well as many gifts and graces to his office of Superintendent. A great ministry at Suffolk has given him a place of eminence in our fellowship. Now his generous gifts of mind and spirit are given unreservedly to the Orphanage.

Giving to the Orphanage should experience a new impetus and reach new levels of generosity this Thanksgiving. Superintendent Truitt will lead our institution into larger and finer spheres of influence. The destiny of the Orphanage family is being shaped with skill and devotion. Let us give generously of our prayers and of our money that through our Orphanage miracles of grace may abound, God's will may be done and his kingdom come on earth.

EN ROUTE.

Moving is a strenuous experience, both physically and emotionally speaking. Packing the accumulated physical effects of the average family of five is no small achievement. And stifled good-byes can by no means eliminate the pain of separation.

Our Richmond people were thoughtful and generous. A fine testimonial service was held and an article for publication was prepared (which the editor promptly lost in the scramble of moving). The generous gifts and sentiments of the occasion are now a part of life's most treasured possessions.

Memory went on a field day en route from Richmond to Southern Pines. Passing through Petersburg one experienced the promptings of a decade to take the Waverly-Suffolk Highway and renew a host of acquaintances in the churches of Eastern Virginia. Crossing the Roanoke River brought memories of early pastors at Antioch and Bethlehem on Opposite sides of the river, of the interesting but now outmoded means of crossing the river by poling a ferry. Wise, North Carolina, was our home one night during a conference at Mt. Auburn Church. Norlina and Henderson have been the happy hunting grounds for various Convention Board meetings during recent years. Driving south from Henderson, we passed near Pattie Lee Coghill's home and spoke of Jonathan Fuller and Fuller's Chapel. We stopped at Franklinton Center to leave some materials for the incoming Director, William R. Brogden. A night at home—the first and real home—was spent within easy reach of the churches of childhood, Pope's Chapel and Mt. Carmel. Early in the morning we

passed through Youngsville between our church on one side of the road and the home of the pastor, the Rev. E. M. Carter on the other. Wake Forest marked the writer's early trips to Beulah Church where he served as pastor while a student at Duke University. At Raleigh we crossed the trail of earlier trips while serving as pastor of Amelia Church in Johnson County. Apex and Sanford are associated with that first revival, conducted by Lee House at Lee Chapel in Lee County.

Southern Pines was radiant with hospitality. A group of women had anticipated the coming of the new pastor by supplying the pantry with groceries and by serving a hot turkey dinner for the pause that refreshes during the rigors of unpacking. A letter from a brother minister came with this accurate diagnosis or prophecy: "In many ways it is hard to pull up roots after living in a community and serving a church so many years. But you will find the fresh challenge of a new parish source of joy that will ease the pangs of leaving Richmond."

Tribute should be paid to a host of people who serve mankind by engaging in the moving business. Modern equipment and highways enable them to move people expeditiously. Packing, crating and storing is done by experienced men. Many of the vans on the highways about which we sometimes complain are moving people swiftly from one duty and destination to another. We are greatly indebted to them. There is a far cry from Abraham's slow and ancient trek across the desert to our modern shift from Dan to Beersheba, which enables a minister to conclude his ministry at one point on a given Sunday; then move, set up housekeeping and begin his ministry at a new location the following Sunday. Time marches on!

"CAROLINA, CAROLINA . . ."

Dr. Luther Grice was teaching the Men's Bible Class in Holy Neck Church. The lesson was concerned with the great servants of God, many of whom had come from very humble backgrounds. Dr. Grice was paying tribute to the men who had come up from the rural areas and churches. "Now where do the majority of our preachers come from," was Dr. Grice's rhetorical question. Quick as a flash came the unexpected reply from Jack Copeland: "From North Carolina!"

The roll call of our ministers will indicate that North Carolina has provided a generous quota of men who serve throughout the Convention and beyond. As might be expected, many of these men have gone elsewhere to preach. Some have returned. There is some satisfaction in being among that number. North Carolina is a great state, and the church should not lag behind other progressive institutions of the state. Pray for North Carolina, her churches and pastors. There is a great work to be done in the Old North State. Carolina, Carolina, Heaven's blessings attend her; while our hearts swell with gladness, whenever we name her."

That Thanksgiving Offering

Every church and Sunday school is urged to make an early and liberal Thanksgiving offering. This is the Orphanage Period in our church calendar. Send us an offering of which every member of your church can be justly proud. Help us reach the very much needed goal of \$50,000.00. Individuals contributing to the Christian Orphanage can count it in making up their income tax. Make good use of this issue of THE CHRISTIAN SUN, and then read THE SUN regular-

ly. We are trying to acquaint you with our work and our children. They are yours. They have been sent here by your pastors and people, and they deserve the best home we are able to give them. There are so many badly needed repairs to keep our buildings in first class condition. Our small orphanage should be made to compare favorably with the great children's homes of other denominations. Let us do our part. JOHN G. TRUITT,
Superintendent.



WE'LL APPRECIATE YOUR OFFERING

AGES, BIRTHDAYS AND SPONSORS.

When I came to the Orphanage in August, I heard many requests for vacation from our children here. Most of them had had some vacation, but several had had none. Every now and then some little defender would say to me, "Tommy has no class." Well, now, it looked to me like Tommy had plenty of class. I did not know what was meant by their use of the word *class*, but upon inquiry I learned that many churches and Sunday school classes had chosen a boy or girl as one whom they would sponsor. The *class* would see to it that that particular girl or boy had some vacation, article of clothing, a birthday card or present, a Christmas gift, an occasional letter—and how they do

like to get mail—and now and then a little spending money. They like to buy their own stamps as they write home or to some company who will send a trinket for some box top or coupon—to them its fun—and they like to pay for an occasional ticket to the movies, or buy an ice cream cone. They—the larger ones—earn some money, and all "earn" some at times, but a few extra coins are good for them. So many have classes that help them, that show an outside interest in their lives, and it does something for them. I am attaching hereto a complete list of our children with their date of birth, and whether or not they have *class*. Pick one. Write to him, and if you send a dollar or less, send it directly to him (P. O. Box 157, Elon College, North Carolina); if you

send more than that small amount send it to me to be held for his or her use only. In this way you can greatly gladden a little life. Thank you.

* * * * *

Name of Girl	Birthday
Pasty Allen	4-6-36—Class
Janet Beers	3-7-33—Class
Jo Ann Black	1-18-42—Class
Virginia Black	1-15-35
Clementine Bridges	1-5-36
Betty J. Cook	6-2-36—Class
Helen Cook	3-29-33—Class
Marlene Gregory	12-10-44
Angeline Haith	4-24-42—Class
Ella Jean Haith	11-1-40—Class
Helen Huges	3-17-35
Delores Hutchens	1-12-32—Class
Dolly Hutchens	8-4-39—Class
Yvonne Hutchens	11-8-34
Ann Kinch	1-17-35
Betty Leigh	11-4-37
Doris Leigh	1-3-36
Helen Leigh	1-3-34
Carol Loman	8-1-32
Mattie O'Neal	4- -40
Betty J. Procter	4-7-40—Class
Edna M. Procter	12-22-38—Class
Annie Ridge	4-20-33
Audralee Ridge	4-27-36
Ruth Ridge	6-15-40—Class
Frances Rowland	11-16-41—Class
Betty J. Rowland	11-4-44
Jo Ann Rowland	1-16-40—Class
Peggy Rowland	1-16-40—Class
Faye Russell	3-14-32
Maragret Simpson	9-1-43
Faye Watkins	2-4-36—Class
Helen Watkins	6-27-41
Nancy Watkins	2-18-40
Doris Ward	1-2-35
Barbara West	7-10-42
Jean West	12-6-36
Rachel Wilkins	2-21-42—Class
Betty Lou Wilson	2-17-39—Class
Cecelia Wilson	2-26-41—Class

Name of Boy	Birthday
Ben Black	12-4-39
Hugh Black	5-12-36
Roy Black	12-18-37
Richard Bridges	9-30-42—Class
Jimmy Burgess	12-27-36
Hubert Cook	11-7-39—Class
J. C. Davidson	10-8-38—Class
David Haith	9-5-35—Class
Woodrow Haith	8-16-37—Class
Raymond Harvell	1-31-41—Class
W. C. Harvell	10-16-37
Gerald Hughes	1-31-37
Joe Hughes	3-18-39
Larry Jordon	4-1-38—Class
Bobby Kinch	9-22-33
Ray Kinch	10-22-37
Paul Kinton	2-25-35
Wayne Knight	6-22-38
Larry Rowland	8-3-40
Robert Rowland	11-20-38
M. B. Rowland	8-17-43
Charles Simmons	10-28-34
Jeff Simmons	8-1-33
Norman Simmons	9-27-37
Lewis Simpson	4-11-41
Banks Watkins	12-17-34
Jimmy West	8-7-40
Billy West	4-28-38
Billy Whitt	6-6-45
Jackie Wilkins	1-26-44—Class
Jerry Wilkins	10-2-39—Class
Tommy Wilkins	8-23-40—Class
Clarence Williams	8-23-33—Class
Douglass Wilson	2-12-35

Christian Missions

At Home and Abroad

A LETTER FROM THE JACKSONS.

American Board Mission,
Shaowu, Fukien, China,
July 6, 1949.

DEAR FRIENDS:

A month and a half has passed since we were "liberated." It has been a month of uncertainty and difficulty. Only three letters have been delivered to us in three months' time—one from Dorothy's family, one from the Shirley Copelands in Waverly and one from the R. L. Houses. You can guess how overjoyed we were to receive them and we have read them over and over. All newspapers and magazines have stopped, too.

We recently held a meeting of the Synod Executive Committee. Originally it was planned for the middle of April but the situation at that time made it impossible. I wonder if you got any of my letters telling about our liberation. The Kienning-Taining District and the Tsianglo-Yangkou District have largely not been liberated but we held the meeting anyway. The greatest threat to travel is the increased number of bandits in the country who prey on travelers—taking even their clothing. Pastor Liao and Mr. Chiu of Kienning were the only two outsiders present.

Before holding the meeting, we informed the local Communist government. We were told that they would send a representative. He was present at the first meeting and made a short talk saying that we had freedom of worship, freedom to hold meetings and freedom of religious belief as long as we obey the Communist regulations. He further added that even though America shamelessly helped the reactionary Kuomintang that American lives and property would be protected as long as we refrain from spying, siding and abetting reactionary elements and organizing subversive groups. After his short talk, the government representative left and we went on with our business without interruption.

One of the most important plans we made is for a nine-week Preaching Mission to the country villages. The team will consist of from seven to ten members including an agricultural worker, a public health worker (Dr. Riggs) and several religious workers. We will take the slide projector and

generator so we can make use of visual aids. We expect to be about three weeks in each district.

When I went to Foochow in April, I brought back some money most of which is now used up. Foochow has not been liberated and no bank has been established in Shaowu so we have no way to get money through. When our present money is used up, we may have a difficult time.

We are all well and continuing with our work as much as possible. Needless to say the people are still quite upset and much afraid of the new police state methods. I can't say much about the local conditions but I will say that Revelations is the favorite book and no small number of people think the end of the world is just around the corner. Our occupation authorities were until recently in the same profession as those who first met the man going down from Jerusalem to Jericho (Luke 10:30).

Our plans at present are to keep on with our work as long as possible. Under present circumstances I see no reason to call it quits. On the other hand, if we find that later restrictions make it impossible to do constructive work, we will return home. To add to people's difficulties this year the spring rains were heavier and lasted longer than usual. We had the highest water in 20 years. Miles of telephone and telegraph wires have been washed away. There is neither the money nor the workers available to fix them. The roads north and south have been washed out too, so we are cut off from the rest of the world.

I have a feeling that if our American government gives more aid to the Nationalists and if, as a result, the Nationalist armies make some recovery, our days in Shaowu are numbered. All the woes of China are blamed on America, the former president and the Kuomintang. While winning, the newly arrived troops can afford to be charitable to us, but if they begin to meet adverse conditions, we may have a difficult time.

Thus far we are glad we have stayed on. While we haven't been able to accomplish much during these uncertain days, our being here has helped to lend encouragement to our fellow workers. Church attendance fell off heavily at first, but it is begin-

ning to get back now and I have seen some people at church who haven't attended for years. Our school continued after a three-week stoppage when the troops came. The hospital never missed a day, seeing patients.

All of us send our greetings to Southern Convention friends. We miss THE CHRISTIAN SUN and personal letters from you. We hope the time is not far off when normal communications can be restored. Please pray for us and for our Chinese friends. They are being tried as by fire. Last Sunday, in a sermon preached to the young people's groups, I used the book of Daniel as the basis for my talk. I couldn't help but notice many similarities between their situation and ours.

The war has been a terrific strain on the Chinese economy. Prolongation of the conflict will only bring added hardship. It is the hope of all that the fighting will soon cease and a rebuilding program will begin. Twelve long years of war has almost reduced the entire nation to poverty. During the past few months the American State Department has taken the position that it should not interfere in the conflict. I believe this to be correct. If America continues to help the Kuomintang, it will only serve to prolong the misery of these suffering people. I believe that the Chinese people will eventually adjust Communism to fit their needs. I further hope that my country continues to proffer a friendly hand to this new government whether it is accepted or not. America has many friends here who won't forget. Eventually the way of helpfulness and kindness will win out. That is our faith and that is why we are staying.

While writing the above, the new magistrate came to see me. When I first met him, he was quite brusque and unfriendly. We took him to see the hospital and explained a little about our work. This time he was very polite and friendly. Is it too much to expect that if America shows a friendly and cooperative spirit toward the new "People's Government" of China, that they will eventually become friendly to us? Not if the teachings of Jesus have any relevance to the present world, and we believe they have. Therefore, I hope the American people will leave no stone unturned to manifest a friendly attitude toward the new regime; and further, will offer to help in the colossal task of rebuilding China.

We, on the field, will do what we

(Continued on page 19.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

FRIENDLY SERVICE—1949-50.*

HOME MISSIONS: Migrant Centers—Gifts to be sent to: Rev. & Mrs. Paul Cassen, 836 Biscayne Avenue, West Palm Beach, Florida.

Suggested Gifts:

Sewing Kits—Containing thread, needles, pins, scissors, small thimbles, scraps or larger remnants of cloth, cotton or woolen, also yard goods for little garments.

Health Kits—Made of colored, but sturdy and washable material, or envelopes made of oil cloth, to hold wash cloth, tooth brush, tooth paste, soap, mirror, comb, nail file, etc.

Painting Aprons—For small children. Edges may be bound or cut with pinking shears. Need not be made of new material. (These may be made from men's old shirts, especially white ones, turning them backward and buttoning in the back. The sleeves may be cut out or left in. Crayon figures or other decorations may make them more attractive to children.)

Stuffed Animals and Dolls.

Sunsuits for pre-school children.

Boxes of Clothing.

FOREIGN MISSION: Japan—

Gifts to be sent to Miss Angie Crew for Kobe College, and to Rev. and Mrs. Wm. Q. McKnight for Doshisha University.

Addresses:

Miss Angie Crew
Kobe Jo GaKuin
Okadayama
Nishinomiya, Japan

Rev. & Mrs. Wm. Q. McKnight
Muromachi
Imadegawa Agaru
Japan Mission
Kyoto, Japan

Suggested Gifts (In addition to those listed in the Year Book last year):

Clothing and Underwear, especially for women and children.

Baby Clothes of all kinds.

Material and Remnants of any kind.

Odds and ends of wool.

Soap, towels and wash cloths.

Flour and sugar sacks for making underwear.

Bobby pins, safety pins, ordinary pins.

Needles, and thread, assorted colors, No. 50 or No. 60.

Books for the missionaries—new and up-to-date, as there is too little reading matter.

Stockings for all ages, all sizes.

Materials for making garments. Feed bags are splendid. (If washed and hemmed, postage fee may be lower.)

Candles—even used candles such as many churches have left from candle lighting services.

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REFUGE.

BY W. Waldemar W. Argow.

Yesterday at nightfall, while darkness was tarnishing the sky, and the raw north wind whetted its edge on every living thing, a little bird hungry and cold sought refuge from the fierce clutches of the storm behind an open shutter. How frail this little creature seems when pursued by winter's jaws. Why came this little mite to this scanty shelter? Ah, a slight opening had been left in a window through which there came a bit of warmth, assuring the wee creature that a friend was nearby.

How like this little bird we are! How often when chilled by grief, pursued by misfortune and hungry for friendship we seek even the scantiest shelter, and there is none. But oh, what fills our hearts when we discover a kindly soul, a tender heart who has left his window open where we can feel the glow of his understanding, his sympathy, his inspiration and his love. Ah, forget not to leave the window of your heart open, even a tiny bit; for somewhere a fellow pilgrim will perish, save for the warmth of your soul.—From "Beyond."

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MAILING INSTRUCTIONS FOR JAPAN.

Packages may be sent by parcel post to addresses in Japan if located on the four principal islands—Honshu, Kyushu, Shikoku or Hokkaido.

Packages are limited to eleven pounds in weight and the rate is 14c per pound, or fraction thereof. The greatest length can be 42 inches. The following customs forms are necessary and will be supplied free by any United States Post Office:

1 Customs tag No. 2966.

1 International Parcel Post Sticker No. 2922.

Mark clearly **GIFT PACKAGE**. This may prevent excess costs in handling. There is no regular duty charge for packages to Japan at present.

It is now possible to send books and printed matter. This should be clearly marked **PRINTED MATTER** and sent under its own classification.

Although the usual high duty charges are not imposed, the missionaries may have some expenses in obtaining your package. A small sum approximating 25 per cent of the valuation declared by the donor may be sent to the treasurer of the American Board, Rev. Harold B. Belcher, 14 Beacon Street, Boston 8, Massachusetts, with the request that it be credited to the account of the missionary to whom the box is sent.

Packages receive rough treatment in transit, therefore, special care should be taken in packing and wrapping. The weight includes wrapping and string.

Address for letters only—To Miss Angie Crew should be addressed: Miss Angie Crew, Foreign Missions Conference of North America, APO 317, c/o Postmaster, San Francisco, California.

MRS. W. B. WILLIAMS,
Chairman, Friendly Service,
The Southern Convention.

SUGGESTIONS FOR FRIENDLY SERVICE.

At the recent meeting of the North Carolina Woman's Board, the following additional suggestions were made for Friendly Service:

Dress Patterns—The women need these desperately and are very happy to have them—most any size—they can make alterations.

Magazines for Missionaries—The North Carolina Chairman of Friendly Service is writing for information on Club Rates to missionaries. If such is possible, notice will be put in **THE SUN**.

Books would be welcomed and appreciated. Clear this with Friendly Service Chairman so there will not be duplications. She may make suggestions in some cases about what to send.

Send a report to the Friendly Service Superintendent as soon as you have sent your gifts. This will help to avoid duplications.

MRS. W. J. ANDES,
Chairman, Friendly Service,
North Carolina.

A man who works with his hands is a laborer; a man who works with his hands and his brain is a craftsman; but a man who works with his hands and his brain and his heart is an artist.—*Louis Nizer*.

*This Report will appear in the Convention Year Book.

HELP MAKE THIS A FOR OUR BO



THE LATE CHARLES D. JOHNSTON
Superintendent of the Orphanage for
Over a Quarter-Century.



THE CHRISTIAN
ELON COLLEGE,
John G. Truitt

REAL THANKSGIVING S AND GIRLS



REV. JOHN G. TRUITT, D. D.
Recently Elected Superintendent of the
Orphanage at Elon College.

N ORPHANAGE
NORTH CAROLINA
Superintendent

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

Tomorrow is Armistice Day. That is the day on which the first World War ended. I can not remember it, but recall my parents and teachers telling of the joy and elation they felt and how the people swarmed into the streets to celebrate. I do remember the end of the second World War. In anticipation of the end of sugar rationing we very rashly made fudge and for weeks we ate cereal without sugar.

We continue to celebrate this day although it did not mark the end of war. It has always seemed to me that it was easier to be peaceful than to be war-like. I still think so. It is the duty of the Church to work for peace and to train its children and young people to be peaceful. We call a person a *pacifist* if he refuses to fight.

Instead of celebrating, let us pray that we may have the wisdom of Christ in helping bring about true peace. . . .

Many thanks to the Alec Pages of Richmond for their collection of Australian and New Zealand stamps which they gave me. And thanks to Mr. C. B. Riddle of Washington for sending American Commemorative stamps and several magazines on stamps. To my amazement I discovered some of my stamps are quite valuable and I am rich (in stamps!). Mr. Riddle has written an article on the history of the American postal system and described how the Mexicans were the first to have one in the New World.

Mr. and Mrs. Page have traveled widely and his family live in Australia. A few of the stamps were foreign but mostly from his native country.

And thanks for the cards received about this hobby. Happy hunting and collecting.

PETER'S GREAT ADVENTURE.

By HARRIETT C. ANDERSON.

Issued by the National Kindergarten Association.

Peter was all atingle as he dressed. This was it, the day of days—the beginning of the great adventure to which he had been looking forward. Teeth had to be scrubbed extra hard, shoelaces tied “just so,” for, when it is the day upon which you become a “schoolboy” and are all ready to set forth as a knight upon a great ad-

venture, which will last sixteen years or more, you have to look the part.

Curly-headed small Peter, with big blue eyes that still held the questioning look of a baby, was shedding his baby ways painlessly and naturally.

Peter had chores to do, too; Pinky and Winky had to be fed. Mommy went along out to the pen, just for company, but it was Peter who carried the dish of rabbit pellets and a carrot apiece for each pink-eyed bunny. The bunnies were a lesson in responsibility for Peter; though, of course, Peter didn't realize this.

Clothes picked up, breakfast over, Bible verse repeated aloud to Mommy, and Peter was all set to venture forth as a real “schoolboy.” That is, almost ready; there was still Skippy to be considered—Skippy, who trotted faithfully at Peter's side everywhere he went. Today Skippy would have to be a good “big dog” and stay at home and take care of Mommy.

“Look, Skippy, old pal, this is going to be an a'venture for you, too. You won't be just a ‘little dog’ any more; you're going to be a ‘big dog’ now and stay right here and guard Mommy and keep her company.”

Peter stood for final inspection: new white blouse, tucked in just the right way, blue tie straight—and yes, the clean handkerchief in one small pocket of Peter's jacket. Peter's chubby arms went about Mommy's neck in a fierce hug, then came a big loud “smack” kiss and, with a wave of his hand to Mommy and Skippy, Peter started down Elm Street almost at a trot.

Ah! this was *it*. This was the beginning of a long, long road of adventure. The school playground was crowded with laughing, shouting children and, going in at the main door, were mothers with other small Peters and Susans, on this, their first day of school.

Peter went into the school, turned down the hall, and walked eagerly into the Kindergarten. Miss Dean, the teacher, who had been talking with a mother, turned, and Peter walked up to her, put out his hand and said, “Good morning, Miss Dean, I'm so glad I can be in your class now.”

The mothers looked at Peter in astonishment. *Where* was his mother? And wherever did he get the idea of being *glad* to come to school?

Peter had known just where to go and what to do, because that had been a part of the preparation for the great adventure. His mother had helped him to prepare himself.

Peter and Mommy had visited the school, at the right time—after he was ready for it—after the proper “build-up” at home had been accomplished. Peter had been introduced to Miss Dean as a small individual meeting a grown-up individual who wanted to be friends with him, just as he wanted to be friends with her.

As Peter now stood in the Kindergarten room and looked about him, he couldn't understand why two little girls were crying, or why one small boy, who looked a great deal like Peter, was openly sobbing and holding on to his mother's skirt. But these small folks in tears had long ago, without their consent, become members of an organization, world-wide, whose slogan is: “*You wait until you go to school, young man; the teacher won't spare the rod.*”

Peter's parents, through loving companionship and example, had directed the young mind of their child toward accepting life as a great adventure. They had explained that as one encountered each small hurt or problem, unafraid, he became bigger and stronger. This made childish problems that arose a challenge to be met and mastered.

Peter is encased in an armor so strong, so protective, that now, as a “schoolboy,” and in later years as a “man,” the world will not be able to hurt him.

Since Peter's birth, his parents have been building this armor around him—the armor of love, of understanding, of confidence. Peter understands love, he has always experienced love, he expects it, and in return gives it to all. So now, Peter sets forth on this beginning of his sixteen years of education, clad in the confidence which his wise parents have helped him to develop.

Yes—his is *the* day—the big red-letter day when Peter begins school and Mommy and Daddy will now refer to him as “our schoolboy.”

LETTER FROM THE JACKSONS.

(Continued from page 6.)

can, in the name of Christ, to build bridges of friendship and understanding. You, at home, by your attitudes and your gifts, are determining the future relations between our traditionally friendly peoples.

Cordially,

DICK JACKSON.

A LITERARY GENIUS WHO GAVE HIS BIRTHDAY AWAY.

"Son of the Bedpost" was author of "Child's Garden of Verses," "Treasure Island" and "Dr. Jekyll and Mr. Hyde."

By C. B. RIDDLE.

Every year revives the literary dilemma of whether to have a Robert Louis Stevenson celebration on November 13. That used to be his birthday, but he gave it away. Finding little Anna Ide lamenting that her birthday collided with Christmas, resulting in a half-quota of gifts, he gallantly gave her his birthday.

The day serves, however, for memorials on the part of R. L. S. Societies, friends who remember the tall thin author, and readers who gathered their first posey from his *Child's Garden of Verses*, dug their first doubloons on *Treasure Island*, and suffered youthful chills and nightmares over *Dr. Jekyll and Mr. Hyde*.

Geographers, too, may light a belated candle on the Stevenson birthday cake, for whatever places his pen has touched lose their true outlines in a rosy distortion of romance. Stevenson made London, in spite of its sunshine and gardens, a twilight city forever, sinister with dim lamplight and chocolate-colored fog.

Every blue island denting the horizon is hopefully scanned by Stevenson addicts for the naked spire of Spy-Glass Hill soaring above timberline, or some other resemblance to *Treasure Island*. There is always a question as to whether all the gold pieces were gathered from the sandy floor of Ben Gunn's cave. The question lingers, although the island has never been identified in any atlas. The scenery was taken, Stevenson admitted, from California.

For the weak-lunged, strong-hearted Scotsman consulted geography as his best doctor, and read his prescriptions from maps. They lured him halfway around the world to taste different climates for his health. But for geographic background, he consulted mainly his memory and the bed. Much of his writing was done in the posture of his delicate childhood.

In his geography of the "pleasant land of counterpane," Scotland occupies most territory, with all roads leading to the great gloomy city of Edinburg. Next to Sir Walter Scott, it was Stevenson who studded his native country most generously with literary landmarks. A humble old inn of the village of South Queensberry,

near Edinburg, is still pointed out as the scene of Captain Hoseason's plotting with a treacherous uncle to shanghai David Balfour, of *Kidnapped*, and to sell him into slavery in the Carolinas. Likewise renowned is the end of Balfour's trail at a high open spot on a by-way into Edinburg, still called: "Rest and Be Thankful."

Scotland cherishes the memory of Stevenson. His birthplace at 8 Howard Place in Edinburg is a museum with relics. Less visited is 17 Heriot Row, where little Louis probably first "looked abroad on foreign lands" by climbing the garden cherry tree, or from "a ship upon the stairs all built of the back-bedroom chairs."

Swanston Cottage, outside Edinburg, the Stevenson summer home, is distinguished by a collection of souvenirs and a description in "St. Ives." Another cottage, Kinnaird near Pitlochry, where the ailing author spent two summer months, is marked by a tablet.

The Pied Piper of health lured the invalid writer, who often called himself son of the bedpost, farther and farther from his native Scotland. He spent three years in England, and it was there he conceived the Dr. Jekyll story. Later he lived in France, where he wrote a series of stories under the name of Captain North.

The American wanderings of the velvet-coated writer have two chapters, both with happy endings. His first trip took him by emigrant boat and emigrant train to California, where he almost died on a goat ranch in the Santa Lucia mountains, earned \$2.00 a week as reporter in Monterey, married in San Francisco, and honeymooned in an abandoned camp at the Silverado mine. A memorial in San Francisco commemorates Stevenson's poverty-stricken days there, almost starving on 25-cent dinners.

The second Stevenson expedition to America was a march of triumph, with the now famous author dictating terms to publishers, while wintering at Saranac Lake, New York, or visiting Manasquan, New Jersey. From San Francisco the writer who had launched many a ship in print finally realized his own boyhood dream, and sailed in the yacht *Casco* through the Golden Gate into the Pacific. This sunset trail led at last to Samoa, of which he had often written.

As Tusitala, the teller of tales, he won a place in Samoan esteem as exalted as his hilltop mansion 600 feet above the town of Apia, on the island of Upolu. The chiefs whom he cham-

pioned in their island feuds built in gratitude the Road of the Loving Heart, which winds up the steep mountain slope three miles through the jungle to his house. This home was the last port of call in Stevenson's treasure hunt for health. Farther up the mountain, he found a final peaceful substitute, in the simple concrete tomb on the summit as he prescribed in his own "Requiem."

A TRIBUTE TO REV. M. L. WEEKLEY, D. D.

Rev. M. L. Weekley, D. D., for many years pastor to a number of the Valley Virginia Churches, died August 10, 1949, at the age of 83 years. On October 20, 1908, Rev Weekley was married to Miss Edna McCormie, a woman of culture and refinement and an accomplished musician. Mrs. Weekley passed away in January of 1932.

Rev. Weekley is survived by three sons, Howard of Harrisonburg, Va. Earl of Panama and Virgil of Linville, Va., with whom he made his home.

Active in church work until about a year before his death, Rev. Weekley attended church till the last although he was no longer able to take an active part in the service.

His early years were spent in West Va., the state in which he was born. Later he was associated with Marion College and was a teacher of higher Mathematics. He was a member of a family of ten children, two of whom were ministers. In gospel in the United Brethren Church; he later transferred his membership to the Congregational Church in Vermillion, Ohio where he was pastor. In 1931 he was received into the Valley Central Conference, at which time Rev. R. L. Williamson was serving as president and Rev. A. W. Andes as Secretary.

The Valley Churches which Rev Weekley served at some time during his ministry are Antioch, Beulah, Linville, New Hope, Bethlehem, Mt. Olivet (G) & Mt. Olivet (R). After retiring from active duty he was an untiring worker in the Linville Church, acting as supply pastor when this church had no pastor.

He will be greatly missed as a friend, preacher and counsellor by young and old alike and the evidence of his good work will live on. A man of Christian character and wonderful mental ability; he never gave up

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE GREAT INVITATION.

LESSON VIII—NOVEMBER 20, 1949.

MEMORY SELECTION: *Seek ye the Lord while he may be found; call ye upon him while he is near.*—Isaiah 55:6.

LESSON: Isaiah 55; 56:6-8.

DEVOTIONAL READING: Romans 10:1-13.

Satisfaction for the Hunger of The Heart.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye buy wine and milk without price." From all the things of the world, or indeed with all the vain things of the world, even good things, yet necessary things, we turn unsatisfied to God. Man cannot live by bread alone. Possessions, power, prominence, popularity, all these and other things bring a certain amount of satisfaction to men, but they do not and they cannot bring ultimate or abiding satisfaction. Woe unto the man to whom they do bring ultimate satisfaction—his soul is dead within him, he is dead in the highest sense of the word and he knows it not. Hear then God's gracious invitation, to come unto him and to partake of that water which springing up within him satisfies his thirst and becomes a well of water which springs up unto eternal life itself. And it is without money and without price. It is to be had for the asking. It is the free gift of God. And it is for all, every one that thirsts is cordially and urgently invited to come and drink.

Money for That Which Is Not Bread.

"Wherefore do ye spend money for that which is not bread? And your labor for that which satisfies not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." A few minutes ago I stood in a grocery store eating my sandwich and drinking a bottle of milk, when a man came in to do his shopping. He ordered a variety of groceries, wholesome, health-giving food. And then he bought a whole carton of cigarettes. And because I had been preparing to write these *Notes* before I went to lunch, I thought of these words of the prophet; "Wherefore do ye spend your

money for that which is not bread? I thought also of the figures I saw a couple of weeks ago as to the amount of money that the American people spent in 1947 on alcoholic drinks and beverages—nine billion dollars. These are of course only two items—huge items to be sure—among many, many things for which we spend our money for that which is not bread at all, which makes no contribution to the health or well-being of those who use these things. Many, many so-called practical, hard-headed businessmen who pride themselves on the sound judgment with which they make investments in income producing things, spend huge sums of money for that which is not bread. And all of us are more or less guilty of this foolishness and folly. Think of how much money is spent on luxuries and on indulgences which would really be bread for those who desperately need it. The prophet's question, perhaps an ironical question, is very much in point, in our modern world.

First Rate Loyalties to Second Rate Causes.

"And your labor for that which satisfies not." People not only spend their money (and of course that is in a real sense their lives), but they spend their labor and their lives in that which satisfies not. The writer of these *Notes* is both amused and troubled at the tremendous amount of time and energy which is spent by people on second rate causes. People spend and are spent on things that are trivial, or worse still, unprofitable and harmful. What a difference it would make in the progress of the Kingdom if some of this energy could be harnessed to the work of the church and the cause of Christ.

Stop — Look — Listen.

"Incline your ear, come unto me; hear and your soul shall live." We need to stop, look and listen. Life's intake must be considered as well as life's outflow. We need to take time to be holy. We need to let go and let God have a chance. We need to learn how to be still and know that God is God. We need to appropriate the resources of the spirit which He alone can give, and which alone can give life to the soul. Prayer and meditation and worship, private and public,

are not the luxuries of a normal spiritual life: they are absolute necessities.

Change Your Ways.

"Let the wicked forsake his way . . . let him seek the Lord while he may be found, let him call upon him while he is yet near." Many people think that one cannot be good and have a good time. But there can never be ultimate happiness until the heart is right within. Jesus came preaching the Kingdom of God or heaven, the good news of the gospel, but he summoned men to repentance as a prerequisite to entrance into the kingdom. "Repent and believe the gospel," The wicked must forsake his way. We must change our way of living. We must cease to do evil and learn to do good.

Change Your Thinking.

"Let the wicked forsake his way, and the unrighteous man his thoughts." A man must change not only his ways of living but his ways of thinking. Indeed a man who was moved by the Holy Spirit of God long ago said that "as a man thinketh in his heart, so is he." And when Paul wrote to his friends he urged them not to be transformed by the renewing of their minds. Crooked thinking makes for crooked living. Wrong thinking makes for wrong living. We need to change our minds which is the root of repentance.

An Exceeding Great and Precious Promise.

If the wicked forsake his way and if the unrighteous man forsakes his evil thoughts, and if they return unto the Lord, he will have mercy and he will abundantly pardon. If we confess our sins he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. That is the gospel, that is the good news, that is the message that sinful men need to hear and to act upon. Grievous are the burdens which many bear today because they have not sought God's gracious forgiveness in Christ. But this forgiveness is no cheap and easy and costless thing. It demands thoroughgoing repentance, surrender to God, a willingness to make restitution. But it is worth more than it costs. For only thus can the soul find peace and rest and cleansing.

(Based on lesson copyrighted by International Council of Religious Education.)

Do not forget the Annual Thanksgiving Offering for the Christian Orphanage. Your gift will make both you and lots of little folks happy.

News of Elon College

By PRESIDENT L. E. SMITH

THE ELON COLLEGE CAMPAIGN.

The campaign to raise \$100,000.00 in Alamance County for the completion of our new gymnasium was launched in an impressive way Wednesday morning, November 2. Jimmy Darden, Alumni Secretary, assisted by Dr. William Moseley Brown, had organized the student body and faculty in advance. An organizational meeting was held Tuesday night at 7:00 in the main auditorium. There were about 400 students present and the majority of the faculty. The student body was organized in teams of two each and each faculty member had a number of teams under his direction. The purpose was to carry the appeal of Elon College to every home in Alamance County. It was to be a house to house canvass. The students and faculty were transported to Burlington to Main Street in front of Radio Station WBBB. The program started with selected students of the football squad who kicked the ball from Glen Raven into Burlington. Thad Eure, Secretary of State, representing Governor Scott, received the ball on behalf of the Governor. E. Z. Jones, General Chairman for the drive and Director of the Radio Station, was master of ceremonies. Thad Eure spoke, commending the college to the county for this undertaking. Mrs. R. W. Barnwell spoke, representing the City of Burlington and contending that Burlington and Elon College represented two football teams striving for the same goal. Mr. R. W. Crow spoke, representing the City of Graham; Jimmy Darden, Alumni Secretary, representing the alumni; and Art Fowler, representing the student body. Dr. L. E. Smith spoke, representing the college and urging the co-operation of all to make the campaign a success. It was a most inspirational and enthusiastic occasion. There were approximately 185 teams of students that fanned out from this central point to all sections of Burlington, Graham and surrounding communities. Complete results have not been tabulated but it seems now that this house to house canvass representing small contributions will total \$4,000 or maybe more. The merchants, physicians, lawyers and industrialists of the county have been organized sepa-

rately and the campaign is progressing quite well.

To date a total of \$125,000 has been pledged by the alumni, faculty and student body. When the Alamance County campaign is complete, the campaign will be extended to other sections where our churches are located. As soon as the gymnasium is completed, conditions at the college require that we move on quickly to the next undertaking, either a dormitory or a dining room. The church and the general public expect the college to press forward until the expansion program is realized.

HIGH SCHOOL DAY.

Today, Friday, is another historical day on the campus of Elon College. It is Home Coming Day and also High School Day. More than one thousand high school seniors have accepted the college's invitation to be its guests on this occasion and attend the Elon College-High Point football game to be played in the new Memorial Stadium in Burlington. These high school seniors will begin arriving at one o'clock. They will make a tour of the campus and assemble in the auditorium at four o'clock for a program of music by the Elon College Singers. At 4:45 there will be served a barbeque dinner. Following the dinner will be a bonfire and pep rally in preparation for the game at eight o'clock. This is a red letter day in the history of Elon College. We are happy to have these young men and women on our campus and want to be of every possible service to them. Mr. Earl Danieleley of the Chemistry Department has done a good job in arranging for this occasion and will be in charge of the afternoon and evening program.

APPORTIONMENT GIVING.

We have a splendid report today—thanks to many of our churches and Sunday Schools. It is always good to receive contributions that amount to a sizeable sum but certainly the amount reported herein could not have come to the college at a more opportune time. We are approaching the end of the quarter when funds are badly needed. When you add the contributions received during the week to the

previous total, we are still more than five thousand dollars from our goal. I know that your church will want to comply with the Convention's apportionment plan and that it is certainly anxious for your cooperation. If you could realize how badly the college needs the funds and what your church's contribution would mean to your college and the cause of Christian Education. I am sure that you would respond generously.

Previously reported \$8,173.57

Eastern Va. Conference:

Antioch	85.00
Barrett's	20.00
Mt. Carmel	58.21
New Lebanon	30.00
Oakland	50.64
Spring Hill	11.19
Suffolk	724.92
Newport News S. S.	26.40

Eastern N. C. Conference:

Wake Chapel S. S.	27.39
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N. C. & Va. Conference:

Berea S. S.	12.00
Burlington S. S.	59.09
Durham	20.67
Elon College	427.00
Long's Chapel	20.99
Monticello	5.00
Mt. Bethel	67.00
Union (Va.) S. S.	10.00
Belew Creek	46.00
Salem Chapel	36.00

Western N. C. Conference:

Providence Chapel	6.30
Shady Grove	13.00
Sophia	20.00

Total \$1,776.80

Grand total \$9,950.37

NOTICE.

Miss Nellie Davis, a member of our Holy Neck Church and a member of the Senior Class at Elon College, will complete her academic work at Elon at Thanksgiving time. Miss Davis has majored in Religious Education and is available for service in a local church as director of Religious Education should there be opportunities for such service.

New York City's police department recently checked the religious affiliations represented in the homes out of which come the city's juvenile delinquents. In more than 80 per cent of these homes neither parent had any such affiliation at all. Many of them said that they were Protestant, Catholic or Jewish—but in name only. There was no real participation in church activities, either by the child or by parents. One of the greatest deterrents to juvenile delinquency is active participation in Sunday school or other religious activities.

The Orphanage

DEAR FRIENDS:

Thank you for every gift and boost you give these little boys and girls. Six Burlington barbers gave thirty of them free haircuts this Wednesday afternoon. Two Burlington Church ladies made twenty-seven pairs of pajamas out of material which they secure from our storage rooms, and they carried enough material with them to make as many more. Their goal is two pair of new pajamas for every child here—which will be 148 pairs, and there is plenty of material for them. We need other ladies from other churches to come in and do some sewing—sheets, shirts, curtains, dresses, suits could be made. There is a great deal of material, and we have friends who will furnish more if needed.

It was just a nervously written letter, and on very plain paper, torn from a scratch tablet, and with pencil, but it contained a ten dollar bill, tenderly folded and tucked in. It was hard-earned money, but it was from someone who knew the bite of poverty and need. She knew first-hand about our work here and the little ones here. It was well-nigh a widow's mite. God saw her great heart. "Blessed are the poor" for sometimes they make heaven on earth for those who are poorer still. Some people talk about heaven, others make it. Just now a little lady of 15 years sat across the desk from me making a request I could not grant. She was disappointed. I told her to let's look at the other side of the picture and when I had patiently, and I think understandingly, explained the "whys" and "wherefores" she said: "After all, Dr. Truitt, I am lucky." Well, bless her heart, she was—doubly so—for along with her blessings she had the good spirit to see it. The person reading this letter could sit down right now and make himself happy by sending us a check "according as God has prospered him" and make it possible for us to do a much better job here.

We need right now \$3,000.00 to catch up current bills. I took less than a third of my last month's salary because I could not feel comfortable until I could pay the others. When I can pay them I'll take mine, but I am with these children one hundred per cent, and I cannot but cast my lot with them "for better or for worse." We had hoped that we could hold off

our creditors until Thanksgiving funds began to come in—perhaps they will start soon.

What these children need they have. Their happy voices, their laughter and their work, their diligence in school, their spirit of courtesy and cooperation, their love for all their staff members, and their great appreciation are evidence sufficient to show that they have the essentials. For that I thank God daily and go about my work with a song in my soul.

JOHN G. TRUITT,
Superintendent.

REPORT FOR NOVEMBER 10, 1949.

Sunday School Monthly Offerings.

Amount brought forward	\$ 9,193.61
Eastern N. C. Conference:	
Wentworth	92.00

MATRONS, MATRONS, HELP US GROW.

By John G. Truitt.

Matrons, matrons, help us grow
So the boys and girls I know,
Where I live and dream and plan
Will proudly say when I'm a man,
I knew him as an orphan boy
Who brought his matrons hope and joy.

Matrons, matrons, help me be
Good, and sweet, and bright, and free,
As I sing, and dance, and whirl;
Help me grow a charming girl—
So when I'm grown, and big, and fine,
You'll love me then as now at nine;

Matrons, matrons, help us fill
The hopes of all upon this hill;
Help us show to all who share,
That we are worth their love and care,
That we shall love the home they give
And bless it with the lives we live!

Eastern Va. Conference:	
Portsmouth, First S. S.	10.38
N. C. & Va. Conference:	
Belew Creek	\$ 29.00
Berea S. S.	24.00
Burlington S. S.	67.70
Elon College	34.00
Monticello	5.00
Mt. Bethel	11.00
	170.70
Western N. C. Conference:	
Antioch (C)	\$ 28.00
Providence Chapel	6.30
Shady Grove	13.50
	47.80

Total this week from churches \$ 320.88

Total this year from churches \$ 9,514.49

Special Offerings.

Amount brought forward	\$13,526.14
Mrs. Burgess, Jimmy ...	10.00
Mrs. Black, children	20.00
Mr. Ridge, children	15.00
U. S. Government, Wilson children	36.00
Suffolk Welfare, Harvells Huber Class, S. Norfolk Church, Jackie	

Wilkins	25.00
Bethel M. S., Rachel W. shoes	4.00
Ladies Aid Soc., Bethlehem on Banks Watkins hospital bill	5.00
Woman's Board	5.00
Int. on bond	20.00
Mr. J. L. Owens, Suffolk, Va., Thanksgiving Offering	50.00
	240.00
Alamance County:	
Simpson children	50.00
Total this week from specials \$	290.00
Total this year from specials	\$13,816.14
Grand total for the week .. \$	610.88
Grand total for the year ...	\$23,330.63

A LETTER TO THE ORPHANAGE SUPERINTENDENT.

Winston-Salem, N. C.,
October 28, 1949.

Rev. John G. Truitt, D. D.,
Supt., The Christian Orphanage,
Elon College, North Carolina.
MY DEAR DR. TRUITT:

In response to your invitation I am writing to express a word of appreciation of our deceased friend, Charles D. Johnston, superintendent for a long while of The Christian Orphanage. Brother Johnston was one of those fellows who let deeds speak for his genuineness. He was never inclined to get on the front line of any exhibition or on the band wagon of any procedure. He was one of those fellows who seemed to provide the locomotive power for onward advances. In our North Carolina circles of child caring institutional workers, Brother Johnston was held in high esteem. We were looking forward to his becoming the head of our organization for the present year, he being groomed for the presidency of the North Carolina Conference of Orphanage Workers.

It was a pleasure to have you with us here at The Children's Home in our recent annual meeting of the North Carolina Conference of Orphanage Workers. It appeared that you had gotten hold of your challenges in a very constructive way, even though your time limit of experience had been short. It was a source of satisfaction to our group to note that a man of your apparent caliber had been selected to head up the interests of the parentless children sponsored by your denomination. We shall hope to have the benefit of exchanging communications from time to time.

A part of the great work done by
(Continued on page 15.)

MISSIONARY OFFERINGS.

(Continued from page 3.)

Eastern Va. Conference:

Bethlehem (Nans.)	30.63
Cypress Chapel	70.12
Liberty Spring S. S.	2.50
Portsmouth, Elm Ave.	15.50
Wakefield	55.17

N. C. & Va. Conference:

Lynchburg	\$ 84.88
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Total for Home Missions .. \$ 274.48

Foreign Missions....

Eastern N. C. Conference:

Wake Chapel S. S.	15.68
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Eastern Va. Conference:

Bethlehem (Nans.)	26.63
Cypress Chapel	60.17
Liberty Spring S. S.	2.50
Portsmouth, Elm Ave.	17.00
Wakefield	52.17

Valley Va. Conference:

Leaksville M. S. (for Yaying Chang)	6.08
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Total for Foreign Missions \$ 180.23

Summary.

Total Period October 21-26, 1949 \$ 454.71

Previously reported 37,921.63

Total since January 1, 1949 ... \$38,376.34

* * * *

REPORT FOR OCT. 27-NOV. 3, 1949.

Home Missions.

Eastern Va. Conference:

Barrett's	\$ 15.00
Centerville	2.01
Mt. Carmel	69.23
New Lebanon	45.00
Newport News S. S.	13.25
Portsmouth, First, S. S.	4.57
Spring Hill	12.73

N. C. & Va. Conference:

Belew Creek	61.43
Berea S. S.	12.00
Burlington S. S.	27.50
Elon College	467.00
Liberty S. S.	15.00
Long's Chapel	16.74
Mt. Bethel	52.00
Reidsville S. S.	19.00

Western N. C. Conference:

Providence Chapel	15.75
Randleman	50.00
Shady Grove	4.00
Sophia	12.50

Woman's Board:

General Home Missions	1,467.00
Young People—Home Missions	162.15
For Ft. Berthold Indians	40.00
For Franklington	8.00
Cent-A-Meal	20.82
Carroll County	10.00

Total for Home Missions .. \$ 2,622.68

Foreign Missions.

Eastern Va. Conference:

Barrett's	\$ 14.00
Mt. Carmel	66.67
New Lebanon	42.00
Newport News S. S.	12.50
Portsmouth, First, S. S.	4.57
Spring Hill	9.26
Suffolk	250.00

N. C. & Va. Conference:

Belew Creek	40.42
Berea S. S.	12.00

Burlington S. S.	27.50
Elon College	435.00
Liberty S. S.	5.00
Long's Chapel	10.32
Monticello (for European Needy Children)	5.00
Mt. Bethel	52.00
Reidsville S. S. (for Food packages for Europe)	5.00

Western N. C. Conference:

Providence Chapel	15.75
Shady Grove	23.00
Sophia	12.50

Woman's Board:

General Foreign Missions	1,467.00
Young People—Foreign Missions	162.15
Thank Offering—Japan	17.00
Thank Offering—Shaowu	140.00
Chang Family	115.28
European Displaced Children	23.25
Cent-A-Meal	20.83
Shaowu	41.60
Morning Star VI	8.50
Shaowu (Mr. and Mrs. Chui Hsien Bao)	45.00
Powell's Fort Camp (for Chnag family)	4.50

Total for Foreign Missions \$ 3,087.60

Summary.

Total for Period Oct. 27-Nov. 3 \$ 5,710.28

Previously Reported 38,376.34

Total since January 1, 1949 \$44,086.62

Respectfully submitted,

WM. T. SCOTT,
Superintendent.

A LETTER TO THE ORPHANAGE SUPERINTENDENT.

(Continued from page 14.)

our church organizations is, and may well continue to be, that of providing the best possible substitute homes for children whose former homes have been broken up. Children who have been deprived of so many privileges are entitled to the best substitute home that up-and-going, God-serving people can provide. It has been a matter of much satisfaction to me to note that in the two decades that I have been directly connected with our child caring institution the support for our North Carolina child caring institutions has been more bountifully provided. There was a time when in our annual meetings we talked about the difficulty of raising money for our projects. In later years we spend more time discussing the ways of directing children. We have, in a large measure, stopped talking about problem children and turned our discussion to the problems of children. A much better day has dawned for the guidance and direction of children in our child caring institutions.

I am sure that under the continued good leadership of your institution your good people will provide for its needs in a satisfactory way. Such would be in keeping with their own

desire, I am sure, and in keeping with the needs of children entrusted to their care. Not only self-respect but a high regard for the church's parentless children would direct that ample provision may be made for their security, guidance and Christlike up-bringing.

Assuring you of our personal satisfaction in knowing you and of our high regard for your leadership, I am

Cordially yours,

O. V. WOOSLEY.

TRIBUTE TO REV. WEEKLEY.

(Continued from page 11.)

reading and studying. He was an authority on current World events and was a veritable storehouse of knowledge, which was proved by the many people who went to him for help concerning many problems.

Rev. R. A. Whitten, Rev. S. E. Madren and Rev. E. J. Rohant were in charge of the very impressive funeral service. The lovely hymn "It is Well with My Soul" was used. The floral tributes were many and beautiful. Many sorrowing friends were gathered to pay their last tribute to one who had "fought the good fight." His body was laid to rest by the side of his wife in Woodbine Cemetery in Harrisonburg.

MRS. MARY DAVIS,

MRS. EVA HOSAFLOCK.

NORTH CAROLINA ORPHANAGE CONFERENCE ADOPTS RESOLUTIONS.

WHEREAS, Charles D. Johnston, Superintendent of Christian Orphanage at Elon College was called to his eternal reward on February 27, 1949; and,

WHEREAS, He had served the Christian Orphanage for thirty-three years, being well-known and beloved among us; therefore,

BE IT RESOLVED:

1. That we record our commendation and appreciation of his long and useful service upon our records.

2. That a copy of this resolution be presented to his family.

3. That a copy be sent to THE CHRISTIAN SUN.

Respectfully submitted,

W. C. REED,

JOHN G. TRUITT,

MICHAEL BEGLEY.

Winston-Salem, N. C.,

October 27, 1949.

It's easier to fight for one's principles than to live up to them.—*Alfred Adler.*

SHARING

By MAUDE V. PRESTON

THERE isn't much that I can do, but I can share my bread with you, and I can share my joy with you, and sometimes share a sorrow, too . . . as on our way we go.

There isn't much that I can do, but I can sit an hour with you, and I can share a joke with you, and sometimes share reverses, too . . . as on our way we go.

There isn't much that I can do, but I can share my flowers with you, and I can share my books with you, and sometimes share your burdens, too . . . as on our way we go.

There isn't much that I can do, but I can share my songs with you, and I can share my mirth with you, and sometimes come and laugh with you . . . as on our way we go.

There isn't much that I can do, but I can share my hopes with you, and I can share my fears with you, and sometimes shed some tears with you . . . as on our way we go.

There isn't much that I can do, but I can share my friends with you and I can share my life with you, and oftentimes share a prayer with you . . . as on our way we go.

Southern Convention of Congregational Christian Churches
1844 - Over a Century of Service to the Denomination - 1949

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CI

RICHMOND, VA., THURSDAY, NOVEMBER 17, 1949

NUMBER 45

Does Your Church Have an Organ?



Many churches are built minus an organ. It happens frequently that all available funds are expended and exhausted in the minimum needs for building and it becomes necessary for the church to worship with the use of a piano for some time. The church then faces the temptation of drifting along indefinitely without the benefit of an organ. Many who desire such a churchly instrument despair of ever getting one, thinking that the price is prohibitive for a church of moderate means. This is by no means true.

A great variety of organs, both pipe and electronic, are available today. An organ fund, instituted by some enterprising individual or organization, soon grows to sufficient proportions to enable the church to realize its long cherished dream of having an organ in its sanctuary. Does your church have an organ? If not, get some information on organs. Discover what other churches of similar size and strength have done. Start a fund now. Perhaps a member or friend would like to give an instrument as a memorial.

The picture above was made when a new organ was dedicated recently in our church at Albemarle, North Carolina. Mrs. J. C. Wainwright of Charlotte is seated at the console of the Wurplitzer electric organ. Principles in the service were R. L. Holbrook, E. L. Gehring, Mrs. J. H. Hill, George T. Gunter and the Rev. W. Walter Hall, pastor.

News Flashes

Congratulations to Rev. and Mrs. Fred Register on the birth of a son.

Rev. Philip M. Widenhouse was the guest preacher at the United Church in Chapel Hill on Sunday, November 6.

Mrs. John A. Lovejoy of Southern Pines, SUN representative in The Church of Wide Fellowship, reports five new subscribers which brings the total to eleven.

Rev. Tucker Humphries conducted a series of services recently in his church at Reidsville. Rev. Clyde Fields, a member of the church, directed the singing.

Under the excellent ministry of Rev. Kenneth Register the revival at Pfafftown Church, near Winston-Salem, brought new life and joy to the hearts of all.

Loyalty Week is being observed at the Cleveland Park Church, Washington, this week. Dr. Alfred W. Hurst is the minister and the new budget is set at \$22,750.

The men of the Winston-Salem Church have just finished painting the basement and some of the furniture of the basement. Most of the work was done at night. They also paid for the paint that was used.

Mr. Curtis Schumacher conducted a successful financial campaign in First Church, Paterson, New Jersey, of which Rev. R. C. Mason is pastor. A total of \$5,700 was raised to renovate the church.

Mr. Ralph A. Tracy, vice-president of Wells Organization, Washington, D. C., has gone to New York as "Secretary for Special Gifts" for the Board of Home Missions and the Council for Social Action.

The First Congregational Church of Sauk Rapids, Minnesota, was reactivated through the use of a Lord's Acre project which included 15 acres of sweet corn. Rev. Emmet Braselton is the pastor.

The Rev. Wilbert R. Lesser, pastor of St. Paul's Evangelical and Reformed Church, Roanoke, Virginia,

has accepted the pastorate of the First Congregational Church, Melbourne, Florida.

The Rev. William B. Millard and Mrs. Laura W. Larrick were married at Arlington, Virginia, on August 23. Dr. Millard, whose articles have appeared in our columns, is pastor of the Cocoa Beach Community Church in Florida.

Dr. W. Ernest Collins has retired as Superintendent of the Minnesota State Conference and has accepted the pastorate of the First Congregational Church, Daytona Beach, Florida. He succeeds Rev. Emmanuel Hedgebeth who has assumed a pastorate at Dickinson, North Dakota.

Miss Pattie Lee Coghill will be guest speaker at the monthly meeting of the Young Adults of the Winston-Salem Church on November 19. Plans will be made for the possible Young Adult Conference to be held on a Convention wide basis in March, 1950. S. R. Peebles is chairman of the Winston-Salem group.

Rev. Jesse Dollar resigned his pastorate with the Elon College Community Church Sunday November 6. During this fine pastorate the Elon College Community Church and Dr. Dollar have accomplished many things. One particular accomplishment is the building of the Parish Hall, adjacent to the parsonage.

Rev. Allen Hurdle, pastor of Belew Creek and Salem Chapel Churches, has revitalized the youth fellowship meeting at these churches and he has started "night services" at each church twice a month. Reports are that these are well attended. He and his family are enjoying the new parsonage constructed this summer.

The Happy Home Church, Route 2 Ruffin, N. C., recently raised at one service \$3,000 with which to complete the payment of the indebtedness on the parsonage. The Church and Mr. Bowers, the pastor, are to be congratulated upon such a fine work as they have been doing during the last several years.

Speaking to the Piedmont Ministerial Association at Elon College Monday were: Rev. Thurman Bowers, president, who outlined the program of United Evangelism Advance and the suggested program of Evangelism for the N. C. & Va. Conference; Rev.

Mark W. Andes of Virgilina who outlined the Thanksgiving to Christmas Daily Bible Reading as suggested by the American Bible Society; Dr. W. T. Scott of Elon College who spoke on Evangelism as it will be set forth at the Greensboro meeting November 28 and 29; Dr. Raymond Dudley, who spoke on the work of our American Board of Commissioners for Foreign Missions.

O'KELLY CEMETERY BECOMES PROPERTY OF CONVENTION.

The trustees of "The O'Kelly Memorial Foundation," having been empowered to take such legal action as was necessary to have the Southern Christian Convention become the custodian of the cemetery where the body of Rev. James O'Kelly is buried and to secure a right-of-way to the same, in a meeting in Durham, North Carolina, on November 28, 1948, appointed committees to carry out the instructions of the Convention concerning the purchase of the O'Kelly Cemetery in Chatham County, N. C., where Rev. James O'Kelly was buried in 1826.

Mr. H. S. Basnight gave it as his opinion that the heirs of the late Dr. and Mrs. N. D. York, in giving a deed of sale of the O'Kelly farm in 1905, reserved one half an acre, including the rock enclosure of the burial place of Mr. O'Kelly and some twenty members of the O'Kelly family. Mr. Basnight had an attorney search the records at the clerk's office in Pittsboro, North Carolina, and the attorney confirmed the opinion of Mr. Basnight.

A survey was made to determine the exact bounds of the half-acre plot. Attorney J. H. Zollicoffer of Henderson, North Carolina, who had on several occasions given advice and consulted legal authority in the interest of the purchase, drew up the deed and had it sent to the different ones who had a legal right to sign the deed. On October 18, 1949, the deed was signed and each signature witnessed by a notary, the one-half-acre O'Kelly cemetery lot becoming the property of The Southern Christian Convention.

Attorney Zollicoffer besides his legal advice, writing of the deed and securing the signatures necessary, would not accept a penny of remuneration, not even for postage. He became interested from the first presentation of the objective and seemed to find pleasure in rendering his services.

C. E. NEWMAN,
Secretary of Trustees.

ANNUAL CONGREGATIONAL CHRISTIAN CONFERENCE.

The North Carolina and Virginia Conference of Congregational Christian Churches met this week with the Ingram Church, near Halifax, Virginia. This Conference is comprised of 47 churches, mostly in North Carolina and a few of them just across the line in Virginia. Rev. Kenneth Register, minister of the Union Ridge Church, Burlington, N. C., is the president of the Conference and W. J. Andes, minister of the Winston-Salem and Pfafftown Churches, is the conference secretary. Rev. Robert Woodruff is the pastor of the host church.

Outstanding on the program were three addresses on the general theme of "Christ and the Clash of Faiths" by Dr. H. Shelton Smith, Professor of American Religious Thought at Duke Divinity School.

The Elon College Choir under the direction of John Westmoreland rendered a concert of sacred music on Tuesday night at 7:30 o'clock. This is a group of 70 well-trained voices.

Dr. Raymond Dudley, a mission secretary of the American Board of Commissioners for Foreign Missions, spoke in behalf of the Mission work of the Congregational Christian Churches around the earth.

Among other leaders on the program was Supt. W. T. Scott, who spoke on "The State of our Ministry," and the "Need and opportunity for New Churches." Miss Pattie Lee Coghill, Education Director for these churches, directed the program of "Our Christian World Mission" as it relates to the local churches.

Rev. Allen Hurdle, minister of the Salem Chapel and Belew Creek Congregational Christian Churches, led the closing devotional service.

There were approximately 300 ministerial and lay delegates present.

W. J. ANDES.

HAVE YOU SEEN DR. SCOTT'S RAIN COAT?

One gabardine topcoat lost by Superintendent Scott somewhere on his visit in Virginia or North Carolina the early part of October. It is going to get cold and Superintendent Scott would appreciate hearing from you if you have seen his coat.

I can complain because rose bushes have thorns or rejoice because thorn bushes have roses. It's all how you look at it.—*J. Kenfield Morley.*

CONTRIBUTE TO AND THROUGH CROP.

Virginia farm women, through the 1,100 home demonstration clubs in the State, are planning a special carload gift in the Christian Rural Overseas Program, Mrs. C. E. Myers, of Studley, president of the Virginia Federation of Home Demonstration Clubs, has announced.

The Federation car, the gift from the 33,000 farm women in the Federa-



LITTLE KEETE WEYER

Nine-year-old, expelled from her Silesian home, waits to receive CROP food at a church home in Germany. The food, contributed by American farmers through the Christian Rural Overseas Program, was shipped abroad for free distribution to such needy folk as Keete.

tion, has been selected for the State dedication of Virginia contributions to CROP's Friendship Food Trains, which will be held in Richmond on November 22 as the official closing of the campaign, she said.

"While we are contributing from our farms with our families in county (Continued on page 10.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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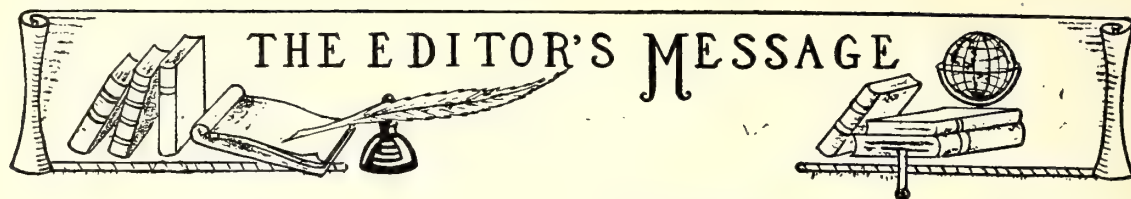
Enclosed find \$..... for which please send The Christian Sun for one year to:

Name

Address

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THEY SAID IT

Governor Kerr Scott of North Carolina was invited out to a church-sponsored Harvest Festival in Lenoir County last week. Among other things he was reported to have said that the greatest weakness in North Carolina was in its rural churches. He added, "Painting every ten years and cleaning up the graveyard every Homecoming Day is not enough." The first statement is debatable, but not the second. There are some fine, efficient and progressive rural churches in North Carolina, but there should be more. The economic basis of living in rural North Carolina warrants a vastly improved churches and church program. New facilities, new churches, new additions to present structures, renovations, multiplied services—these and a host of possibilities leap to our attention in any consideration of the rural church.

Dr. Clarence Poe has been editor of *The Progressive Farmer* for 50 years. The circulation of his publication has grown from 5,000 to 1,100,000 under his guidance. On the observance of his important anniversary he made this statement: "The Southeast, and especially North Carolina, is making faster progress than the Nation as a whole and the development of dairying has been especially remarkable." He said that more important than anything else he had done as an editor was his constant campaign for "two-armed" farming—productive of livestock as well as crops. He emphasized that crops bring income only six months of the year while livestock income rolls in for twelve months. While crediting the Southeast with more rapid strides now than any other section of the country, Dr. Poe said its greatest problem still is to develop a balanced system of farming. "What I'm trying to do now," said he, "is to bring up our livestock, dairy and poultry production. The Southeast is making very rapid progress now and if it can continue for five more years we'll be in great shape," he concluded.

We have the home base for great churches. Here we have the personnel and resources for vigorous churches. Never have we had so many allies in our warfare against evil—the evils of ignorance and poverty—and comrades in our march toward progress. This is a great age for the Church. God pity the Church if it marks time during this age of prosperity and progress.

WESTERN CONFERENCE

Record attendance, fine fellowship, excellent reports and an abundance of delicious food were marks of the seventy-ninth session of the Western Carolina Conference which met last week at Asheboro.

The Rev. Raymond Dudley, American Board secretary for India, was present and spoke of the searchlight which the teachings of Jesus are throwing upon Hinduism today. He indicated the ways in which the people

of India see Christ working today—through educational, evangelistic and medical missions, through the work of missionaries among the outcasts. In the great work of missions, Mr. Dudley declared, we discover anew the adequacy of Christ. On hearing Mr. Dudley, one has a sense of joy and pride in the work of the American Board which now supports 400 workers in 14 countries.

The Asheboro Church gave a superb demonstration of hospitality. As an expression of gratitude for assistance they had received in their building program, they provided bountiful meals and made no charge. In the completion of their building program and the paying of all indebtedness, Dr. F. C. Lester and members of the church have established an enviable record. The new structure is an admirable example of beauty, utility and economy in modern church building. Any congregation of modest size and means which contemplates building should visit our Asheboro Church. Dr. G. O. Lankford spoke appropriately when he expressed the wish that thousands of people throughout the Convention could see this new church.

Another indication of substantial progress is found in the report of the Committee on Home Missions. The following achievements during the past year were commended:

Pleasant Ridge Church for the completion of its parsonage, placing their pastor in the community, making it possible for him to serve a group of churches.

Union Grove for renovating its interior and beautifying the grounds.

Seagrove for the steps it has taken in building a parsonage, looking forward to a full-time pastorate.

Sophia-Flint Hill (R) Churches for their parsonage which has been completed.

Brown's Chapel for their new Sunday school rooms.

Pleasant Hill Church, with its parsonage completed last year, now has a full-time pastorate.

Smithwood for their new heating plant, also for setting aside a building fund for a parsonage, having in mind a full-time pastorate.

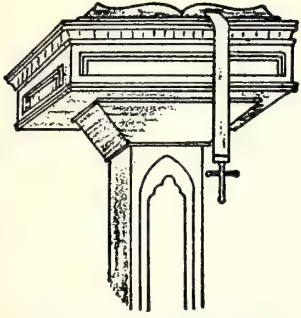
Pleasant Cross Church for renovating the church and improving the grounds.

Hank's Chapel, which is making plans for a full-time pastorate.

Bennett Church for renovating its interior, making it more attractive.

Ether Church has made improvement by renovating, also is grouping with Seagrove and Shady Grove Churches.

The editor had not had the privilege of attending this Conference for a number of years. It was a happy privilege to renew many old acquaintances and meet for the first time a number of Sun subscribers. Many of the churches of this Conference are located in prosperous, growing communities. We are expecting great things of this Conference.



WHERE WE MEET GOD.

A Sermon

By LUTHER B. GRICE, D.D., Pastor,
Holy Neck Church, Holland, Va.

"And Moses brought forth the people out of the camp to meet with God."—Exodus 19:17.

Most of us would find it difficult to tell just when we first became aware of the presence of God in our lives. Many of us first were conscious of Him at our mother's knees in the great childhood prayer, "Now I lay me down to sleep . . ." Somehow our tender hearts melted in the amazing presence of God for then we met Him in a way we have never forgotten. Even though we are now adults the experience which came to us in this first prayer abides with us through the years.

Many points in life have given us a quickened sense of God. As a matter of fact, life itself is filled with the presence of God just as much as the earth is filled with life-giving air. We unconsciously breathe the air. There are times when people are very much conscious of breathing. Years ago one of my best friends was stricken with a critical heart condition; it was not many hours after this before the doctors had him under an oxygen tent. Breathing became a far different thing than what it is normally.

Many people do not become conscious of God in their world until some desperate moral problem overtakes them and they feel the absolute necessity of meeting with Him so that life may find deep and dependable spiritual resources.

It is one of the great poets of the English tongue, Robert Browning, who says: "Speak to him thou for he hears. Spirit with spirit can meet—closer is he than breathing, nearer than hands and feet."

It was one of the great Saints of the Christian faith who said, "We were made for thee and our hearts are restless until they rest in thee."

Many People Meet God in the Experience of Great Friendship.

How real and vital some friendships make God to us. Alfred Tenny-

son and Arthur Hallam had one of the finest experiences of friendship. So great was this friendship that after Hallam died, Tennyson, a great man of letters, wrote one of the immortal poems in the English tongue—"In Memoriam." Tennyson could not think of his friendship with Arthur Hallam as something so temporary that death could put an end to it.

I sat one day in a select group of religious leaders in the great City of Chicago around a table in which all of us experienced the meaning of great friendship. Kagawa, one of the greatest Christians alive, spoke to us. There were other Japanese present but most of the group were Americans. I never can forget one of the statements of Kagawa to the group. He said: "I hope that the United States and Japan never go to war with one another, but if they do I want you to remember that we are



DR. GRICE.

brothers and friends and that I will continue to love you." In that hour those of us present in the heart of Chicago were keenly aware of the presence of God among us in this great expression of friendship. Did not the disciples of Jesus meet God in a most unusual way in the great friendship which they had with Him. He said, "You are my friends." Again, "I have not called you servants but friends."

The highest experiences open to human beings come to them when they know the meaning of friendship. Great friendship not only binds human beings together with unbreakable ties but also binds them to God.

In Moments of Great Vision We Meet God.

Isaiah had a transforming vision in the temple as he viewed the dead body of King Uzziah. He voices his

experience of this vision in these memorable words: "In the year that King Uzziah died I saw the Lord high and lifted up." This initial meeting with God directed the course of his life for all the years to come. He found in this a call to a life of dedication to great ends as a prophet of God.

The great Apostle Paul said: "I was not disobedient to the heavenly vision." He went from this experience to become one of the great personalities in reshaping and remaking the world.

In the Old Testament we read: "Where there is no vision the people perish." They perish because they do not meet God and find new hope in Him. Great visions come to people in a variety of experiences. They come to them as they listen to great words about life, the world and God. They come to them in great hours of need. They come to them when they feel that they must rise to meet some great occasion. Many young men and women have had such experiences in educational institutions of higher learning. Colleges and universities provide youth with many such experiences.

In Moments of Temptation We Meet God.

Did not God come near Jesus in His fight with evil? An angel appeared to strengthen Him.

Bunyon, in his *Pilgrim's Progress*, has his leading character tempted in many ways. In all these ways he meets with a deeper sense and experience of God.

A New Testament promise says: "He will not suffer you to be tempted above that you are able to bear." The saints were those who "out of weakness were made strong."

"When he has tried me I shall come forth as gold." In this statement Job is saying that in the almost unbearable temptations of life he meets with God in a new and more rewarding way.

Jesus Christ himself went immediately from his temptation in the wilderness to begin his world shaking and world shaping ministry. God had met with him in so great a way that He had to begin his work immediately.

We meet God most hopefully, vitally and demanding in moments of supreme dedication. Isaiah saw God in his great dedication when he said: "Here am I send me." Luther found a new sense of the spiritual world when he said—these words in keeping

(Continued on page 8.)

DR. I. W. JOHNSON AND OAKLAND.*By* DR. N. G. NEWMAN.*

Dr. I. W. Johnson came to Oakland Christian Church in June, 1898. He retired from this pastorate October 31, 1949. A happy and successful pastorate of fifty-one years has seldom occurred in the history of churches, and merits our highest appreciation and sincerest gratitude. Many and great have been the blessings bestowed upon us by a kindly Providence when he sent Dr. Johnson to direct us in the path of life and minister to our spiritual needs.

During these eventful years we have seen our church membership grow from 126 to 436. We have seen our Sunday school grow from a poorly organized and poorly taught institution of about 60 members to a well organized and efficiently taught school of 326 members. Then we had no women's organization. Today the Woman's Auxiliary is a strong factor in the life of the church. It is a live, benevolent, and missionary organization, and has made a large contribution to the spiritual life of the church.

We have seen our church plant develop from a single auditorium for all activities costing a total of \$4,600, to the present imposing structure with two auditoriums, seven commodious classrooms, kitchen, heating plant and other modern conveniences, costing a total of \$39,600. The year Dr. Johnson began his ministry at Oakland the church reported raised for all purposes \$276. The last year of his ministry it reported raised for all purposes \$17,000.

We have seen Oakland grow, under Dr. Johnson's ministry, from a self-centered church, consuming its resources chiefly in its own existence, to a benevolent and missionary church, supporting every enterprise of the Southern Convention, the interdenominational work of the state, responding to local needs, and sharing in the foreign mission work of the denomination in thirteen countries girdling the globe. Beyond all this, there has been a corresponding development in the moral and spiritual life of the church. For many years a spirit of peace and harmony has prevailed. Our recent great improvement program was carried out in a spirit of brotherly cooperation. Such things cannot just happen. They are

*This tribute to Dr. I. W. Johnson was prepared at the request of the members of Oakland Christian Church. With the acceptance of this paper went a recommendation that it be sent to The Christian Sun for publication.

the fruition of seed sown in good ground and faithfully nourished through the long years.

Certain definite qualities of heart and mind in Dr. Johnson have made these achievements possible. His ministry has been characterized by humility of spirit, persistency of effort, clear and concise interpretation and application of the truths of the gospel, wise counsel to those who needed it, consolation to the sorrowing, and by conduct irreproachable commanded the highest respect and admiration.

In all of this great ministry, Mrs. Johnson has been a faithful and devoted co-worker. She has borne her full share of responsibility and rendered faithful and efficient service. For this we record our highest appreciation and sincerest gratitude.

Our hearts are sad, but we humbly bow to the inevitable. Our love and prayers shall follow to the end. May these latter days bring that calm and peaceful rest so richly deserved. May they be blessed with happy memories and sweet fellowship, and more—we covet for him, and his good wife, those ineffable joys that come to those who, losing their grasp on the things of time and sense, lay hold on the eternal realities.

TRIBUTE TO DR. I. W. JOHNSON.*

During the fifty-one full and fruitful years that Dr. Isaac Walter Johnson has served us as pastor, counselor, comforter and advisor he has exerted a great influence upon the character of Oakland Church and its members. He has endeared himself to young and old alike through a life of goodness and irreproachable moral character.

He is loved and respected by this particular group among whom he is fellowshiping tonight, because more than twenty-two years ago he conceived the idea that a class for the young married couples at Oakland could prove to be a valuable addition to the Sunday school and church. He saw that there was a great need for such an organization at that particular time, and as a result of his vision this active and progressive class came into being in October, 1927. In appreciation of his interest we sought the honor of becoming his namesake.

*This tribute was presented by Mrs. J. Rollie Gayle, teacher of the "I. W. Johnson Bible Class" of Oakland Sunday School, at a dinner meeting of the class, given in honor of Dr. Johnson's birthday, in October. At which time also Mrs. Gayle, on behalf of the class, presented a gift to Dr. and Mrs. Johnson. (The class instructed that this paper be sent to The Christian Sun for publication.)

We shall always be grateful to him for this honor and privilege. May we ever seek to emulate his high Christian qualities in every program of our class and our church. God forbid any of us to bring reproach upon his good name.

We will use the letters in his name as symbols of some of his outstanding qualities:

I. W. Johnson

I—Integrity—We all recognize that quality in his life as most outstanding. Honesty and fairness to and with all with whom he works and associates. He is upright and pure in moral character and lives always above reproach.

W—Workman—A skilled workman in his profession as minister of the gospel. He has studied to show himself approved unto God a workman that needs not to be ashamed, and for us, his congregation, he has rightly divided the word of Truth. He has proved himself a skilled workman not only in the pulpit, but in many other walks of life. He was a skilled workman in the field of planning and giving when he saw to completion two expansive building programs in our church during his ministry—in 1925 and in 1948-49. He grew for and with the church, and has set in motion forces for good that the future may reap.

J—Judgment—Good, sound, sane. Another outstanding characteristic. He allows time for thought and consideration before making decisions that involve important issues.

O—Observant—He possesses the faculty of recognizing and noting attitudes and qualities in human character. A quality that aids him in finding why a clock goes or fails to go. It aids him in locating the best fishing grounds, and what climatic conditions are favorable for a good catch.

H—Humility—That beautiful quality that is so much admired by so many. We recognize humility as being one of the most valuable qualities of a good leader.

N—Neighbor—Not only to those who live next door or on the same street, but neighbor in the Christian World Mission.

S—Sincerity—We believe that at all times the sentiments of his heart are consistent with the language of his mouth.

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News of Elon College

By PRESIDENT L. E. SMITH

WHICH COLLEGE?

Young people are going to college today in greater numbers. Twenty-five years ago it was the exceptional student that went to college. Today, it seems to be the rule, of course there are many exceptions, that the average high school graduate is either planning to go to college or hoping that some way will open up for him to go. More young people from the Congregational Christian Churches in the Southern Convention are going to college than ever before.

Elon College is the Convention's institution of higher learning. It belongs to our church. It exists for the church and should be patronized by the homes of our church. It is estimated that at least five hundred young people from the homes of our churches in the Southern Convention will be in college next year. Judging from the past fifteen years, there will be approximately 150 of our own young people enrolled in our own college. In many instances these young people know but little or nothing about Elon College. They are less informed about the college, its standing, its equipment, its offerings in the field of Christian higher education. They know more about other colleges than they know about our own. No one has taken the time or patience to inform them. If they knew about our own college they would doubtless be more inclined to enroll.

There are three sources from which they may secure information—their homes, their pastors, and their college. The college endeavors to furnish information to the pastors of the Convention and through them to the homes of our people. The college would be very happy to contact the high school graduates of our church directly but this cannot be done without the names and addresses of high school seniors. The college has made an effort to secure the names and addresses of the young people of the homes of our people who are seniors in high school. A personal letter has been addressed to every pastor in our Convention requesting this information stating that the college is anxious to contact these young people and inform them concerning our college. This letter was addressed on October

11. To date, we have received only six replies. This is an appeal to our pastors through our church paper to please forward information concerning our young people who are seniors in high school. This information will be a great contribution to the college and to the denomination. I know that our pastors are busy but it won't take long to secure this information and forward it. Brother pastor, may we have your cooperation in this important undertaking?

ELON HIGH SCHOOL DAY ATTRACTS MANY GUESTS.

[This article appeared in Maroon and Gold, the college paper, the week following High School Day.]

More than 1,000 high school guests thronged the Elon College campus last Friday afternoon, the occasion being the biggest "High School Day" program in the college history. The visitors, including seniors and their faculty sponsors, came from forty-three North Carolina and Virginia high schools.

The youth visitors began arriving before noon, and all through the afternoon they were registering in the rotunda of Alamance, from which point members of the Elon College student body guided them on tours of the campus, which showed them a varied picture of student life.

All departments of the college had arranged special exhibits, all of which were highly attractive to the high school visitors. The tour carried them through the library and out over a campus, which was rendered unusually colorful by the "Home-Coming Day" decorations, which adorned the dormitories and other buildings.

The visitors viewed interesting points on the West Campus and then moved past the beautiful new gymnasium, progressing then into the Science Building, where physics, chemistry, biology and journalism exhibits were on display. The visitors showed great interest in all of the displays.

A visit to the Student Union gave the guests a chance to buy refreshments at the Book Store and view recreational facilities. After seeing the home of the Elon Players in Mooney, they returned to Alamance Hall,

where they passed to the upper floors and saw excellent exhibits by the Departments of Home Economics, Art, Mechanical Drawing, English and French.

At 4 o'clock the entire group assembled in Whitley Auditorium where President L. E. Smith welcomed them to the campus. The program in Whitley included entertaining musical numbers by the Elon Singers.

In the late afternoon the college was host to the high school groups and the Elon College students and faculty at a barbecue supper on the South Lawn. That night the high school students were guests of the college at the Home-Coming football game between the Elon Christians and the Purple Panthers of High Point with coronation ceremonies for the "Home-Coming Queen" and a tumbling show as extra entertainment.

The forty-three high schools and the number of seniors registered from each included Alamance 20, Alexander Wilson 26, Bells 16, Belhaven 32, Bragtown 13, Broadway 23, Cameron 14, Carthage 32, Cobb Memorial 20, Dabney 6, Deep River 16, Elon High 26, Fieldale (Va.) 7, Gibsonville 41, Goldston 14, Graham 39, Grays Chapel 17, Greensboro 1, Granby High (Norfolk, Va.) 5, Haw River 15, Jonesboro 23, Loew's Grove 20, Mayodan 17, McLeansville 20, Mebane 16, Pleasant Grove 15, Prospect Hill 8, Ramseur 25, Rankin 46, Robbins 5, Ruffin 17, Rural Hall 32, Siler City 34, Silk Hope 13, Stoneville 36, Summerfield 31, Sunbury 30, Sylvan 13, Virgilina (Va.) 12, Welcome 30, Wentworth 27, and Yanceyville 21.

The entire program was arranged and staged under the direction of Prof. J. Earl Danieleley, of the Elon Chemistry Department, who expressed his appreciation for the excellent cooperation on the part of other faculty members and the students.

APPORTIONMENT GIVING.

On Tuesday of this week the North Carolina and Virginia Conference will meet in annual session with Ingram Church, Ingram, Virginia. This will be the last annual meeting of the several conferences constituting the Southern Convention for this conference year. To date the college has received on apportionments from the several churches of these conferences through the Convention Office a total

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Christian Missions

At Home and Abroad

THE JACKSONS FIND COMMUNISTS RUN TRUE TO FORM.

American Board Mission,
Shaowu, Fukien, China,
August 27, 1949.

DEAR FRIENDS:

The Chinese ancients explained the seasons in the following manner: All creation is composed of five elements. Each element, in cyclical rotation, gains supremacy for a portion of the year only to lose it again to a stronger element. In the summer the god of fire is supreme; in the fall, the god of metal overcomes the god of fire and a new season begins. Winter comes when water overcomes metal. In the spring water is overcome by wood and so on.

Already there are many evidences around us that the god of metal is gaining supremacy. The days are gradually shorter and the heat is less intense. The fall of 1949 will decide many important questions for us and for the citizens of our city. The future of our churches and schools is in the balance. A new group of officials has just arrived to replace those who have been in power the past three months.

We are not certain if we will be able to continue. The government now being changed is being moved, it is said, because it has alienated the people. The climax came this past week in a rebellion by a group of peasant farmers from the Hoping district who are organized into a Society called the "Big Knife Society." The Big Knifers came to town last Friday and gave us all a scare. They carry guns and spears. When the shooting began we all locked ourselves in. After a morning of fighting Red troop reinforcements arrived from Kienyang and the Big Knifers retreated.

Three months under a Communist run government has been a disillusioning experience. When the Red troops first arrived, many wholeheartedly welcomed them as a change from the hopelessly corrupt Kuomintang government. When the troops arrived, they put up signs promising among other things no excessive taxation, no billeting of troops in people's homes, governmental reforms, protection of foreign lives and prop-

erty etc. To date, these have all been empty promises. Officials apparently are assigned as reward for party loyalty and military service. The lack of good leadership is everywhere apparent. Those chosen not only are uneducated but know little about civil administration and even lack an appreciation of the rules of common courtesy.

Thus far we personally have received the protection of the new government, but whenever they have wanted our things (truck, gasoline, firewood, etc.) they have not hesitated to send soldiers to "borrow" them. Our buildings (with the exception of the hospital and our home) have all been occupied. If we leave Shaowu now, it is probable that everything—school, hospital and residence—will be taken over at once by the new government. This means the work in Shaowu will be closed until no one knows when.

Sometimes we get very discouraged and think that we cannot continue another day. For the past three months we have not been able to leave even if we wanted to. Now Foochow has been taken so we can get at least that far. The road down at present is infested with bandits, so it is not an easy trip. Again, sometimes something makes us realize just how much our being here means to the work and to our people so we resolve to stay always hoping for a turn in the tide.

We are now anxiously waiting to see what will be the policy of the newly installed local government. They are Northerners and are supposed to be better trained for work of this kind. Our new rulers face almost unsurmountable economic and social problems. We can see nothing but bitter suffering for the people in the years to come.

During these days I have come to understand the true meaning of the words "police state," intimidation and tyranny. I have thought often of the words of the poet Laodzu (about 600 B. C.) who wrote:

*What is more fluid, more yielding
than water?*

*Yet back it comes again, wearing
down the tough strength*

Which cannot move to withstand it.

*So it is that the strong yield to the
weak,
The haughty to the humble.
This we know
But never learn.*

Cordially,

DICK JACKSON.

THE SUN'S PULPIT.

(Continued from page 5.)

his faith—"I can do no other, God help me." Martin Niemoeller stood up and spoke his soul to Adolf Hitler. He said to this would-be dictator, "God is my Fuehrer."

Muriel Lester belonged to a wealthy English family. She was unwilling to live a life of ease and selfish pleasure. She went down into the east end of London and established a great community house in order to help multitudes of unfortunate people find the better ways of living. God became very real to her and has remained so throughout the years of her unusual service. You see something of how God came into her life in a moment of great dedication in the story of her life which she wrote—*It Occurred to Me*.

Mary Bethune is one of the significant personalities in American life today. She became such a personality through dedicating her life to the education of Negro youth. She established a college where such youth can find deeper experiences in higher education.

Dr. George Washington Carver had a living sense of the presence of God in his life always. He found this as he dedicated his life to the work of a great scientist.

Kirtley Mather is Professor of Geology in Harvard University. He has found a satisfying experience of God as he dedicated his life to the teaching of science. You can see this in his volume, *Science in Search of God*.

Much of the greatest poetry ever written has been set to great music. In fact, meeting God in great music has literally set life itself to music. Who could listen to the singing of a great musical artist without being lifted into the living presence of God?

We meet God in the hard experiences of life. When all seems lost he comes to us with a newer and deeper meaning.

Somehow God finds a new way into our lives as we experience sorrow and frustration. Abraham Lincoln lay dead in the City of Washington. New York City witnessed the grief of a great multitude of people. Some of

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Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

REPORTS FROM SOCIETIES.

The following news items have been on hand quite a while, since I received so many at one time. They were held up because I could send only a few in at the time:

UNION (N. C.).

At the September meeting, all Circles met together.

We used the brochure *Report from China* from the packet for a program on China.

Before the program we had a Chinese supper. The tables were arranged to resemble a letter in Chinese. Place cards had "Congregational Christian" written in Chinese on them. The decorations on tables consisted of articles from China—shoes, flowers (artificial), china, blue willow china, china vases, and other things. Each table was decorated differently.

Three Life Memberships were presented during the meeting.

The meeting closed with installation of officers followed by a preview of plans for the new year.

DOT REGISTER,

Reporter.

* * *

TURNER'S CHAPEL.

Turner's Chapel has a small enrollment, but nevertheless, we have carried on with our work. So far as Achievement Goals are concerned, we are an Honor Roll Society. It is very nice to achieve these goals, but we are happier to know that we have had a part in trying to make God's word known to those who know it not.

We hope to do more and better work in 1949-50, and are ever mindful of Jesus' command when he said, "Go ye into all the world and preach the gospel." Perhaps we cannot go in person, but we can help those who can go by our prayers and our gifts.

In thinking about our new year's work which has just begun, we must realize that:

We are not here to dream or to drift,

We have hard work to do and loads to lift—

Shun not the battle, face it

'Tis God's gift—Be strong!

MRS. JOHN A. REDDING,

Secretary.

MT. BETHEL.

For the past year the women have been active, with regular meetings. We have attempted to meet requirements in addition to doing some things necessary to our local church building.

On October 1, we sponsored a birthday party at the church, and on October 22, we served a Brunswick stew to the public in order to raise funds to improve the church building and grounds. Both projects were successful and both Rev. and Mrs. C. Fred Allred, our pastor and wife, have been very helpful indeed in our work during the year.

MRS. L. P. RIPPY,

Reporter.

DORTHY JACKSON'S FATHER.

It may be of interest to our Convention women that Mr. Louis Potter, father of Dorothy Potter Jackson, is now in Winston-Salem. Mr. Potter is Minister of Music in Centenary Methodist Church, and is now engaged, in addition to his regular duties, in directing the city-wide chorus in rehearsing Handel's "Messiah." Mr. and Mrs. Potter, and their son, are also now living in Winston-Salem. A recent letter from Dorothy and Dick stated that they were looking forward to the opening of Han Mei School—one of the most important parts of their work. They know the school could not open without funds, and it is heartening to know that the Convention women are now raising funds for that purpose in our annual Thank Offering Services.

NOTES FROM NORTH CAROLINA BOARD MEETING.

A set of worship services based on the Gospel of John is being prepared for use in local societies. Mrs. Carl Wallace, the Superintendent of Spiritual Life, will make these available to all groups in the Convention. They will be mailed out to all societies in North Carolina.

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In the Achievement Goals, it is stated that the society should "increase its giving over that of the previous year." This was interpreted as

meaning an increase in the apportionment giving only.

—o—

Instead of having several different rallies in the spring, we will have one North Carolina Rally on Family Life and Dr. Paul Reynolds, head of the Adult Department and Family Life of our national Board of Christian Education, will be the guest speaker.

MAGAZINES FOR FRIENDLY SERVICE.

Subscriptions for Curtis Publications being sent to foreign addresses are all sold at regular prices and no discounts are offered. These prices are:

Saturday Evening Post—1 yr.	\$11.00
Ladies' Home Journal—1 yr.	6.00
Holiday—1 yr.	7.00
Jack and Jill—1 yr.	3.00

DURHAM HAS FRIENDLY SERVICE PROJECT FOR CHILDREN.

Mrs. Carl Key is helping in planning the mission study and project for children in the primary and junior departments in Durham. The books, *Sandy and Mr. Jalopy* and *Blueberry Acre*, for primary and junior groups, respectively, are being used in stories for the worship programs each Sunday. A White Gift Service is being planned for two weeks before Christmas for the entire Sunday school. At this time gifts for the Migrant Center in Florida will be brought by all departments. The program will be presented by the primary and junior children using their study of the migrant work as the theme. This seems a good way to interest children in mission work and what this group is doing might serve to inspire other churches to plan mission studies and projects for their children.

STEWARDSHIP AND SPIRITUAL RENEWAL.

"The way a man spends his money is the surest clue to the kind of person he is. Money matters are religious matters and when the church asks for money it is asking the people to confess their faith by their actions," said Rev. Thomas K. Thompson, of New York, Secretary of Christian Stewardship of the Congregational Christian Missions Council, speaking Tuesday, October 18, in Minneapolis, Minnesota, before the joint 140th Annual Meeting of the American Board of

(Continued on page 13.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

DEAR BOYS AND GIRLS:

Indian Summer has lingered and the bees have been busy during the warm days before the snow comes and they must go into their cities until the spring returns. Many of us know bees only by their buzz or sting—and their sting is to be remembered!

The other day I watched some swarming into a hive in the side of a very old house. They were coming and droning in the warm sunshine. As I sat watching them, I thought of a book written some time ago by a man whose name is Frank S. Stuart. He wrote a make-believe book about bees called *City of the Bees*, but all the things he described do actually happen to bees.

It is not a book for boys or girls, but if parents or teachers read it, they could pass on to you the parts you could understand. He tells about the guards who stand at the door to keep away strange bees or other insects. He tells about the nurses who keep warm and feed the bee babies. He describes the bee itself with its many eyes, strange body and very important stinger. Some of the bee family must stand at the entrance of the hive and fan the air with their wings to "air-condition" their home, others must go for the nectar and still others must guard their queen.

Mr. Stuart describes a mouse who stole into the comb and was killed by many stings. Because even so tiny an animal as a mouse was too big for the bees to move, they built a covering around it of a waxy substance to preserve the body and keep it from spoiling their home.

How wonderful are the ways of God's creatures. How great is God's goodness in teaching all of his creatures understanding and cunning. Human's seem dumb in comparison with some of the animal and insect world. Each has a part in making God's universe.

The beekeeper is not afraid of being stung, and bees befriended by man seem to "remember" it. What secret understanding do God's creatures have for another? I do not know.

Remember the Psalm that says: "The earth is the Lord's and the fullness thereof, the world, and they that dwell therein."

STUTTERING ISN'T FUNNY.

By IRMA DOVEY.

Issued by the National Kindergarten Association.

"We have a new boy at school, Mom. You ought to hear him talk."

"Oh? What's his name?"

"Sam. The boys call him 'Stuttering Sam.' He talks like this: 'C-c-c-catch the b-b-b-b-ball.'"

"Are you being good friends with him, Billy?" Mother asked.

"Yes, of course; only he's so funny. You ask him a question during a ball game, and by the time he gets around to answering, it's your turn to bat, or something."

"Billy, I wonder if you know how serious this is. You have been laughing at the way Sam talks, but instead, you must help—waiting to hear what he wants to say is very important."

Billy looked at his mother in wonder. This had started out to be only a joke for Mother, about Sam. Billy was rather proud of the way he could imitate Sam's stuttering.

"How do you know we ought to wait for him to talk, Mother?" he asked. "Maybe he'll speed up if we don't—well, baby him."

"Experts who have watched such boys have found that waiting to learn what they want to say helps them. Can Sam play ball?"

"Yes; he's pretty good."

"Why not tell him so? It makes you feel encouraged to know people think you do things well."

"Oh—all right."

"I went to school with a boy who stuttered. His name was Harry."

"Was he—pretty bad?"

"Yes. We used to call him 'Ha-Ha-Ha-Harry.' We laughed at him, and some of the children mocked him. I didn't, because I was such a bashful little girl; but I often think how much kinder we might have been. We knew it might hurt Harry's feelings, but we didn't know it might keep him from talking better."

"Will Sam always stutter?"

"I don't think so. I hope not. Those who have made a special study of the difficulty know so much more about stuttering than they used to. Some specialist may already be working with Sam's parents to find out what causes his speech trouble. It is quite possible that he will go away

to another school where they can help him more."

"Cousin Sandra used to say 'tat' for 'cat.' But she can say it all right now," commented Billy.

"Yes, but that was baby talk. Aunt Sue just kept repeating words correctly for her and helping her to hear them correctly pronounced until she talked plainly. You used to say 'wun' for 'run,' yourself."

"Did I?" Billy's tone showed disbelief.

"You certainly did—all the time. We thought it was cute at first and let you go on saying it when we should have corrected you."

"I'm glad I was cured without having to go to a special school, or any thing like that."

"So am I, Son. Yours wasn't a serious difficulty. Many little boys and girls—boys especially—have trouble in learning to talk properly. But almost all can learn if they have help."

"I don't know how I could help Sam."

"Being kind to him is one way, I'm certain of that, and waiting for him to finish what he is saying is another. Take time to listen."

"I'll try, Mom."

CONTRIBUTE TO CROP.

(Continued from page 3.)

campaigns, we want to make a special gift for this Christian work from our own cooperative club efforts," Mrs. Myers explained. "The need is still great, and every carload possible must go from Virginia."

The Clubs are now having bake sales, food auctions at club and county achievement day programs, and other affairs to raise the cash donation. These gifts are to be collected by county club chairmen and turned over to district chairmen by November 15. The commodity for the carload will be selected according to the total State funds, but the goal is at least \$2,000, she said.

"We are especially pleased that our gift will be used for the State dedication, and have scheduled our mid-winter meeting of the Federation executive committee and board members for November 21-22, so that these club women may be in Richmond and participate in the dedication," she continued.

The Federation gift grew out of a suggestion made to Halifax County clubs by the editor of the *Halifax Gazette*, Lynn Shelton, of South Boston, Mrs. Myers said.

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Assoiates*.

EXCERPTS FROM AN APPEAL FROM THE YOUTH OF EUROPE.*

"Give us freedom from fear of war—that is enough!" This appeal addressed to America by a Finish volunteer worker helping with the reconstruction of Lapland summarizes the greatest longing of the young people of all Europe.

I have worked with these young people in Poland, Germany, Finland, Italy, France and Belgium, during 23 months of the past three years, rebuilding schools, hospitals, and homes. Always the fear of another war has hung over their heads, war threatened, they feel, as much by the United States as by Russia. I have interpreted to them again and again that American people do not want war, that the American people do not threaten war, and only too readily they agree, remembering too well how little the people in their own countries wanted the last war, how completely their own government got out from under the control of the people.

Again and again I asked European work camp groups what they would want me to advocate back in America. Usually they would hesitate at first to speak their mind, but when I suggested that the problem seemed to be to convince Europe that we really intended peace they readily agreed. Asked if they would be convinced if we reduced our military appropriations from fifteen billion to five billion and increased our Marshall Plan aid from five billion to fifteen billion they looked at me with such a wistful longing that I felt ashamed of raising their hopes when I knew it was too much to hope for.

Consider, for example (the young people of Great Britain particularly would ask us), the 1,500,000,000 colored people throughout the world, for whose loyalty we are competing with the Communists. Our military might

has absolutely no attraction for them, especially when our race relations here at home brand us as hypocrites. On the other hand, we can win the loyal cooperation of these hundreds of millions of colored people throughout the world. Britain in India is proving it. We can win, but only by practicing at home the equality of opportunity for all people, which we profess, and by actually providing the economic, educational, and humanitarian assistance to the depressed people of Africa, Asia, and Indonesia, which our tremendous productive capacity makes possible. This is the only road to peace. Can we see how much, how desperately much, the tortured people of the world want us to choose this road and renounce the road to war?

Most young people in Europe understand economics better than we do. They know that free-enterprise economics are threatened by periodic depressions when the people cannot buy the total production of the nation. They know that depressions can be avoided in two ways. They can be avoided, or at least postponed, by ever-increasing military expenditures, but everyone in Europe knows that Hitler proved this way to be the way of death. They also know that these depressions can be avoided by the cooperation of industry and agriculture with the government in social welfare programs that fully utilize the productive capacity of the nations.

Finally, young people in Europe would urge us to put our faith in world government, in full support of the United Nations. Whether they are from eastern or western Europe young people would say the same—the North Atlantic Pact is a rejection of the United Nations; it is an admission we consider the United Nations to have failed, that we consider cooperation with Russia in the United Nations to be hopeless.

It is an assertion that we choose to rely on the ways of force rather than on the ways of peace. They would say that this decision has not been forced upon us. They would say that the United Nations has not failed; the way of war has failed, but the way world government has not yet serious-

ly been tried. How can it be otherwise when the United States has not spent as much as one-fifteenth of what we are spending on war preparations this year on the peacemaking institutions of the world government? What could happen if we invested one-fifth or one-third, or conceivably one-half, of our military budget in the peacemaking functions of the United Nations, of UNESCO, and the rest? The people do not expect us to do so; they are only too cynical and discouraged. They are only too likely to become increasingly bitter. But somehow, I still have faith. I have faith in the American people, in our good intentions, in our ability to see the right, and in our courage to do it, without fear.

I have faith in the responsiveness of people and of governments to such right behavior. I have seen such responsiveness on both sides of the iron curtain to the tiny demonstration of good will that the American people have made possible for the Quakers to carry out in a dozen countries of Europe. It is my hope that we will multiply these authentic demonstrations of good will. But it is my hope, above all, that we listen before it is too late to the appeal of the Finnish work camper in Lapland, and so win the peace of the world: "Give us freedom from fear of war. That is enough."

WORDS OF THANKS.

The family of Lacy Pressnell wish to thank the Seagrove, Spoons Chapel, and Pleasant Grove, Churches for their many nice gifts received from them as they leave this field and go to the Liberty, Smithwood, field.

The farewell dinner and gifts from the Seagrove Church—we will never forget.

The farewell service and the wonderful pounding the church at Pleasant Grove gave us in something we will always think of as a great day in our lives.

The Spoons Chapel Church was so nice to us, we can not use words to express our gratitude, so we will just say, thank you all, and God bless you.

REV. & MRS. LACY PRESNELL
AND FAMILY.

Many of us are like the little boy we met trudging along a country road with a cat-rifle over his shoulder. "What are you hunting, buddy?" we asked. "Dunno, sir, I ain't seen it yet."—*R. Lee Sharpe.*

*These excerpts are a portion of a statement prepared by David S. Richie and were presented to the House of Representatives by the Hon. George G. Sadowski this past spring. The thoughts expressed in the statement have been clarified in his mind through his experiences as a staff representative of the American Friends Service Committee.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JEREMIAH, A SPOKESMAN OF GOD.

LESSON IX—NOVEMBER 27, 1949.

MEMORY SELECTION: *Woe unto him that buildeth his house in unrighteousness, and his chambers by injustice; that useth his neighbor's service without wages, and giveth him not his hire.*—Jeremiah 22:13.

LESSON: Jeremiah 1; 14:7-22; 20; 22:1-23; 32:6-10; 37, 38, 39.

DEVOTIONAL READING: Philippians 1:12-20.

A Sense of Mission.

This man Jeremiah had a deep conviction that he had been called, and a sense of mission. As he looked back on the experience, he felt that he had been called even before his birth, and that he had been commissioned to speak for God. The word of the Lord had come to him, of that he was sure. But like every honest man, he had felt a sense of unworthiness or of unpreparedness. He felt that he could not speak for the Lord, for he was even as a child. Like so many people he tried to "beg off" from the task to which he had been called.

But God empowers those whom He calls. He gives strength for the work. "Say not that I am a child," said God, "for thou shalt go to all that I shall send thee, and whatsoever I command thee, thou shalt speak. Be not afraid of their faces, for I am with thee to deliver thee." Furthermore the Lord put forth his hand and touched the mouth of the prophet, and thus symbolically put words in his mouth. He did more. He told the prophet, that seemingly weak as he was, he was to be set over nations and kingdoms, to throw down and to destroy, and to pull down, to build and to plant. In short he was to pronounce judgment in the name of the Lord upon those in places of leadership and power. God had a difficult task for this man, and He undergirded his life for this task.

How satisfying it is to have a sense of mission. What stability and peace and power it gives to life to know that one has a task to do. What inspiration it gives to have direction in life, to feel that life has a meaning, direction, purpose. As a matter of fact religion at its best gives a sense of mission and direction and power. And

this is true not only of ministers and missionaries, but of many humble men and women who live at peace with themselves and who have poise and power in life because they have found meaning and direction in life through religion.

Out of the Depths.

Jeremiah, like Elijah, was a man of like passions as we are. He had his times of discouragement and temptation to doubt. He "got himself in Dutch" with one of the high dignitaries, who promptly humiliated him by putting him in the stocks overnight. Released in the morning he sternly denounces his persecutor. But then he begins to think about his lot in life, and in plaintive tones and in pathetic words he cries out against his lot. But there is no escape or recourse. If he kept silent the word of the Lord was as a burning fire shut up in his bones. Woe was he if he did not proclaim the word of the Lord. Many of God's servants have shared the prophets' experience. There is always the temptation to become weary in well doing. There comes sometimes the sense of injustice. There comes a recognition of the hard lot of the man who faithfully speaks the truth, cost what it may. The spirit is willing but the flesh is weak, and the man cannot escape the prophet even as the prophet cannot escape the man.

Moral Courage.

Jeremiah had to rebuke those in high places. He had to stand before the king and pronounce judgment upon the nation, and call the king to repentance. He had to announce the doom that hung like a dark shadow over his beloved nation. He was accused of being a traitor to his country because he thus boldly brought charges against her for her sins. He publicly denounced the king for his irresponsibility, and for the betrayal of his high office. It took courage to do this, courage of the highest type, moral and spiritual courage. But this man, timid by nature, sensitive in spirit, was bold to speak the word of God. Like many of his forebears and his successors, he did not fear the face of men, because he had seen the face of God.

We need more men like him today. We need more ministers who will re-

buke sin in high places. But we also need more people in the common walks of life who will manifest the spirit of moral courage in their everyday contacts. The smutty story, the flippant remark, the open profanity or blasphemy should be rebuked tactfully but firmly by those of us who name the name of Christ. The fact is that all too many of us do not have moral backbone.

Faith in Dark Days.

One section of today's lesson illustrates in a dramatic way the faith of this man in dark days. A piece of land, the property of his cousin, so it seems, was for sale. Its value was very doubtful for the fall of Jerusalem and the complete conquest of the whole country was evidently close at hand. But the prophet bought the piece of land, thus bearing witness to his faith in the future of Judah, a time when there would again be a settled state of society in which houses and lands would again be freely bought and sold. It was an act of faith, breath-taking when seen against the background of the dark days in which it took place.

Faith for dark days, how desperately we need that. For sooner or later life tumbles in on us. Every man, with but few if any exceptions, has a date with trouble, and she always keeps it. Only faith can give the victory. But it is not belief in something so much as it is personal trust in *somebody* that fortifies life from within, and gives the victory that overcomes the world. Faith, living faith, either insures against defeat, or brings victory out of defeat.

A Bearer of Bad News.

Hated by the princes of the court, who had the prophet put down a deep cistern in which fortunately there was no water, and rescued by the kindly act of a slave, Jeremiah at last stood before the king. "Is there any word from Jehovah," asked the king. "There is," replied the prophet. "Thou shalt be delivered into the hand of the king of Babylon." No shilly-shallying, no dodging the issue, no sugar-coating the truth. Like many another spokesman of the Lord, this man had to announce the judgment of God on sin, personal and national. The proclamation of the goodness sometimes involves the proclamation of bad news of judgment.

(Based on lesson copyrighted by International Council of Religious Education.)

Solitude is as needful to the imagination as society is wholesome for the character.—James Russell Lowell.

THE SUN'S PULPIT.

(Continued from page 8.)

them in that moment felt that the United States as a nation was done. James A. Garfield, who was later to be President of the United States, arose and made a brief talk to a great throng of people. As they listened he said: "God lives and the Government in Washington will go on." This new hope of the presence of God in the life of the nation gave new courage and inspiration to all those frustrated people.

It was Job who said, "Though he slay me yet will I trust him." In his experiences of great anxiety and sorrow he found that life was undergirded by great spiritual realities. "I had heard of thee by the hearing of the ear but now mine eye seeth thee."

In the Book of Psalms this question is asked, "If the foundations be destroyed, what can the righteous do?" This seems to many that life can arrive at a point from which there is no way out. Some person of faith and great hope has answered this question about what the righteous can do when the foundations are destroyed. This is the answer: They can keep right on being righteous. This is true because they meet God in hope, in spite of everything.

In the twenty-third Psalm, which has been called "the Nightingale of the Psalms," occur these words of great promise: "Though I walk through the valley of the shadow of death I will fear no evil for thou art with me."

The New Testament has this statement uttered by people who in an experience of deep sorrow said: "We sorrow not as though we had no hope."

In the most desperate hours of his life John Bunyon wrote *Pilgrim's Progress*. Today a great multitude of men and women whom no one can number, can, if they decide to do so, meet God the Father of us all in a world-wide experience of personal grief and loss. There never has been a day when people have felt more frustrated than now. People are not having an easy time in this world today in any particular. The coming of tomorrow will not make it much different. Think of it as we may, all of us are living in a dreadful time. So far as we are able to see we will continue living in such a time for many years to come. In such an experience only God can make the things that matter most real to us. In such a time we feel like joining with Paul in say-

ing: "If God be for us who can be against us."

St. Augustine said, "One loving heart sets another on fire." This is one way of saying that we touch God in great, good and Christlike personalities. In other words we see Him in the best men and women we know. Attractive personalities help us to meet God. We meet him in those who are filled with his spirit. It is said of some of the men in the New Testament: "They took knowledge of them that they had been with Jesus." God-like men and women make God real.

Dan Poling a prominent Baptist minister of Philadelphia, lost a promising son in World War II. He tells about this son in a rather unusual story called *Your Daddy Did Not Die*. This was written in the form of letters to the child of his dead son.

My friend, Dr. Ernest M. Ligon, of Union College in New York State, writes a brief introduction to this book. He knew Clark Poling in the City where he teaches and where Mr. Poling was a minister. He says that "he met God" in a most rewarding way in the personality and spirit of Clark Poling.

Christians feel that they meet God most vitally in Jesus Christ—"He that hath seen me hath seen the father." Jesus alone has brought God closer to us in saving redemption and satisfying ways. Somehow when we think of God we think of Jesus. He is so completely identified with God in our thoughts, experiences and living that we always think of Him when we think of God. "The father and I are one."

What Happens in Our Lives When We Meet God?

We are made acutely aware of our need of moral and spiritual cleansing and forgiveness. We are given a new status as the "children of God." We cry "Abba Father." We are given a new start in life. We are quickened in our innermost being to greater living. A new lift comes into life. Fresh hope for all the days before us is given.

*We know as we have never known
what it means to hope in God.*

We have a new experience in what the New Testament calls "life to the full." "I am come that they might have life and that they might have life to the full." We are able to see the world in a new light. We see ourselves in a larger way than ever before. We see the significance of people as we never have before. We are given a new interest in our responsibilities and privileges of working to-

gether with God and all good men in the making of the best possible world. We are given the power to see whatever may come through to a victorious conclusion. We are given a new power of endurance—"love endures all things."

The Supreme Opportunity of the Church in the World Today Is to Help People Meet With God.

The oldest name for a church building was "The Meeting House." This meant that people met one another as the children of God in a great and growing experience of common friendship. They thought of themselves as brothers and sisters together in Christ. The Meeting House also meant supremely that they met with the great God of the earth, the sky, the larger universe and of the human heart. In the House of God men pray, they repent, they dedicate themselves to God; they worship God; they have friendship with one another as His children and with Him as their father.

The Church of Christ seeks to have a world order in which war will be no more. It seeks to bring all people to a saving knowledge of Christ the world around. In all that the Church seeks to do for men it means to bring them into the living presence of God. If we are conscious of God's presence in our lives and in our world, life will have its richest and most rewarding meaning; but if we do not have this, life will lose its zest and its meaning.

STEWARDSHIP.

(Continued from page 9.)

Foreign Missions and the 22nd Annual Meeting of Mid-West Regional Congregational Christian Churches.

The Every-Member Canvass held annually by thousands of churches in many denominations may be a "time of great spiritual renewal," said Mr. Thompson, if properly prepared and executed. The secret of a successful canvass is a large group of canvassers carefully prepared, who go out to tell the story of the church and its work in every home in the parish. The Missions Council of Congregational Christian Churches has prepared a complete set of "tools" to help their canvassers do this in a nation-wide campaign called Planned Education for the Every-Member Canvass.

A year's subscription to THE CHRISTIAN SUN will make a wonderful Christmas gift for a sick or shut-in friend.

The Orphanage

DEAR CO-WORKER:

Forty orphanage children made good with their pageant presented to the packed house at the Western North Carolina Conference on this past Wednesday night. And, by the way, I wish to tell you that that was one of the best Conference sessions I have attended in many a day. Everything was planned well, the layman president, Mr. George T. Gunter, did an excellent job, and the Lesters and their church set a record hard to surpass in hospitality. The children will present the same program to the Burlington Sunday School tomorrow (November 13), and again to the Burlington Rotary Club on November 21. Mrs. Truitt and three house matrons—Miss Hattie Brakefield, Mrs. Oie Black and Mrs. Nancy Whitt—have done a good job in training these children for the program. First Sunday in December it will be presented at the 11:00 o'clock service in the Pleasant Hill (Alamance County) Church. It is a biblical pageant expressing the songs of thanks all the way from Moses to Mary, the mother of Jesus, and takes 25 minutes to perform it. Many churches should see it, and the children in it.

Thanks to Editor House and Managing Editor and Publisher John T. Kernodle for last week's SUN. Thanks for the extra copies, and thanks to Mr. Kernodle for 25,000 Thanksgiving envelopes which he donates as his Thank Offering for the boys and girls. We hope these envelopes come back home bringing gifts humbly and gratefully given. Millions of dollars are spent on most gorgeously beautiful horse-racing tracks, millions on the races themselves, millions of dollars for fun and recreation—and no complaint by anybody—but why not lay down a few thousand for these dear little children? That is my question. How about investing in the happiness and welfare of these homeless, unfortunate boys and girls? How about remembering them in your spending. Let the Christ tell you that "in as much as you did it unto the least of one of these ye did it unto me?"

Some really good gifts are showing up in this week's report. The big-hearted donors are being thanked with sincerest appreciation. A list of donors of good, clean clothing is attached and the donors thanked. If

the clothing is like you would be glad for your little girl or boy to wear to the college chapel to church, or to greet their friends on the lawns or fields here, send it along. Otherwise send us the money and let us purchase exactly what they need. All are commended for the clothing sent thus far.

The land is dry enough to sow grain again. You should have seen me on one of the tractors this morning! I was a little frightened when I felt the power and pull of it, but it was much better than old "Carey" the family mule of forty years ago. I didn't stay on the tractor long enough to do more than create a little fun for the fellows who really knew how to handle it. This whole business is fun, every inch and yard, and child of it. Come to see us and see for yourselves that it is one of the really constructive corners in the vineyard of the Lord. In the shoes of some of these boys and girls stand some of God's good chances for tomorrow. If you get a thrill out of helping them, do it now.

JOHN G. TRUITT,
Superintendent.

CLOTHING DONATIONS RECEIVED.

April 20 - November 8, 1949.

Mrs. Fred Schulerud, Norfolk, Va.
Mrs. Lillian Fogleman, Snow Camp, N. C.
Mrs. W. A. Johnson, Burlington, N. C.
Mr. C. B. Riddle, Washington, D. C.
Mrs. A. L. Hanbury, South Norfolk, Va.
Mrs. J. V. Simpson, Burlington, N. C.
Mrs. Clyde Gilliam, Elon College, N. C.
Mrs. Bertha Iseley, Burlington, N. C.
Mrs. C. J. Beale, Franklin, Va.
Richard Jackson Circle, Union Christian Church, Burlington, N. C.
Mrs. Carl Hartman, Havre DeGrace, Md.
Mrs. M. B. Rives, Graham, N. C.
Mrs. R. T. Brittle, Dendron, Va.
Miss Catherine Liskey, Harrisonburg, Va.
Miss Bertha Iseley, New Bern, N. C.
Oakland Christian Church, Chuchatuck, Va.
Miss Nellie G. White, Greensboro, N. C.
Mrs. Annie N. Ferrell, Chapel Hill, N. C.
Mr. Louis James, Burlington, N. C.
Mrs. E. R. Bryant, Jr., Franklin, Va.
Mrs. C. W. Parker, Portsmouth, Va.
Mrs. Louise C. Murray, Milton, N. C.
Mrs. E. B. Bailey, Wakefield, Va.
Mrs. J. A. Williams, Franklin, Va.
Mrs. J. A. Campbell, Burlington, N. C.
Suffolk (Va.) Friends.
Miss Faye Simpson, Burlington, N. C.
Mrs. Roy A. Richardson, Suffolk, Va.
Miss Edith Walker, Burlington, N. C.
Mrs. Clive Shoffner, Burlington, N. C.
Mrs. Horne, Burlington, N. C.
Mrs. J. A. Perry, Sunbury, N. C.
Mrs. A. Y. Allred, High Point, N. C.
Cypress Chapel Missionary Society, Suffolk, Va.
Mrs. A. L. Goswick, Williamsburg, Va.
Mrs. W. J. Bidgood, Portsmouth, Va.
The Elite Shop, Raleigh, N. C.
Wake Chapel Missionary Society, Fuquay Springs, N. C.
Bethel Missionary Society, Burlington, N. C.
Damascus Missionary Society, Sunbury, N. C.

REPORT FOR NOVEMBER 17, 1949.

Sunday School Monthly Offerings.

Amount brought forward \$ 9,514.49
Eastern Va. Conference:
Rosemont \$50.00
Waverly—Thanksgiving:
Mr. Garland Gray 100.00
Miss. Iris Dewell 2.50
Wevery S. S. 9.05
Windsor S. S. 10.00

171.55

N. C. & Va. Conference:
Elk Spur \$12.00
Greensboro, First—Thanksgiving, Mr. W. B. Truitt 100.00
Greensboro, First 149.04
Happy Home S. S. 19.82
Ingram S. S. 19.92
Kallam Grove 15.00
Pleasant Grove 6.04
Union (N. C.) 82.00

403.82

Western N. C. Conference:
Graces Chapel \$20.00
Pleasant Grove 10.00
Ramseur S. S. 25.20
Smithwood 10.00

65.20

Valley Va. Conference:
Winchester 8.34

Total this week from churches \$ 648.91

Total this year from churches \$10,163.40

Special Offerings.

Amount brought forward \$13,816.14
Mr. Cook, children \$10.00
Mr. Ridge, children 15.00
Mrs. Kinch, children 15.00
Gasoline refund 75.50

115.50

*County:

Alamance (Doris Ward) . 20.00
Vance (Proctor girls) ... 30.00

50.00

Thanksgiving Offerings.

Mr. Bernard Cone \$25.00
Mr. L. W. Hearn 10.00
Mrs W. C. Wicker 5.00
Mr. C. M. Fields 10.00
A Friend 500.00
Miss Dorris Jones 50.00
Mr. E. H. Wilkins 100.00
Mr. Ben G. Johnston 25.00
Mr. Alfred W. Haywood . 50.00

775.00

Total this week from Special
& Thanksgiving Offerings \$ 940.50

Total this year from Special
& Thanksgiving Offerings \$14,756.64

Grand total for the week ... \$ 1,589.41

Grand total for the year ... \$24,920.04

MUSINGS OF A SOCIAL ACTION COMMITTEE CHAIRMAN.

By BERNARD V. MUNGER,
Chapel Hill, N. C.

Has the spirit of Isaiah been given a fair deal in your thinking about these Sunday school lessons we've been studying recently? He hasn't if his denunciations of social wrongs hasn't been made specific, and local! Oh, there's little doubt concerning

how specific that recent "temperance" lesson was made. But, how specific were his exhortations and denunciations made if they dealt with other areas of life in our communities? Did we make it clear, for instance, that Isaiah, an out and out pacifist, was talking about such things as our own misplaced trust in the Atlantic Pact and our atom bomb pile? Did we point up how Isaiah's plea that we "execute justice between a man and his neighbor," might be pertinent to the discrepancy between many school buildings for Negro children in comparison to neighboring schools for white children? Did we make it clear that Isaiah was the kind who would not have let it go unmentioned in his day were a great trust trying to cover up its lawlessness by propaganda about "good food sold cheap?" Surely that lesson in which Isaiah talked about "monopolies" should have caused a bit of investigation concerning the current suit against the A. and P. The spirit of Isaiah would have at least led us to insist that the "facts" should have an airing. For instance, his spirit would move us to question whether the full-page advertisements of the A. and P. tell the whole truth. They do not tell that the A. and P. was convicted and fined because it "willfully and unlawfully formed and carried out a wrongful and unlawful combination and conspiracy to unduly, unreasonably, and directly restrain interstate trade and commerce in food and food products. . . ." Further, there is no mention in the adds that the conviction was upheld when the case was appealed. Nor is the reader given any assurance whatever that the A. and P. did "cease and desist" from the practices of which they were convicted!

In like manner, I think the spirit of Isaiah's denunciations of oppression and community unconcern would have led us to consider some facts about the Hart Mills Strike at Tarboro. The prophets were never ones to evade an issue because it was close at home. They would have had a word to say in denunciation of an absentee ownership which considers the welfare of a whole North Carolina community to be relatively unimportant. I doubt if Isaiah would object to a Sunday school teacher or student condemning an absentee ownership so fanatically opposed to labor's self-organization that back in the late 1920's it liquidated a whole mill, rather than practice collective bargaining. Isaiah's sympathies with the common man were such that he would have

grieved that one old man, thousands of miles away from the scene of the suffering, could, by his stubbornness, cause men, women and children throughout a whole community to suffer or else give up their rights and their dignity! (I should add, lest it seem that I think Isaiah was exclusively "pro-Labor," that I think Isaiah would no doubt have applied some of his sharpest denunciations to that bushy-browed Mine-Worker's boss who is acting just like the old man from the Middle west whose word is holding up a settlement in Tarboro.)

However, we think about these matters, I don't believe that we can think that Isaiah would have approved of any discussion of "social righteousness" unless that discussion had at least tried to come to grips with such matters as these! For that reason the Social Action Committee Report given at the meeting of the Eastern North Carolina Conference urged all members of our churches to give particular consideration and study to the Sunday school lessons which deal with the prophets. Since giving that report, and mailing it out to the churches, I've been wondering if the spirit of Isaiah has been getting a chance to lead us to specific matters which have a right to get discussed in Sunday school classes, because they are woven right into the very fabric of our daily living.

TRIBUTE TO DR. I. W. JOHNSON.

(Continued from page 6.)

O—Only—Only pastor many of us have ever known. He has performed for many of us and our families the official ceremonies of the church. He has led us in worship, in song, in Bible study, and in Christian living. He has shared with us our joys and our sorrows. We have enjoyed together many rich hours of fellowship.

N—Noble—Webster defines *noble* as being great in deeds and acts. Paul in contrasting the members of two churches he had established said, that the people at Berea were more noble than those in Thessalonica, in that they searched the Scriptures daily to find if those things were so. We have reason to believe that Dr. Johnson is noble in the Bible sense of the word. We believe he searches the Scriptures daily, because for fifty-one years and four months he has given us the bene-

fit of the knowledge gained thereby.

Since fishing is Dr. Johnson's favorite recreation we would like to dedicate to him the following poem by Edgar Guest:

Out Fishin'.

A fellow isn't thinking mean—out fishin'.
His thoughts are mostly good and clean—out fishin'.

He does not knock his fellowmen, or harbor
any grudges then.

A fellow's at his finest when—out fishin'.

A fellow's glad to be a friend—out fishin'.
A helpin' hand he'll always lend—out fishin'.
The brotherhood of rod and line an' sky and
stream is always fine,
Men come real close to God's design—out
fishin'.

A fellow isn't plotting schemes—out fishin'.
He, only busy with his dreams—out fishin'.
His livery is a coat of tan; his creed—to do
the best he can;
A fellow's always mostly man—out fishin'.

APPORTIONMENT GIVING.

(Continued from page 7.)

of \$10,724.63, which means that so far as the college is concerned it is more than four thousand dollars short of its total apportionment. I trust that the Sunday schools and churches are aware of the fact that the college year runs concurrently with the calendar year and that these churches have the opportunity of completing their conference apportionments for the college on or before January 1, 1950. Should these churches be fully aware of the needs of Elon College and the opportunities they have to give encouragement to the college in its heroic efforts to maintain a commendable and effective program of education, I am sure that they would put forth every possible effort to raise their apportionments in full.

Previously reported	\$ 9,950.37
Eastern Va. Conference:	
Berea (Norfolk)	20.00
Rosemont	50.00
Windsor S. S.	17.25
N. C. & Va. Conference:	
Apple's Chapel	56.76
Berea	34.00
Bethel S. S.	5.00
Elk Spur	11.00
Greensboro, First	385.44
Happy Home S. S.	10.84
Hines Chapel	9.83
Ingram S. S.	19.86
Pleasant Grove	18.06
Union (N. C.)	97.00
Western N. C. Conference:	
Flint Hill (M) S. S.	.88
Pleasant Cross	20.00
Pleasant Grove	10.00
Valley Va. Conference:	
Winchester	8.34
Total	\$ 774.26
Grand Total	\$10,724.63

Prayer for Use in Connection with CROP

And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life?

And he said unto him, what is written in the law? how readest thou?

And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

And he said unto him, Thou hast answered right; this do, and thou shalt live.

—LUKE 10:25-28.



Our Father:

We come to Thee today in humble thankfulness for the rich harvest of life-giving products from the fruitful earth. For the earth is the Lord's and the fullness thereof.

We thank Thee for our daily bread from the fullness of the earth.

And, on this Sabbath, we thank Thee for the opportunity to turn our eyes and our hearts across our bountiful fields, across our meadows, our gardens and our homes to our neighbors over all the earth. For Thou hast made of one blood all nations of men for to dwell on all the face of the earth.

We know that many of our neighbors over the earth are in want; for their daily bread, for clothing, for shelter, and yes, for Christian love. We pray that our efforts to share life's material goods with them, through Christian giving in Thy name, will follow the gleam to fulfilment of Thy Kingdom.

Give us the strength to keep our weak brothers, our neighbors, from perishing.

Give us the wisdom to be merciful to them, as our Father is merciful.

Give us the faith of our fathers, the faith to hold high the cross of Christian brotherhood through our help to our brothers across the vast plains, the towering mountains and the deep seas. Thus can we love Thee with all our heart, and with all our soul, and with all our strength, and with all our mind.

This we pray, so that we shall inherit eternal life in service to Thee. Amen.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches
1844 - Over a Century of Service to the Denomination - 1949

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CI

RICHMOND, VA., THURSDAY, NOVEMBER 24, 1949

NUMBER 46

The Thanksgiving Guest

By Charles A. Wells



One of the most ironic things about our American civilization today is revealed when we sit down in the midst of our bounty and consider the Pilgrim fathers who gave us the Thanksgiving festival. They were surrounded by constant physical dangers; they knew little comfort from the elements; their ranks were swept by famine and illness. Yet they gave America an early inheritance of calm, steady nerves, serenity and courage that endured as our national characteristic until modern days. But now in the midst of an abundance greater by far than that of any other nation, blessed by a hemispheric security also unique in the experience of men, we seem to be about the most hurried, harassed of all people. Foreigners come here from shattered Europe and are shocked by the enormous sense of anxiety we reveal. We apparently have everything but faith. But when faith is missing, everything else must take a discount. And that was what the Pilgrim fathers had—faith—faith in God, themselves. We must ask the Pilgrim fathers to sit at our tables this Thanksgiving season that we may acquire some of their deep abiding faith, seasoned by danger, but cultivated by prayer and quiet meditation.

News Flashes

The Executive Committee of the Southern Regional Meeting will meet in Central Church, Atlanta, on Wednesday, November 30. Dr. Thomas Anderson is the president.

Greetings have been received from Mrs. William Harrell and Mrs. W. B. Williams who attended the sessions of the women of the E. & R. Church and the C. & C. Church last week.

Sunday morning services of the Rosemont Church are being broadcast during November over station WRVC-FM, Norfolk, Virginia. The sermons are given by the pastor, Rev. H. G. Councill, Jr.

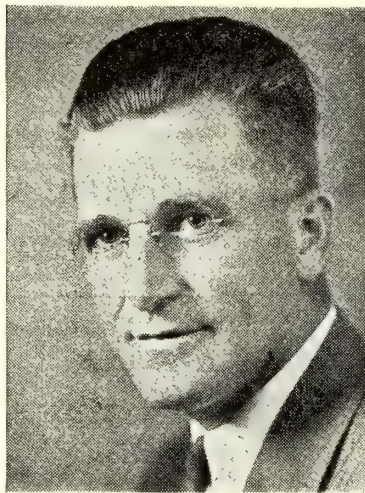
The Southeastern Area Preparatory Conference of the National United Evangelistic Advance will be held in Greensboro, November 28 and 29. Conference leaders announced include Dr. Wofford C. Timmons, Dr. Arthur S. Wheelock, minister of the Church in the Highlands, White Plains, New York; Rev. Albert E. Couch, Executive Director of the Cleveland (Ohio) Union; and Rev. Paul W. Rishell, minister of South Church, Brooklyn, New York.

Holy Neck church has two new and well equipped Sunday school rooms. The rooms were dedicated some time ago. A number of people gave liberally toward these rooms. Garland Gray of Waverly, Virginia, gave a fine lot of lumber. Rochelle Eason of our church gave a fine gift of lumber. Camp Manufacturing Company of Franklin gave a gift of money. Loren P. Waldo of Holland Church drew the plans for the building. Many members of the church gave generously of time and labor. Walter C. Rawls of St. Louis, Missouri, gave a gift as a memorial to his father. The actual money cost of the building was \$5,486.56. Had it not been for the gifts of money, lumber and labor the cost would have been much more than this.

CRESCENDO OF RESIGNATIONS.

Two resignations were announced almost simultaneously by ministers who will succeed Dr. I. W. Johnson of Suffolk, Virginia. Dr. Jesse H. Dollar, pastor of the Elon Community Church, has accepted a call to the Liberty Spring Church and will be-

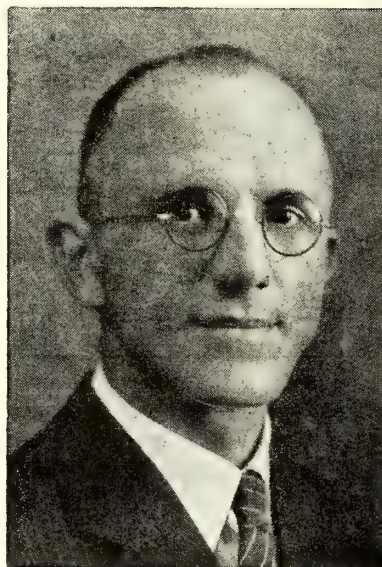
gin his ministry there in February. Dr. Dollar has this to say concerning his call to Liberty Spring: "There are almost unlimited possibilities there, and I believe within the next ten years or so we can develop one of the outstanding rural churches in the country. That will be my aim.



DR. DOLLAR.

I am not going there to 'retire,' but to try something I have felt for a long time somebody should be doing in our rural churches."

Next in the crescendo of resignations within the Convention is that



DR. HARCASTLE.

of Dr. H. S. Harcastle of Newport News who will become pastor of Berea (Nansemond) and Oakland Churches, February 15. Dr. Harcastle succeeded Dr. Dollar at Newport News.

It is gratifying to know that these two men are not being lost to the Convention in this general ministerial shakeup. Both have rendered valuable services wherever they have been, and THE SUN bids them Godspeed in their new parishes.

LANGDALE, ALABAMA.

Rev. Melvin Dollar is just beginning his fourth year as pastor of the Langdale Church, Langdale, Alabama. During the three years he has served as pastor, 254 members have been received into the church. Physically, the church has been completely remodeled, with a Religious Education Department being added to the original plant.

Mr. Howard Morris has been secured as minister of music. He received his training at Berry and Peabody Colleges, and has had ten years experience in teaching music in high schools and directing church choirs. He is now preparing a Christmas Cantata of 33 voices, to be presented Sunday night, December 18. It is anticipated that through his leadership the church has much to look forward to in the field of music.

NORA LEE HOLLIS,
Reporter.

A LETTER TO DR. O'NEILL.

Newport News, Va.,
November 5, 1949.

Dr. W. B. O'Neill
Holland, Va.

DEAR DR. O'NEILL:

As you know, the Eastern Virginia Conference commissioned me to write you, on behalf of the Conference, a word of appreciation of your services to the Conference and the larger fellowship of which the Conference is a part. I am glad to carry out this commission. I hope that an informal letter will be just as acceptable to you as a formal resolution.

The Conference is well aware of the contribution which you have made to it during your pastorate within its bounds. You have not only developed the local church, which is one of the most effective ways of strengthening the Conference itself, but you have given your time and your thought and your energy to the work of the Conference, and to the Convention of which the Conference is an integral part, and thus you have made a great contribution to the Conference and to the Church of Christ.

You have studied to become acquainted with the polity and the policies of the Conference, you have served it in many ways, and you have shown a fine spirit of loyalty to it. Your integrity of character, your wisdom, your sound judgment, and your fine spirit have enriched the Conference and strengthened its hands to do the work of the Master better. As an

(Continued on page 15.)

DR. HELFENSTEIN COMES TO RICHMOND.

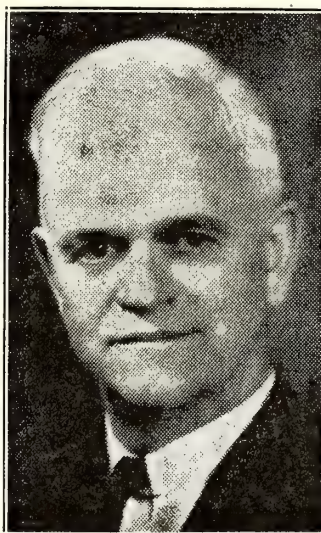
Dr. Roy C. Helfenstein, has accepted the call to the First Congregational Christian Church, Richmond, and will begin his duties there as minister on the first Sunday in December. Well known as a minister in the Eastern Virginia Conference and the Southern Convention to older members of our constituency, we believe that a sketch of his services will prove of interest to our younger group.

Who's Who in the Ministry reveals that Dr. Helfenstein is a native of Iowa, having been born in Fairfield and spending his youth in Marshall county. His father, Rev. David M. Helfenstein, became the pastor of the First Christian Church of Des Moines just about the time that he was ready to enter college, and he entered school there receiving his B. A. degree from Des Moines College in 1910. He graduated from Yale Divinity School, receiving his B. D. degree in 1913. He also received his Master's degree from Yale University Graduate School.

The following year he did graduate work in the University of Edinburgh, Scotland—afterwards traveling extensively on the continent as a member of a group of students from Edinburgh, Glasgow, Oxford and Cambridge Universities, doing religious and sociological research. In 1917 he received the honorary doctorate degree from Defiance College, Ohio, in recognition of his extended research study and his "uniquely valuable pastoral service."

In the summers of 1928 and 1935 Dr. Helfenstein was one of the fourteen American pastors from various denominations constituting a Goodwill Fellowship Team sent by The American Council on Interchange of Preachers and Speakers between the Churches of Great Britain and America as guest speakers in churches and service clubs and to youth groups in England, Scotland and Holland. In 1930 he was an official delegate to the World Council of Congregational Churches held in Bournemouth, England, and in the summer of 1932 he was a member of The American University Seminar to Palestine, at which time a party of twenty-eight ministers and university professors spent the summer in Palestine and in the Mediterranean countries associated with the Missionary Journeys of St. Paul. The summer session of The School of Archaeology and Oriental Research in Jerusalem also was attended by the group.

Dr. Helfenstein was pastor at Urbana, Illinois, from 1914 to 1920, the last year of which pastorate he was also chaplain of the University of Illinois located in Urbana-Champaign. From 1920 to 1938 he was pastor at Dover, Delaware, which church was for a great part of that time a member of the Eastern Virginia Conference. During his pastorate in Dover, he received more



DR. HELFENSTEIN.

than seven hundred people into the membership of the church. During the earlier part of his pastorate there one of the most modern church buildings and departmental religious education plants in the entire country was erected and paid for in full—the building and equipment costing more than a quarter of a million dollars at that time.

In the summer of 1938 Dr. Helfenstein received an invitation from the Mason City, Iowa, Church to become its pastor. During his pastorate in Mason City two extensive remodel-

(Continued on page 14.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.
Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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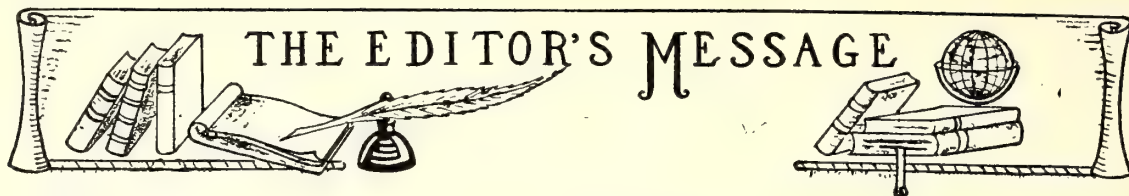
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OPEN THE BOOK AND READ.

For a few years before World War I, one of the most popular songs was entitled "Everybody's Doing It." The song had little merit but its title has a meaning 'way beyond its own day. For who does not know the value of getting many people to do the same things at the same time? Specifically, the fact that millions of people across the world are reading identical Bible passages from Thanksgiving to Christmas causes other people to join the procession. The impetus of concerted reading is a powerful lever to encourage people to start. Encouragement of Worldwide Bible Reading helps every individual and every activity in a congregation or society. Promotion of Bible reading in a local church interferes with none of the usual ongoing activities. It undergirds them and invests them with new spirit and with divine life. It is the most valuable supplement possible to any other emphasis of the church, regular or special. But we want the seed of Bible reading to be sown so as to bear many fold, not to sprout up quickly from Thanksgiving to Christmas and then wither away by the time 1950 has come. After a good start let us be sure that Bible reading is not suffocated by daily chores or the cares and pleasures of the world.

May every believer in Bible reading take to heart seriously the truth that wider use of the Bible starts with himself. One who does read the Bible daily, does by his very regularity demonstrate his conviction that the Scriptures are a healthy, vital and strategic element in his personal life.

The ultimate translation of our Bible (now available in 1,108 tongues) is its translation into our personal lives. The Bible must be opened reverently, yes—but also regularly and expectantly. There is no substitute for conscientious Bible reading. Open the BOOK and read!

PRONOUNCEMENT ON CHINA.

"A tremendous obligation rests upon Christians in America to withhold hasty judgment on China, to seek to understand what is going on, and to continue in every way possible their help to the people of China under whatever form of government they strive to work out their national salvation. The American Board is at work in China for the welfare of the Chinese people," says the American Board of Commissioners for Foreign Missions in a statement issued from International Headquarters in Boston, Massachusetts.

"Regardless of the way we in America feel about, the fact becomes increasingly evident that the people of China are either accepting, or expecting soon to accept, a leadership directed by men who are Communists. The 'People's Government' is controlled by such leaders, but it includes a host of others, not party members, who are willing to go along with them. A growing despondency which characterized life under the old re-

gime is now displaced by a fairly pervasive spirit of hopefulness. . . . Hence it is a condition, not a theory, which confronts us.

"The bulk of our work in China is continuing. The great majority of our American Board missionaries are still on the field courageously and patiently at work. Missionaries on furlough are planning to return and some of them have already received from the 'People's Government' the necessary permission to do so.

"There is reason to believe that new recruits, young, able, consecrated and adaptable to the new and undoubtedly more difficult conditions of life and work than have obtained in the past, can be found and will be permitted to go to China in answer to the urgent and repeated calls from the Chinese Church for reinforcement. . . ."

From information received through direct channels American Board leaders feel that "there is great hope that Protestant Christianity can continue its service to China under the new conditions."

THE WHY AND WHEREFORE OF CHURCH UNION.

Through their disunity Protestant Churches are "conveying a distorted and false idea of the whole meaning of Christianity itself," says Dr. Truman B. Douglass of New York City, Executive Vice-President of The Board of Home Missions of the Congregational Christian Churches in an article appearing in the December issue of the *Woman's Home Companion*.

On December 14 at Greenwich, Connecticut, the leaders of a dozen Protestant denominations, representing approximately half the Protestants in the United States, will meet for a conference on church unity, says Dr. Douglass, adding: "It will not be just another talk-fest on the virtues of cooperation. The participants are pledged to devise ways to bring about an immediate and effective merger of Protestant forces in the United States. So long as different denominations exist, each will try to justify its existence by showing how it is distinguished from all the others. This leads to a lack of emphasis on the central concerns of religion. It means that the churches, claiming to know the secret of reconciling men to one another, often appear instead to divide the members of a community. They seem to spend more time in trying to prove one another wrong than in showing that Christ was right," comments Dr. Douglass, whose article is entitled, "Let's Unite Our Churches—Now."

Described as an article that will "make you cheer—or make your blood boil," Dr. Douglass' thoughtful presentation will be of deep interest to Protestant Christians of all denominations. Discussion is being stimulated by an award from the magazine of a \$500 United States Saving Bond for the best letter written in on "Why I am

for Protestant Church Unification" and "Why I am Against Church Unification."

Discussing the question of differences of opinion over doctrine and creed, Dr. Douglass says:

"Any plan of union which requires persons to surrender or compromise their deepest convictions must be rejected. . . . No one seriously interested in church unity has any idea of imposing on all the denominations some form of church life which has uniformity of practice and belief. We hold that a united church can be just as hospitable to differences and varieties as are the existing denominations. What is really needed is a basic shift in loyalty." The primary loyalty of church goes ought to be to the *whole church and its whole mission not just to some little part of it.*

Most Protestant leaders, says Dr. Douglass are convinced that "the unity now possible will leave room for wide diversity of belief, but will unite

Christians around their central convictions and purposes so they can work together at their common task."

In concluding his comprehensive article Dr. Douglass suggests three ways in which any one interested in church union can help achieve it. First, "Ask your own minister whether your denomination will have a representative at the December conference or at any future conference which grows out of it. If not, ask why not?" Second, "If you believe in unity keep talking it and pressing for it." Third, "Practice Christian unity in your own community. . . ."

"Today there is a holy impatience in the hearts of most Christian people everywhere for a truly united church. It needs to be given expression. We need enough public opinion to overcome the inertias that are found in any established system, whether religious, political, or educational," Dr. Douglass emphatically concludes.

The Minister's Inner Life

By CARL W. HISER.*

Although man is quite tangible, he is even more a spirit. In a moment of time he can project himself in imagination to the yesteryears. By his ability to reason he is vastly superior to beasts which excell him in various other ways.

This should be especially true in the case of the minister who is to implement the lives of his people with unseen realities, and bring to bear a sense and conviction of the eternal amid the changing scenes of time. However, the minister is a man before he is a minister, and there is that in every man which requires that "Except one be born anew, he cannot see the kingdom of God." It would be a travesty on his high calling to suppose that any lesser thing can be substituted for this *sine qua non* of every Christian life. How can any man lead another to know and love a Saviour whom he does not know and does not warmly love? Church membership, ordination, even credentials of his training should imply this, but Doctor Shoemaker's *Twice Born Ministers* calls embarrassing attention to

the truth that this does not always follow. Then let a minister be sure that he himself has found Jesus Christ in the forgiveness of his own sins and in the salvation of his own soul. Unless this is certain, no evasion can resolve it; he must face it as frankly as his lowliest convert, cost what it will.

The minister will have in his physical constitution the propensities with which nature has endowed him. If he was practical minded before his regeneration he will be practical minded still. Likewise, if visionary and idealistic. Just so, because a minister happens to be practical minded, and of non-mystical temperament, it does not follow that Christ's promises of blessed fellowship, and answered prayer, and spiritual power are not for him. He who was called the Carpenter, who went about doing good, yet who spent protracted seasons of fasting and prayer was himself the perfect example of the serving Intercessor.

Regardless, then, of a minister's natural bent, a personal devotional study of God's Word is an essential of the first order, not alone for sermonizing but for the feeding of his own soul. This will give substance to prayer and encourage expectation in the light of God's promises. He will be greatly enriched by understanding correct principles of exegesis, yet let him never suppose that

this can exhaust the meanings in the God-breathed revelation for him who studies in reverent reliance on the Holy Spirit, so that from its treasures things new and old will come, making it a revelation as intimately personal as if it had been written for him alone.

Even inspiring biographies of good men and women, and devotional helps, can become a crutch if these are used as substitutes for God's Word. A good test would be to ask if these, whether ancient or modern, draw us to love Christ more, and to feast on his Word, or merely to revel in the clever phrasing of some unusual writer.

This article, great abridged to the space available, must limit its prayer reference to the inestimably rich ministry of intercession. In no phase of prayer are more lives brought into the provision and bounty of the heavenly Father. Here a man prays, and half across the earth someone is kept by God's ministering angels free from harm. It is not enough casually to pray for this or that. Most of our intercessions would be but haphazard and desultory unless we should have a list of names and objects written down. This provides a means of checking that we may offer praise to God when answers come.

Yours may be the hallowed privilege of sharing something of what the prophets have called "The burden of Jehovah," perhaps in connection with some serious illness or unusual trial of ours or others by which God would sever gold from dross as gold is tried by fire. In unusual crises some have found triumph and illumination in secret fasting and prayer since blessing is vitiated or destroyed if these should be paraded. Ours is the responsibility for complete obedience to all God's holy will.

A spirit of disobedience to God is disastrous to growth in godliness. As surely as grosser sins arrest spiritual growth, so do such things as impatience, irreverence, worry, bitterness, evil speaking, an unfenced temper, ceaseless and ridiculous levity, not to be confused with the wholesome pleasantries which do good like a medicine to a merry heart.

To doubt a trusted friend is a sad indictment; but when our unbelief is leveled against God, the spiritual consequences are most lamentable. Wrong beliefs honestly held are not always attended with the evil consequences of wilful refusal to believe, yet, if a baby should believe that

(Continued on page 13)

*The Rev. Carl W. Hiser is pastor of the First Evangelical United Brethren Church in Winchester, Virginia. This article is a condensation of a paper read at a ministerium meeting in Harrisonburg, Virginia, and by request was presented before the Winchester Ministerial Association in Winchester, at the November 1949 meeting. Presented by Robert A. Whitten for publication in The Sun, with the consent of Mr. Hiser.

RURAL LIFE CONFERENCE COMPLETED.

The multiple problems confronting Protestantism in American rural life can be solved only through the cooperative efforts of all major Protestant denominations working as a single force unhampered by denominational limitations and restrictions.

This in essence sums up the many recommendations reached by various commissions at the sixth annual Convocation on the Church in Town and Country sponsored last week in Lincoln, Nebraska, by the Home Missions Council of North America, the Federal Council of Churches, and the International Council of Religious Education.

Commission reports presented to the Convocation for referral to the denominations for study and action dealt with practically every phase of rural church life, including special problems encountered in isolated areas, "fringe" areas on the outskirts of large industrial centers, cut-over timberlands of northern states, the cotton-growing areas, and the rural industrial community.

In each instance, these reports repeatedly called for cooperative Protestant effort and planning as a means of bringing about a more creative and dynamic rural ministry.

For example, the report on a religious ministry to isolated areas, pointed out that the high cost "in men and means cannot be met with any degree of satisfaction in any area by one church body alone, but must be done on a cooperative basis, using the total resources of all the major church bodies."

Similarly the commission charged to develop a program for mining and industrial areas, observed that "the present procedure of several denominations attempting to minister in a camp, all using the company-owned church building, makes for confusion and ill will."

The same report went on to say that "when denominational cooperation becomes a reality, a statesman-like approach to management, labor and other community groups will result in a united movement powerful enough to provide enough to provide both moral and physical success."

The commission dealing with the "fringe" area stressed that interdenominational cooperative planning was a necessity to effect a realistic program of church action in this rapidly growing area of rural life.

Some of the problems growing out of the "rural non-farm" population

in these areas were highlighted in a major address by the Rev. Edwin L. Becker, national director for the Town and Country Church of the Disciples of Christ.

He told delegates that this segment of our population was the "most rapidly growing group in America, and numbers between nine and ten million persons who neither farm nor live in town, but are rural residents with jobs in urban centers."

Any effective ministry to these residents, Mr. Becker stressed, had to be based on a knowledge of their varied religious and social backgrounds.

As an example, he cited one rural township bordering a city in which residents were found to have more than 100 different church backgrounds.

Other factors which tend to make a religious ministry to these people difficult, Mr. Becker said, are lack of community organization, division of interest between home and work, and time-consuming household enterprises such as gardening and repairs.

Warning that church membership was being out-stripped by population growth, he urged a "well-planned and aggressive program of evangelism" in behalf of the rural non-farm population.

Above all, he told delegates, the Church "must seek to establish agencies and institution that can express the common life of the people, which can only be accomplished as the Church relates itself to the schools, the farm organizations, the labor unions, the parents' clubs and other agencies."

One of the major recommendations made by the eleven commissions was the need for the development of group and settlement house type of ministries, especially for cotton growing areas of the South, the mountain regions, and the cut-over timberlands.

Speaking of mining areas, one of the reports observed that "in view of the limited and antiquated church program we believe that a life-centered and all-inclusive program should be offered through the settlement house type of ministry. Infrequent worship services and a Sunday School, while extremely important, lose much of their value unless supplemented by a program that touches every phase of a person's life."

As envisioned by Dr. I. George Nace, newly appointed co-executive secretary of the Home Missions Council, the future of Protestantism lies not only in interdenominational cooperation, but with a well-rounded group ministry.

He warned that "unless methods and means" could be found for the country church to influence educational and social activities in the community in "a larger and more aggressive service," secular institutions would take over and become entrenched.

Charging that "selfish individuals" in some denominations "often stand in the way of re-churching," he added: "The danger now as always is to conceive of our organizations, institutions and systems as ends in themselves. They seem to become more important than the things they were organized to achieve. This is a peril that is especially characteristic of the church. Systems become entrenched, if not petrified. The re-churching of rural America will require the reconstruction and revamping of our denominational system."

The most optimistic note on the present status of the rural ministry was sounded by the Rev. Dr. Elliott Fisher, associate secretary of the home missions division of the Methodist Church.

Dr. Fisher told clergymen to get over their "inferiority complex" as rural ministers and realize that they are the "best trained and equipped clergymen in the history of the nation."

"Working with all the forces of the community and facing all of the economic and social problems of rural life, the rural minister is building—slowly, but surely—the Kingdom of God in the countryside," Dr. Fisher said.

He praised rural clergymen for offering the kind of leadership "we have long been praying for."

"I have seen them," he concluded, "take water, soil and men—spiritualize these forces—and, from them, develop Christian communities. This is evangelism with a purpose: cooperating communities with the Cross at the center."

GERMAN CONGREGATIONALISM IN THE UNITED STATES.

Dr. George Eisenbach of the theology faculty at Yankton College has recently had published his second book, *Pietism and the Russian-Germans in the United States*, gives a more extensive picture of the origins and history of the German Congregationalists than his earlier book, *The History of the German Congregational Churches*. In his new book, Dr. Eisenbach gives the full story of the hardship-filled but heroic double mi-

(Continued on page 15.)

News of Elon College

By PRESIDENT L. E. SMITH

THE NORTH CAROLINA AND VIRGINIA CONFERENCE.

It is a source of regret to me that because of conflicting engagements I was not privileged to attend either the Western North Carolina or the Eastern Virginia Conference. This was the first time in thirty years that I had missed a regular session of the Eastern Virginia Conference. The Eastern North Carolina Conference was held at Southern Pines and it was a very good session, however, the conference was at disadvantage in meeting quite a distance from practically all of the churches.

The North Carolina and Virginia Conference met last week with our church at Ingram, Virginia. Rev. Robert T. Woodruff is the pastor. The conference was well attended and the members of Ingram Church entertained beautifully and comfortably. The people of Ingram Church are always interested in the convenience and comfort of their guests. The program was packed full of interesting topics from start to finish. I have seldom seen a conference get so much done in so short a time. There were a number of interesting and helpful addresses. The conference was highlighted by a series of addresses delivered by Dr. H. Shelton Smith, Professor of American Theology at Duke University. Dr. Smith had as his theme for the three addresses, "Christ and the Clash of Faiths." His subjects were: "The Word Incarnate," "Truth and Grace" and "Darkness and Light." It was not my privilege to hear the first address but it was my great privilege to hear the last two addresses. To say that they were magnificent fails to express the real facts in the case. These addresses to me were magnificent demonstrations of clear thinking against a background of sane theology. Coming at the close of each session, and usually they were long sessions and everybody was a bit weary, yet, Dr. Smith held the attention of his audience absolutely and completely by simple declarations of truths logically arranged and attractively presented. The conference was extremely fortunate in having the privilege of this series of addresses. Every minister and ministerial student should have

the privilege of either reading or hearing these addresses.

Rev. Kenneth Register presided over all sessions of conference. Dr. Stanley C. Harrell of Durham was elected president for the ensuing year.

THE GYMNASIUM.

Work on the gymnasium continues satisfactorily. Finishing touches will necessarily take considerable time. Present indications are, however, that it will be possible to play our spring schedule of basketball games in the gymnasium. Weather permitting, the roof should be on by the middle of this week and the pouring of cement completed shortly thereafter. Orders have been placed for all materials necessary for the finishing of the floors. Bids are being received for seats and other furnishings. The one big obstacle in the way is cash with which to settle our bills. The alumni of the college are undertaking this project and are doing an excellent job. It is evident, however, that the combined interest of the church, friends, and alumni will be required to complete the payment for the erection of this much-needed and adequate building on our campus.

The Board of Trustees of the college in special session yesterday, Thursday, November 17, voted full cooperation with the Alumni Association to make sure that this building will be completed and furnished at the earliest possible date. I know that there are hundreds and thousands in the Southern Convention, members of the church and non-members of the church, who are interested in this project and who want to see it completed as early as possible. Also, I know that there are hundreds and thousands who would, and will, contribute to the support of this undertaking. Your contribution, large or small, will be greatly appreciated. You may forward your contribution to Elon College or to the Alumni Office, or, to anyone you may know personally who is interested in this undertaking. Your help is solicited and will be greatly appreciated.

APPORTIONMENT GIVING.

The North Carolina and Virginia Conference was held last week at In-

gram Church. A number of the churches of this conference paid their apportionments in full. As a result, we have a good report this week, one of the best that we have had—\$1,511.26—making a total of \$12,235.89 for the year, to date. This leaves the college short \$2,764.11 in receipts on apportionment giving for the year. In view of the increased costs of operation and the acute financial needs of the college, I am sure that all Sundays schools and churches not having paid their apportionments in full for the college will want to make a special effort to see that their churches raise their apportionments and send the same to the Convention Office for the college as quickly as possible. It would be well also if we would remind ourselves that the college is now operating on the calendar year so far as the Sunday schools and churches are concerned and that we have until January 1 to make up any deficit that may be sustained as of this date. It is encouraging to feel that the church as a whole is manifesting a new interest in the problems of the college.

Previously reported	\$10,724.63
Eastern N. C. Conference:	
New Hope	30.00
Eastern Va. Conference:	
Bethlehem (Nans.) S. S.	17.49
Eure	50.00
Norfolk: Bay View	8.80
Oak Grove	27.00
N. C. & Va. Conference:	
Bethel	50.00
Bethlehem	141.00
Burlington	279.09
Durham	415.30
Happy Home	68.53
Hebron	25.85
Hines Chapel	23.83
Hopedale	32.00
Ingram	14.97
Lebanon	31.36
Mebane	21.00
Mt. Zion	52.00
New Lebanon	63.90
Pleasant Ridge	35.00
Union (Va.)	85.00
Valley Va. Conference:	
Antioch S. S.	10.39
Bethel S. S.	14.88
Linville	13.87

Total \$ 1,511.26

Grand total \$12,235.89

The wife of a man who had left the church and joined a fraternal order was asked why he was no longer a church member. She replied: "Well, Sir, they never gave my husband anything to do at the church, but as soon as he joined the lodge they put a helmet on his head and a sword in his hand and made him keeper of the royal and ancient arch, and he is there every night."—H. A. Proctor.

Christian Missions

At Home and Abroad

EXCERPTS FROM A LETTER FROM RICHARD L. JACKSON.

The following letter was written from Shaowu by Richard L. Jackson on August 19, showing something of the terrible struggle and dangers through which our missionaries in Shaowu have been passing during August, September and October. (W. T. S.) Mr. Jackson writes:

"At this very moment the Big Knife Society from the Hoping district is attacking Shaowu. There is a steady stream of rifle shots to be heard. The Communist troops are said to number 200 and the Knifists are supposed to number from 2-3,000. They're attacking from the South. I just went to the gate to take a peek. A group of soldiers were rushing by headed for South Gate. They put their packs in our yard for safe-keeping when I opened the gate. Every one in ten of the Knifists carries a bugle and when they attack they all blow at once—scaring the opposing soldiers half to death. I just then heard the bugles. Before going into a fight, the Knifists drink some kind of liquid which makes them very fierce and daring (Dr. Chu says it is mercury). They wear a red triangle over their stomach with a yang-yin symbol on it.

"Last night I had a session with the Communist troops for about two hours. They have a truck across the river (which they appropriated from a local citizen) on which many of them want to escape. This attack has been rumored for weeks. The truck lacks a tire and they came to "borrow" mine from the truck. I refused so they took it at the point of a gun. They also wanted some gas but I told them I would absolutely not get it for them. About twenty soldiers came. One of them took out a pistol, pointed it at me and said for me to give them the tire "or else."

"(Boy, those shots are close now—sound like next door! It sounds like the shots come from in front of my office—less than 20 feet away. Thank goodness, there is a good thick wall between us and the street. My heart really skipped a beat (literally). The bullets whistle as they go overhead.)

"We have kept our work going this summer in spite of everything. Orig-

inally today was the next to last session of two-week lay training conference for young people held here at North Gate. We had from 30 to 40 young people every day. Mr. Fan Liang Shan (Pastor Liao's son-in-law) has been the leader and has done a really good job of it. He will come to Han Mei this fall as dean of the school. He attended several Christian conferences while at FCU and used them as a pattern for the present leadership conference. The Bu Dau Dwei is now in the Ershrd district carrying on evangelistic and public health work. I was with them when they were near Shaowu, but I hesitated to go so far away. Ed is with them now—they are working out of his house. They report large, quite receptive crowds wherever they go.

"(The fighting has passed over to another portion of the city now. We can still hear gunfire, but it is not as close.)

"I went on my bicycle last week to Kuangdze to perform a wedding. Things are a bit better there now than here. The officer in charge is a former Han Mei student. They have forced the Catholic priests to move out of their almost palatial living quarters and turn them over to their troops.

"(The shots have started up again—quite near. They sound like artillery shells (mortar). I didn't think there were any artillery pieces around. Maybe they're blowing up a bridge. The fighting has passed over to another portion of the city now. We can still hear the gunfire, but it is not as close.)

"I just stepped across the way to ask about the situation. They said that we are surrounded by the Big Knifers. What an experience!

"The fight is over. The Big Knifers have been driven back. Three truckloads of Communist troops arrived from Kienyang. The truck will bring some more tomorrow "on our tire." There are two soldiers in my office now mimeographing the news that Foochow has been liberated. They have never used a mimeograph machine before and are quite a nuisance. One of them is in our y. p. group. He is a Shaowu lad. A number of boys and some girls went into their organization to work for the summer—

simply because there wasn't enough at home to feed them. They get practically no salary—just their board. These mimeographers have made me miss my afternoon nap. I need it today after a restless night. They said the Big Knifers never really got into the heart of the city—only as far as East and South Gates.

"I'll bring this letter to a close now and get it off to the post office."

Cordially,

DICK JACKSON.

ELECTED TO JAPAN INTERNATIONAL CHRISTIAN UNIVERSITY FOUNDATION.

Harold W. Hackett, of Boston, an American Congregationalist who spent 20 years in Japan and who has traveled the world over as a missionary and business man, has been elected a vice-president of Japan International Christian University for which a \$10,000,000 fund-raising campaign is under way in the United States and Canada. In January, Mr. Hackett will give up his work as associate treasurer of the American Board of Commissioners for Foreign Missions of the Congregational Christian Churches, and go to Japan where he will take up his work on the 350-acre campus of International Christian University in Mitaka, 17 miles from Tokyo. He will be responsible for the business administration and general financial affairs of ICU and for the details of the building of the plant, which now consists of but two buildings. The Japanese paid for the campus from the proceeds of their own fund-raising campaign which brought in 154,000,000 yen, or about \$420,000.

In his 20 years in Japan Mr. Hackett not only was a missionary, but also served as language instructor in the foreign section of the Imperial Police Department of Hyogo Prefecture—similar to a state in this country. He is regarded as one of the best informed authorities on Japan in this country, for as a layman in that country he made contacts with business men of all nations in his time abroad.

In World War I, Mr. Hackett was in the United States Army, and in World War II rose to be a Lieutenant Commander in the United States Navy. Since leaving the service he has made a 46,000-mile flying trip through the South Seas in the interest of the American Board, visiting the Marshall and Caroline Islands,

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

NEWS ITEMS FROM VARIOUS SOCIETIES.

Our First Church, Portsmouth, has a new Woman's Fellowship. They combined their Ladies' Aid and Missionary Society to form the new organization, and all women of the church are now members. They followed the *Manual* in working out their new organization. They have four circles which meet during the first week in each month, and a business meeting once a month for the whole organization. They have a big program meeting once each month also. At the present time, this is taking the form of family suppers to which all members of the church are invited. Around the tables they have their Bible Study, which is being conducted by the minister, Rev. W. S. Carne. They then go upstairs to the church auditorium for their missionary program. Mrs. R. I. Edwards is the president, and it sounds like a fine idea.

The Women's Society at South Norfolk had a wonderful day recently. In the morning they had their World Community Day Program and dedicated their "Pieces for Peace" to be sent overseas. This was followed by a turkey dinner which was enjoyed by all and in the afternoon a beautiful Thank Offering Service was conducted. They received a large offering which will go to the Han Mei School in China.

A new Woman's Society has been organized at our Hebron Church, near Virgilina. Programs have been planned for a six months' period. Officers have been elected and Wednesday night after the fourth Sunday in each month selected as the regular meeting date. Rev. and Mrs. Mark Andes and Miss Pattie Lee Coghill met with the women as they made these plans. The meeting was held in the home of Mrs. Ida Arrington.

The Tryon Woman's Society entertained the women of our Asheville Church at an evening meeting recently. About twenty women came and they report a splendid program on

Japan, which closed with the showing of a new picture on Japan, "Kyoto Story."

About 53 women met at the Burlington Church for the regular monthly Auxiliary meeting on Monday, November 7, at which time a beautiful Thank Offering service was presented. A gift of \$186.70 was given by the women to help Han Mei School in Shaowu, China. This money will go to help repair the buildings, buy books for the library, equipment for the laboratory, lamps, beds, tables and equipment.

During the business session the new idea of having a Literature Table was presented. This sounds very interesting, and the women are looking forward to the development of this idea.

The Fellowship Luncheon was, as always, a high spot in the meeting. Everyone enjoyed the delightful luncheon served by Circle No. 2, under the leadership of Mrs. Harold Kernolde.

The children of the Winston-Salem Church brought packaged foods to the church school on Sunday, November 20, to be sent to Japan as a Thanksgiving-Christmas gift. The package will be addressed to Dr. Hatanaka, who visited the church last year and whom the children remember so well and so pleasantly. In addition to the foods, they plan to send some pictures and Thanksgiving favors.

Several women from the Convention attended the joint session of our women and women from the Evangelical and Reformed Church held in Cleveland, November 16-18. This is one of the steps toward going into the merger of our two churches, and presented a great opportunity for fellowship to those attended. Those who went from the Convention Woman's Board were: Mrs. O. H. Paris, Mrs. John G. Truitt, Miss Verdie Showalter, Mrs. W. B. Williams, Mrs. F. C. Lester and Mrs. Wm. T. Harrell.

God dislikes melancholy and depressed spirits because they show a lack of faith.—*Early Riney*.

RANDLEMAN REPORTS.

Mesdames B. H. Lowdermilk and Ruth Swaim were joint hostesses to the Heart Sisters of the Randleman Christian Church on Friday night, November 4, at the home of Mrs. Lowdermilk. Mrs. Maude Holland, society president, presided over the meeting and business session. Mrs. Ruth Swaim was in the charge of the devotionals.

Mrs. Lowdermilk presented a very interesting Thanksgiving program. Those participating were Mesdames Maude Holland, Fawnie Brown, Callie Sawyer and Miss Frances Swaim. Concluding the program a Thanksgiving offering was taken to be sent to the Orphanage at Elon, and Shirley Jean Lowdermilk gave a solo.

During the business session reports were received from the various committees and plans were made to send Christmas baskets to the aged. The society also elected new officers for the coming year as follows: Faye Williams, president; Ruby Davis, secretary; Thaney Lamb, treasurer; Ovelene Parker, program committee; Mrs. B. H. Lowdermilk and Mrs. Henry Stevenson, visiting committee.

After the business a social followed with Callie Sawyer, Mary Burgess and Lessie Parker receiving prizes. A shower was given Mrs. Ruth Swaim and she received many nice gifts.

At the conclusion the hostess served delicious refreshments to the society and two new members, Mrs. Ruby Davis and Frances Swaim.

Mrs. Maude Holland will be hostess to the society for the Christmas party.

MRS. WADE ROBBINS,
Secretary.

A PRAYER FOR MY PASTOR.

Our Father, let me be a pillar of strength to help hold him up and not a thorn in his flesh to sap his strength, nor a burden on his back to pull him down. Let me support him without striving to possess him. Let me lift his hands without placing shackles around him. Let me give him my help that he may devote more time in working for the salvation of others and less time in gratifying my vanity. Let me work for him as the pastor of all the members and not compel him to spend precious time in bragging on me. Let me be unselfish in what I do for him and not selfish in demanding that he do more for me. Let me strive to serve him and the church much and be happy as he serves me less and the church and others more.

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

THANKSGIVING PLANS.

Audrey was up early because she was going to make a trip. She managed her socks very well, only getting one heel in the front. She tried twice before she had her shoes on the right way. She hated to eat but managed to drink her milk and nibble a little corner of toast.

Mother tied her shoe strings and helped her with her tams and mittens. Daddy went to the garage for the automobile and they were off. They drove through the heavy city traffic and out to the country. Audrey sat alone in the back and looked at the trees. The pines were green, the cedars were green. The holly berries were orange but should be red for Christmas. The oak trees were red as their leaves turn scarlet. The gum trees were deeper red and the maples were yellow and orange.

Mother told her the names of the towns through which they passed. She looked for cows and horses. Once she saw a hawk flying low in a field. All at once her ears began to pop! She clapped her hands to them and Daddy said, "Yes, we have come to the first mountain."

Up, up they drove to the very top where Audrey could see in all directions. The houses below looked like doll houses and the river looked like a shiny string left beside the houses. They drove down, down to the valley, up a road and to a farm house.

Mrs. Mills came out to greet them. She left the kitchen door open and Audrey could smell something very good. She stuck her head in the door. Mrs. Mills saw her and said, "Are you hungry?"

Mother answered, "I expect she is for she was too excited to eat her breakfast." Mrs. Mills chuckled and handed Audrey a bowl to lick. She had been making pumpkin pies.

Soon Mr. Mills came to the house and they all walked to a hillside where they saw the turkeys. They looked like dots to Audrey, but as she walked toward them, she could see their bright feathers and hear them gobble. There were thousands of them. Daddy pointed to one and Mr. Mills caught it. While he went to kill it, Audrey stayed watching the others as they ate and moved about on the hill.

"Audrey," called Mr. Mills, "come and see me pick the turkey." She

walked to the shed house where he was working. She had to look to see what was happening. It was an electric picker that worked almost like a vacuum cleaner. It sucked the feathers away. It made the little girl laugh to see such a sight!

They were invited to dinner and afterward tucked Audrey in the back seat for a nap as they started toward the city. When she waked it was beginning to be late afternoon. The sinking sun made the bright-hued leaves glow. Audrey remembered her Sunday school teacher telling about the Thanksgiving days when Jesus was a boy. She thought about the turkey and the pumpkin in the back of their car. She thought how good they would taste! She giggled over the feather picker that swoozed-swished away the feathers.

"Mummy," she asked, "sing 'The Shining Sickle' song for me one more time." And then they sang it together ending with "Another glad Thanksgiving time is here."

TEACHING CHILDREN TO BE ON TIME.

By M. LOUISE C. HASTINGS.

Issued by the National Kindergarten Association.

"Yes, I'll do it pretty soon." "In a minute, Mother." These were familiar expressions to the Heath family. Polly was often called "Little Wait-a-Minute." "Perhaps some day we'll be able to call you 'Miss Always-on-Time,'" Mother would say. But just a suggestion will not change a child overnight. There must be some cause for reversal in order to change a behavior pattern.

The circus was in town, and on the spur of the moment Daddy decided he would take the family. He phoned home, "I shall be there in half an hour to take you and the children to the circus. Be ready, won't you?"

Mother called to Myron and Polly to change their clothes and hurried to finish necessary work before changing her own dress. Half an hour passed, and Myron and Mother were ready and standing on the porch as Daddy drove up to the house.

"Where is Polly?" asked Daddy.

"Maybe she forgot to get ready," laughed Myron.

"She couldn't!" exclaimed Mother. "I'll run upstairs and see where she is."

Polly was sitting dreaming at the window.

"Aren't you going to the circus with us?" asked Mother.

"Yes," answered Polly. "I'll be down in a minute or two."

"Daddy is here and read to start now. I'm sorry, Polly, but you'll have to stay at home with Rose Lee," said Mother, and she went back downstairs.

Polly didn't like this at all. She had plenty of excuses to offer, but they did no good; she was left behind. A number of similar experiences made the child at last wake up to the fact that she was losing out constantly because she ignored requirements concerning time. Her parents found it hard to punish her in this way repeatedly, but they were sure it was the only corrective that would bring the desired result.

It is not easy for devoted parents to go off on a pleasure trip leaving a child at home; it spoils their enjoyment. But such a manifestation of strength of purpose is necessary if the child is to overcome the fault of never being on time. Doing things for children, arguing and coaxing them along, or storming at them in different ways seldom bring about beneficial results. It is the hard experience that usually counts.

If you have read George Washington's diaries, you will have noticed that one of his outstanding qualities was punctuality. This habit of always being on time, and expecting others to do the same, was the result of childhood training. Mary Washington, his mother, was a strict disciplinarian, and her insistence on punctuality was one of her notable characteristics.

Eleanor, another procrastinator, is ten years old. "Today," her mother said, "you must take everything out of your bureau drawers and put the things back in an orderly fashion." The little girl began this work about nine o'clock, and when we called at the house in the afternoon she had not yet done much about it. Eleanor needs a jolt of some kind, for there is no need for this delaying. She had started her task, but had left off to do something else. Of course, such work should not be done hastily in order to go out.

Her mother might have said, "Finish your work in an hour," at the same time secretly planning something pleasant to take place if Eleanor (Continued on page 11.)

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Associates*.

DEAR FELLOW-WORKERS:

How are you coming in our Overseas Worker Project? I am sure that you are all making great progress and pretty soon we shall have broken all records. I would like very much to hear from you and know what you are doing. Perhaps if you write to me and tell me what methods you are using to raise money, your letters can be published so that your fellow-workers can get some ideas for raising the money. After all, this is something in which we must all cooperate by working together.

I think that by now enough money has been raised so that it can be sent in to our treasurer. Be sure to state from what church group and conference the money is coming so that you can be given full credit for your efforts. As time goes by, we shall let you know how much progress we are making. Send your contributions to:

John G. Truitt, Jr.
Box 157
Elon College, N. C.

I shall be waiting to hear from you, and I know I shall have an excellent response from every church group in our Southern Convention.

Let's all get behind this and prove that we are energetic workers in this great cause!

Sincerely,
LOIS LONG, *Chairman,*
Social Action Comm.,
W. C. U. N. C.,
Greensboro, N. C.

MY EXPERIENCE IN AN INTERNATIONAL WORK CAMP.

Work camping, with its purpose of peace building, service and personal development, is a recent venture. After the First World War, work camps were organized by persons of vision. Despite the fact that the movement is over a quarter of a century old, most of the world is unfamiliar with it. One will now find in Europe many national and several international work camp movements. Only recently a Work Camp Division has been set up within the framework of UNESCO, and it will act as a coordinating body for the expanding work camp program.

I volunteered through the American Friends Service Committee to go

to Germany and participate in an international work camp. Previous experience with work camping was in the summer of 1947. At that time I was a part of a small group of young people who devoted a summer to building a community center and playground in an area of low economic level. It was then that I saw Christian love toward one's fellow-man vividly demonstrated, and I decided to extend the scope of this experience to an international work project.

After a long process of listing facts in questionnaires, taking necessary shots, raising money, etc., I was ready to go to Europe to be a part of a movement designed for peace.

A group of QIV'ers (Quaker International Voluntary Service) left by plane on June 22 and landed in Paris just few hours later. Instead of going immediately to our destinations, it was necessary for us to remain near Paris for nearly two weeks. During this time we were "conditioned" in a short term work camp at the site of the French Student Christian Center in Bievres. Here we rebuilt a road leading to the main building and at the same time we became accustomed to hard work, sore muscles and French food.

Two of us left on July 3, and were in Hildesheim, Germany (British Zone), the next night. The first afternoon we were introduced to the campers—Nina, Hans, Ossie, Heinz, Berget and others who at that time represented six countries. (Nine were represented in the course of the summer.)

We learned that they had been working under difficulties for almost two years, and that at times the outlook was discouraging. When we saw the project we wondered if it were possible for a work camp to complete such an ambitious job—constructing out of stone a three-story youth center.

Work for us began with clearing away rubble and digging ditches for an electric cable. All around us were ruins of buildings—stark evidences of the folly of war. Work was hard and steady for all. Some of the more skilled campers were working as plasterers, plumbers, carpenters and brick layers. Shoveling in rubble

seemed almost like an endless task, and for me it clearly signified the difficulties of rebuilding in Germany.

Girls and fellows worked together with common purposes—peace building, service and personal development. The degree of idealism varied with the individual. Actually this was an experiment in international living in which personal problems and differences had to be overcome. Barriers of language and frictions due to misunderstandings sometimes made life difficult, however this represented, in a small way, what we can expect in attempts to establish peaceful relations on an international level.

We can multiply a project like Hildesheim many times for at least thirty-five work camps were in progress last summer in Europe. Each was building not only a physical structure but also the spiritual structure of peace. The world sorely needs the work camp spirit as it struggles to find peace.

C. BAXTER TWIDDY.

* * *

NOTE: Other articles by Baxter Twiddy will appear in future issues of THE CHRISTIAN SUN. They are to concern personalities with whom he had contact, the general conditions in Germany and additional phases of life in the Hildesheim Work Camp.

TEACHING CHILDREN TO BE ON TIME.

(Continued from page 10.)

nor finished on time. If, however, the work should not be completed within the hour, the child would merely be told of the pleasure which she had lost as a consequence of her dilatory behavior.

Malcolm, fifteen, is told he may go out in the evening, but he must be home by ten-thirty. He strolls in at midnight. He is punished for a week—not allowed to go out in the evening at all. The next time he is permitted out, the same thing happens. He seems to have no sense of punctuality! What is the answer?

It would take far too much space to reply to that properly, but the question suggests another—what has been the matter with the time schedule of Malcolm's parents? They are a decade in arrears. It is in the early years that punctuality should be taught. Now—at fifteen—a good wrist watch and friendly cooperation might be tried, and the parents should be sure that Malcolm's friends are made welcome in his home. These measures will at least be more effective than punishment.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JEREMIAH DENOUNCES FALSE PROPHETS.

LESSON X—DECEMBER 4, 1949.

MEMORY SELECTION: *He that hath my word, let him speak my word faithfully.*—Jeremiah 23:28.

LESSON: Jeremiah 8:8-13; 23; 26-28.

DEVOTIONAL READING: Matthew 7:15-23.

The Authority of the Prophet.

The prophets of Israel were a unique group. They had no visible authority back of them, as did those who spoke on the authority of the Law. Here was the Law, given directly by God, recognized as His Word, and carrying His authority. It was a written body of Scripture, carefully codified by the scribes, and taught with the authority vested in them as recognized teachers of the Law. But here was the prophet, a free lance, as it were, with no carefully documented credentials, but simply with a sense of mission laid on him by God in the secret of his soul. He did not stand in a carefully selected and carefully guarded line of men who had the sanction of the system, like the priests, or for that matter even like the scribes. He felt the call of God, sometimes for some specific crisis, sometimes for a whole life's work. And in the name of God he went forth to speak in behalf of God. As was pointed out in these *Notes* at the beginning of this series of lessons on the prophets, a prophet was not simply or necessarily a man who predicted or foretold, but rather a man who "spoke for" or "in behalf of" God. He was God's mouthpiece, God's spokesman. And strangely enough he often had to take issue with the priests and scribes, because they dealt with the letter of things while he dealt with the spirit. They were shut up, as it were in a hard and fast system, while he had the freedom of the spirit. He recognized his authority as coming from Jehovah as did they. As a rule his messages began with a "Thus saith the Lord." Or the prophet would preface his message with the words, "The word of the Lord came to me." These were his credentials.

The Burden of the Prophets.

One common element in the work of the prophet was the sense of bur-

den or the sense of compulsion about his message. They were men who passionately loved their country and their fellow-countrymen, and yet they had to pronounce doom upon their fellow-countrymen again and again. And devoted as they were to the worship of Jehovah, they had to denounce current religious forms and practices. Jeremiah for instance was a man of tender sentiments and retiring disposition, and yet he had the burden of the Lord on his heart and he dare not keep silent. The prophets were never men of light hearts. The dreadful nature of the message they had to declare filled their hearts with terror and constituted for them a temptation to shirk their difficult task. They got no joy out of these messages of certain doom. The only redeeming feature of their work was the element of hope which God again and again made known to them as to the ultimate triumph of His cause and the fulfillment of His purpose.

False Prophets.

The lesson for today deals primarily with the conflict between the false prophets and Jeremiah. He boldly charges them, as Jehovah's spokesman, with prophesying lies in the name of Jehovah, with setting forth as the word of Jehovah what he bluntly states are the lying dreams of their hearts. Such prophesyings do cause the people to err, and are of no profit to the people.

Now the interesting fact is that Jeremiah does not charge these false prophets with conscious insincerity. They do not deliberately deceive the people with what they know are falsehoods. But they were guilty of failing to look beneath the surface of things to the inner workings of divine laws and processes. They mistakenly believed that the safety and the security of the nation depended upon material wealth and political freedom. They all too often told the people what they wanted to hear instead of what they ought to know. They failed to understand and to say that Israel's destiny was not a political empire, but religious leadership, and that her great need was for a strengthening of the forces that would make her fit for this great achievement and for her divine destiny. They had never stood face to face with God and

they could not discern his voice above the clamor of the world. They had a false optimism. They were continually crying peace when there could be no peace. They expected a miracle without regard for or respect to moral conditions. They were so at home in the world that they could not see the crying need of the world, or its desperate moral condition.

The Prophet and Our Modern World.

There are many false prophets in our modern world. There are those today who are crying from the housetops that our safety and security depend absolutely upon a preponderance in the possession of the atomic bomb, upon huge armies and navies and air forces, upon the mobilization of industrial might, upon treaties and compacts and alliances, upon diplomacy, either secret or open. They are not insincere, nor gay deceivers. But they do not have the final word in the matter. And history has shown conclusively that these things never have given peace or assured safety or security.

There are vast evils in our own land today that call for the prophetic message. Here is a nation torn again and again by the warfare between capital and labor, which sets a money value on practically everything, which can live with almost seeming indifference in a world that is desperately hungry and ill-clothed and sick, a nation that spends an astronomical sum upon liquor, far beyond what it spends on education and religion, a nation in which racial discriminations cry to high heaven, a nation the divorce rate of which is a scandal to high heaven and a menace to the integrity of the family, a nation in which moral standards are often flagrantly compromised, and in which spiritual things have to take a secondary place. We need prophets who will speak not the dreams of their own hearts, but the word of the Lord for such a time as this.

(Based on lesson copyrighted by International Council of Religious Education.)

"One should think," said a friend to the celebrated Dr. Samuel Johnson, "that sickness and the view of death would make men more religious." "Sir," replied Johnson, "they do not know how to go to work about it. A man who has never had religion before no more grows religious when he is sick than a man who has never learned figures can count when he has need of calculation."

—Rev. Phil Bair, D. D.

OUR MINISTERS FROM 1872-1922.

By DR. N. G. NEWMAN.

Presented to the Eastern Virginia Conference at Portsmouth, Va. November 2, 1949.

In 1872 there were nine ministers in this Conference—Wm. B. Wellons, Mills B. Barrett, Robert H. Holland, John N. Manning, Cornelius A. Apple, Stephen S. Barrett, Thomas W. Joyner and Richard H. Costen. They were serving twenty-one churches and receiving a total salary of \$2,710.00 (average of \$301.33 1/3). The Conference had a membership of 2,618, raised \$5,007.00 for all purposes, and the church property was valued at \$26,860.00. At the close of the half century, in 1922, there were twenty-eight ministers serving forty-six churches and receiving a total salary of \$40,896.75 (average of \$1,460.57). The membership was 9,628, raised for all purposes \$179,339.00, and the value of the church property was \$782,850.00.

During this half-century eighty-two ministers were received into the Conference by licensure and ordination, and by transfer from other bodies. A few served churches for a while without becoming members of the Conference. Of these eighty-two, forty-eight came from other areas, thirteen of whom were from other denominations. Thirty-two were furnished by this Conference. Of the forty-eight coming from other areas, twenty-two were from North Carolina, one from Georgia, two from Alabama, one from England, and twenty from different areas north of the Mason-Dixon Line. Of those from other areas, nineteen remained about two years, fifteen from three to four years, eight, about five years, three for ten years, one for twenty years, two till death or forced retirement, one is going strong after more than thirty years. Those remaining ten years and more entered seriously into the work of the Conference and became a vital part of its life. Of the thirty-two native to our Conference, eight went to other denominations, nine were failures, fifteen were mediocre, and ten were outstanding.

During this period, 1872 to 1922, forty-five were received into the Biblical Class as candidates for the ministry. Twenty dropped out of college, or never entered. Two died while in school, three went through college but never entered the ministry, and the other twenty entered and remained in the ministry. Three of the latter are in active service now, and three retired after forty-five to

fifty-one years of service. Of the total forty-five, twenty became college or university graduates, and six pursued seminary courses—one at Princeton, two at Harvard, one at Yale, and two at the University of Chicago.

The above statistics do not present a rosy picture. I have given them neither for encouragement nor discouragement, but merely as history. The failures but illustrate the weakness of human nature and the errors of human judgment. But it has ever been thus. There is nothing for this Conference to do but heed the Master's remedy for failure and "launch out a little further into the deep"—"sow beside all waters for thou knowest not whether shall prosper, this or that."

THE MINISTER'S INNER LIFE.

(Continued from page 5)

strychnine is candy all its innocency does not abrogate nature's pitiless laws. So Paul never quite forgave himself for the consequences to the church his vituperative unbelief occasioned to many whom he hounded to prison and to death.

The *Sunday School Times* tells of C. K. Lee, a Christian, who once spoke in an ultra liberal church in the states. At the close of the service a young college student propounded the question: "Why should we export Christianity to China when you have Confucianism?"

"There are three reasons," was the rejoinder. "First of all, Confucius was a teacher and Christ is a Saviour. In the second place, Confucius is dead and Christ is alive; China needs a living Saviour. In the third place, Confucius is some day going to stand before Christ to be judged by him. China needs to know Christ as Saviour before she meets him as Judge."

We of the ministry have no access to God that is not also available to the lowliest laymen—among whom we are Christ's servants. We do have opportunities and time to cultivate the divine companionship not available to many laymen, or if we do not, we are busier than we ought to be.

Everybody is reasonable for walking by the clearest possible spiritual light. Therefore we who should traffic above many others in the things of the Spirit cannot by the most specious arguments imaginable, evade the clear responsibility of walking in the light as Christ is in the light, and so by precept and example bear our faithful testimony in the midst of a crooked and perverse generation among

whom we are seen "as lights in the world."

He who has saved us, if he has, is able also "to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them."

"O the depths of the riches both of wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past tracing out!"

JAPAN CHRISTIAN UNIVERSITY FOUNDATION.

(Continued from page 8)

remembered by many American soldiers and sailors.

Mr. Hackett is the second vice-president chosen—there will be five working with President Hachiro Yuasa, the American-educated president of ICU.

Admiral Halsey Will Assist.

Admiral William F. Halsey, Ret., former commander of the Third Fleet in the Pacific, has accepted the position of a Regional Chairman in the \$10,000,000 campaign on behalf of the International Christian University. In accepting, Admiral Halsey wrote:

"I believe all Americans look with pride on the strides that Democracy has made in Japan under the very able and efficient direction of General of the Army MacArthur. The Japanese, of course, need more widely distributed education in the philosophy of a democratic state and a democratic government. The proposed university, with its Graduate School of Education, is an ideal set-up for accomplishing this result. It is very apparent that the Japanese associate Democracy with Christianity. It is therefore fitting that a non-sectarian Christian college should be established to spread this philosophy."

As Regional Chairman for the six states stretching along the Atlantic coast from Maryland to Florida, Admiral Halsey will aid in enlisting area chairmen of prestige and ability for the areas to be covered. He will call them together in a conference at which he will explain their functions and outline their tasks. Ten other regional organizations are being set up across the country and in Canada. The intensive campaign will begin at Easter and continue until June, 1950.

Whether you be habitually happy and cheerful, or low-spirited and fearful, depends entirely on the quality of the mental food upon which you diet.—*Earl Riney.*

The Orphanage

DEAR FRIENDS:

Thank you for the Thanksgiving gifts you are making and will make in these weeks for your work here at your Orphanage. Every Sunday school and church in the Convention is urged to "pass the hat" for these little children, and the good work being done here. There are men and women who want to help with this work. Take an offering and give them a chance so to do.

It was a pleasure to visit the North Carolina and Virginia Conference in session last week at Ingram. Kenneth Register made an excellent president, and all the officers did their work well. The program was excellent and the hospitality was of the best. I cannot refrain from mentioning the most beautiful flowers presented by the Luther Carltons in memory of loved ones. They were greatly appreciated by everyone. It was a real joy to me to visit the people of that section again for Ingram and Pleasant Grove were most gracious to me in my early ministry. God bless those good people everyone.

Yesterday (Nov. 18), Mr. Vitus R. Holt and I called on several businessmen in Burlington. It was a thrilling experience! Mr. Holt was most cordially received and his presence gave me also cordial reception. Checks in the amount of \$1,335.00 were handed us with such remarks as: "We know what is being done by your institution for needy children and we are glad to help—I tell my people here in our business that an institution that runs its affairs on as strictly a business basis as the Christian Orphanage, can have our full support." He increased his check by 50 per cent and asked us to come again. In not one place did we feel anything less than really warm reception, and everyone we saw made a donation. In one office a young lady operating a typewriter at top speed paused and wrote a personal check for \$25.00 and remarked, "My husband was reared at the Orphanage, and we wish to make a small donation as our Thanksgiving gift." You cannot but get a thrill in seeing how much truly great spirit there is in generous-hearted people. Although Mr. Holt moved rapidly in spite of the fact that he has to walk with a cane we have much territory yet left, and which we will take up Monday. We took time to "visit"

with the donors and enjoyed every moment of it.

Our boys and girls made us proud of them in the presentation of their pageant at the Western North Carolina Conference and at the Burlington Church. We are counting on them doing just as well before the Burlington Rotary Club on Monday night. They will be at some of the neighboring churches between now and Christmas. The program is appropriate for this season. If you want us, call us, and if we can come we shall be delighted to do so. God bless you and thank you for everything.

JOHN G. TRUITT,
Superintendent.

REPORT FOR NOVEMBER 24, 1949.

Sunday School Monthly Offerings.

Amount brought forward	\$10,163.40
Eastern N. C. Conference:	
Southern Pines S. S.	96.23
Eastern Va. Conference:	
Bethlehem (Nans.) S. S. ..	\$20.90
Eure	15.00
Norfolk, Bay View	5.28
	41.18

N. C. & Va. Conference:	
Bethlehem	\$14.50
Burlington S. S.	84.80
Hebron	20.00
Mt. Zion	1.10
Pleasant Ridge	1.00
Union (Va.)	54.00
	175.40

Valley Va. Conference:	
Antioch	\$14.06
Bethel	6.00
Linville	12.52
	32.58

Total this week from churches \$ 345.39

Total this year from churches \$10,508.79

Special Offerings.

Amount brought forward	\$14,756.64
Mrs. Sullo, children	\$25.00
Mr. Hughes, children	45.00
Mr. Ridge, children	15.00
Mrs. Leigh, children	38.99
Mrs. Simpson, children ..	10.00
Mrs. McMahan, children ..	25.00
Barrett Circle, Bethlehem	
(Nans.), Cecelia Wilson's	
boots	3.50
Damascus Miss. Soc. for	
Raymond Harvell's shoes	7.00
U. S. Government, Jean	
West	8.32
Boone Community Home	
Demonstration Club, for	
Hubert Cook	6.00
L. S. Holt	150.00
	333.81

Thanksgiving Offerings.

Misses Sallie, Birdie and	
Alice Wilson	\$15.00
Mr. & Mrs. Harold Barney	15.00
Heart Sisters Society, Ran-	
dleman Church	10.00
Mr. C. Clarence Stamey ..	100.00
Rev. & Mrs. Victor Murchi-	
son	5.00
Mr. Griffin McClure	25.00
Mr. C. C. Johnston	25.00
Mrs. June K. Henderson ..	2.00

Mrs. John M. Coble	50.00
Mr. & Mrs. Doyle McFar-	
land	100.00
Carolina Steel & Iron Co.	50.00
Western N. C. Conference	70.00
Ernest F. Brickhouse ...	50.00
C. V. Hooper	25.00
Mr. W. K. Holt, Jr.	50.00
Mrs. Mamie K. Perkinson	10.00
Mrs. Cameron Morrison ..	25.00
Miss Georgia Bradley ...	20.00
Mrs. H. E. Pearce	10.00
Mrs. Esther E. Jinkens ..	3.00
Woman's Auxiliary, Berea	
Church	20.00
Mr. Sidney S. Paine	10.00
Mrs. A. M. Johnson	10.00
Mrs. R. H. Coble & family	11.00
Mrs. Lina V. Apple	5.00
Mr. and Mrs. J. H. Alford	15.00
Friendship Bible Class of	
The Christian Temple ..	25.00

756.00

Total this week from Special
& Thanksgiving Offerings \$ 1,089.81

Total this year from Special
& Thanksgiving Offerings \$15,846.45

Grand total for the week ... \$ 1,435.20

Grand total for the year ... \$26,355.24
* * * *

Donated Commodities for the Week.

Maude Hedley Bible Class, South Norfolk Church: Box of clothing for Angeline Haith.
New Hope Missionary Society, Roanoke, Alabama: Two quilts (Thanksgiving gift).
Mrs. Dan Johnstone, Norfolk 6, Virginia: Clothing.
Mrs. Ogla Long, Mebane, North Carolina: Clothing.
Minneola Manufacturing Co., Gibsonville, North Carolina: Carton of outings (Thanksgiving gift).
Barrett Circle, Bethlehem Church, Mrs. H. U. Smith: Clothing for Cecelia Wilson (new).

DR. HELFENSTEIN.

(Continued from page 3.)

ling projects have been launched and completed and paid for in full, at a cost of more than \$75,000, giving the church what inter-denominational leaders declare to be one of the best church plants in Northern Iowa. Five hundred ten new members have been received into the membership of the Mason City church during Dr. Helfenstein's eleven-year pastorate; the budget for current expenses has been more than doubled, and the benevolence budget has been increased more than three times.

Dr. and Mrs. Helfenstein have had four children—three daughters and one son. The son, who also planned to enter the ministry, was killed in battle in Germany in the second World War at the age of 18. Their two oldest daughters, Dorothy and Charlotte are married; their youngest daughter, Janice, finished Junior College last June.

In Memoriam

SMITH.

Miss Maragret Ann Smith, for 15 years (1916-1931) an American Board Missionary in China and Turkey, died September 29th in Essondale near Vancouver, British Columbia, at the age of 58. Maragret Ann Smith was born in Scotland and educated in Vancouver and McGill University in Montreal. She sailed for China under the Women's Board of Missions in 1916, serving in Peiping and Tungsien. For a two-year period she was temporarily transferred to the Girls' School in Merzifoon, Turkey. Ill health caused her withdrawal from China in 1931.

DOROTHY P. CUSHING.

POOL.

Mrs. Eva Jones Pool, daughter of Lemuel and Emma Tuck Jones was born November 28, 1891 and departed this life in Norfolk, Virginia, June 6, 1949. She married Mr. Carl Pool on January 2, 1920. Mrs. Pool is survived by her husband and four children. The children are James, Ruth, Rubie and Nan-nie May. There is one daughter, Maxine, deceased. There are two grandchildren and one brother, Emmos Jones of California. The funeral was held at her church, Union, Virgilina, Va. June 8, 1949, conducted by M. W. Andes, assisted by C. E. Newman. A large crowd of loved ones and friends were present. The floral tributes were beautiful and numerous. Burial was in the town cemetery.

A faithful companion and devoted mother has passed to her reward after a life of useful service.

C. E. NEWMAN.

ONE OF GOD'S GENTLEMEN.

When Robert L. Baker was born over eighty-one years ago, the word "gentleman" became flesh and dwelt among men. Those who knew him best, and those who knew longest, saw in his character and in his conduct, the word *gentleman* spelled out in living letters and in living flesh. He was of God's true gentlemen.

Mr. Baker was born in Nansemond County eighty-one years ago last August. At the age of twenty-three, he came to Newport News, where he entered the employ of the Newport News Shipbuilding and Dry Dock Company and where he spent all his active career. By virtue of his integrity of character, his dependability, his native ability, his eagerness to learn, and his application to duty, he won the commendation and recognition of his employers, and he was promoted from one position to another, until he finally became Chief Engineer of the large Company plant, a position which he held for many years. It was thus that he became known by both his employers and by his fellow-workmen as "Chief," a term both of honor and of affection. For even

as he had earned the recognition of his employers by his ability and by his application, even so did he win the esteem and affection of his fellow-workers, and of those who worked under him as "Chief," by his courtesy, sense of fairness, his democratic spirit, and by his genuine Christian character. After forty-eight years of active service he was retired by the Shipyard with fitting ceremonies in honor of his unusually long, and consistently excellent service. Unlike many retired men, he knew how to spend his time in ways that were pleasurable to himself and profitable to others. He had a well-equipped workshop in the basement of his home and as a master craftsman he was always making something either for his home folks or for others. One of his special hobbies was the making of pipes from imported Briarwood, and at one time he had a collection of more than 150 pipes of all sizes and shapes. He also loved flowers and took delight in raising them and in sharing them with others.

A year after coming to Newport News, Mr. Baker married Miss Sarah A. Spivey of Suffolk. They lived together in faithfulness and fidelity for fifty-seven years. They established a Christian home in which Christ was honored, and in which the church was given a large place. They had one son by their marriage, Wilbur H. Baker, well known to the members of the Eastern Virginia Conference and of the Southern Convention through his offices and activities in the larger fellowship. Wilbur married Blanche Newman, daughter of our beloved Dr. N. G. Newman, and through the years the families have lived together, in a happy, wholesome, devoted relationship. It was a Christian family and a bulwark of the church. Mr. Baker himself was an active and faithful member of the church, and in addition to other offices which he had held in the church, was a Trustee at the time of his death.

The man's physical stature was symbolic of his character. He was well built, sturdy, tall, and strong. Even to the end he was straight and upright in posture. It was a symbol of his uprightness and integrity of character. He was quiet, modest, kind, clean, faithful, friendly, unselfish, strong but gentle. He loved his home, his family, his friends, his work, his church, his Lord. He was a good man in the best sense of that word. He was one of God's true gentlemen.

H. S. HARDCASTLE.

A LETTER TO DR. O'NEILL.

(Continued from page 2.)

official of the Conference you have discharged the duties of your office in an efficient way and in a fine spirit. The Conference takes this means of thanking you for what you have been and what you have done.

We regret the fact that you are leaving the Conference. But our loss is the gain of the Eastern North Carolina Conference. We feel sure that you will be the same faithful and fruitful servant there that you have been in the Eastern Virginia Conference. All good wishes and God's blessings.

I am sure that the Conference would have me bring greetings to Mrs. O'Neill, and to thank her for her contribution to the Kingdom through her services in the Conference.

Sincerely yours,

H. S. HARDCASTLE,
For the Eastern Virginia
Conference.

GERMAN CONGREGATIONALISM IN THE U. S.

(Continued from page 6.)

gration and settlement periods of this remarkable people. His account begins back in 1764 with the emigration of thousands of German pietists to the barren Volga Russian country in search of religious freedom and land opportunities. After a century of struggle but successful settlement, the task of finding religious freedom was again forced upon the children and grandchildren of the first emigrants, and wave after wave of emigration carried thousands of the Russian-German pietists to the New World, principally to the United States. Today, three thousand Americans are descendants of this larger movement.

This story will make you proud of our German Congregational people and more appreciative of their ways and tradition. Because of their stubborn insistence upon religious freedom and their cherishing of rigorous moral standards, and their long-tested passion for independence and democratic expression in religion and in community, these people have been true exponents of the Congregational Faith and Way.

Fifty per cent of sick persons need prayer more than pills, aspiration more than aspirin, meditation more than medication.

—E. Stanley Jones.



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Worldwide Bible Reading Program

Promoted by the American Bible Society
Thanksgiving to Christmas

November

Thanksgiving, Nov. 24	Psalms 23
Friday	Psalms 27
Saturday	Psalms 103
Sunday, Nov. 27	Isaiah 35
Monday	Romans 12
Tuesday	Isaiah 55
Wednesday	I Corinthians 13

December

Thursday, Dec. 1	John 14
Friday	Psalms 8
Saturday	Revelation 21:1-7
Sunday, December 4	II Timothy 2
Monday	Micah 6:1-8
Tuesday	Acts 17:16-34
Wednesday	Revelation 22:1-7
Thursday	John 3:1-17

Friday	I Thessalonians 5:12-28
Saturday	Mark 4:1-20
Universal Bible Sunday, Dec. 11	
	II Chronicles 7:11-18
Monday	John 4:1-14
Tuesday	Luke 10:25-37
Wednesday	Matthew 25:31-46
Thursday	Exodus 20:1-17
Friday	Matthew 6:5-15
Saturday	Psalms 119:33-40
Sunday, Dec. 18	John 1:1-14
Monday	Matthew 5:1-12
Tuesday	Isaiah 9:2-7
Wednesday	Romans 8:12-39
Thursday	I Corinthians 15:35-58
Friday	Isaiah 40
Saturday	Isaiah 53
Christmas, Dec. 25	Luke 2

Southern Convention of Congregational Christian Churches. HISTORICAL SOCIETY. 1956.
1844 - Over a Century of Service to the Denomination - 1949
The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CI

RICHMOND, VA., THURSDAY, DECEMBER 1, 1949

NUMBER 47

Ten Commandments for Effective Worship

By REV. ROY C. HELFENSTEIN, D. D.

- I. Thou shalt take thy seat prayerfully—before the prelude begins.
- II. Thou shalt wait in the narthex, if thou arrivest after the service has begun, until the usher signals to thee to permit him to show thee to a seat.
- III. Thou shalt follow the usher to the seat he wishes to give thee; to do otherwise is a discourtesy.
- IV. Thou shalt be reverent from the time thou takest thy seat on through to the close of the service. Visiting with the person beside thee during the worship is an offense to God and to the congregation.
- V. Thou shalt join heartily in the singing of the hymns and in the responsive reading; or if thou canst not sing, worshipfully read in silence the words that are being sung.
- VI. Thou shalt reverently bow thy head during each prayer, giving earnest thought to what the prayer includes—thus making the prayer thy personal petition to God.
- VII. Thou shalt seek help from every part of the service; if thy purpose in attending church is merely to criticize what is said and done, then both thee and the service are cursed by thy presence. People go to church to receive help from the Lord and not to find fault.
- VIII. Thou shalt be in a spirit of prayer throughout the service—praying for thy own needs, for those responsible for conducting the service, and for all gathered with thee in the worship of the Lord thy God.
- IX. Thou shalt be alert for phrases, sentences and ideas voiced in the anthems, solos, hymns, prayers and sermon that will aid thee in thy religious thinking.
- X. Thou shalt praise the Lord thy God with thy personal prayer of thanksgiving, with thy worshipful presence in His sanctuary, and with thy offerings that express sacrifices.

News Flashes

Dr. J. H. Dollar of Elon College is conducting a Stewardship Institute this week at our Sanford Church.

Central Church in Atlanta is planning for its Every Member Canvass and expects to underwrite the 1950 budget of \$18,080.00.

Rev. Ellis Clark has resigned his pastorate at Berea (Norfolk) in order to accept a call to the Windsor pastorate.

Dr. D. J. Bowden, Dean of Elon College, spent Friday and Saturday of last week visiting his parents in Richmond. While in the city Dean Bowden was a welcome caller at THE SUN's office of publication.

"The Star of Bethlehem," an impressive and reverent blending of science, history and Scripture, will be presented nightly from November 29 through January 2 at the Morehead Planetarium of the University of North Carolina at Chapel Hill.

The Board of Directors of the Atlanta Theological Seminary Foundation at Vanderbilt University announces the election of Rev. Decherd Turner, Jr., as President of the Foundation and Rev. Thomas Hutton Britton as assistant to the President.

The Rev. R. T. Grissom, pastor of the Shallow Well Congregational Christian Church, has accepted the call to become pastor of Grace's Chapel Christian Church, near Sanford, North Carolina. He will succeed the Rev. J. A. Denton, who has served the latter church for 20 years as pastor and who has taken a pastorate in South Carolina.

NOTICE OF MEETING.

The Christian Missionary Association of the Western North Carolina Christian Conference will meet on December 4, 1949, at Pleasant Hill Church. This church is located six or seven miles east of Liberty, just off the Burlington Highway. Come as early after dinner as you can. If you get there by 2:30 p. m., you will not be too late.

E. CARL BRADY,
Secretary.

"THE BOOK TO LIVE BY."

By REV. JAMES V. CLAYPOOL, D. D.
Secretary for Promotion of Use,
American Bible Society.

"The Book to Live By" will be the theme of the sermons in thousands of churches on Universal Bible Sunday, December 11. Universal Bible Sunday, for decades, has been the occasion for pastors to encourage wider and more understanding use of the Bible. The Bible is such a familiar book, and so easily obtained in our own country, one is apt to forget that in other parts of the world there are people hungering for the Book which feeds their spirit, enriches their lives.

"One afternoon I visited an old couple in my pastorate," wrote Pastor Werner Stamm to the American Bible Society, from Kierspe, British Zone, Germany, "who during a bombing raid lost everything. The husband is blind. They live as evacuees in a hut. I made this special visit because it was the man's birthday and I wanted to read to him from the Bible. 'Neighbors gave us this torn Bible in order that we might find comfort in it,' they told me. Then I could answer: 'I will bring to you a beautiful new Bible, a gift of the American Christian people.' You should have seen the joy on their faces. Yes, all the Nazi propaganda could not destroy the belief in God of the old people."

"The Book to Live By!" When one's faith is founded on the Scriptures, nothing shakes one's belief.

A pastor in the northern part of Brazil who was visiting a new community for the first time, asked if there were any there who were "people of the Bible." He was at once directed to a certain home. There he found a group of believers and heard the story of the Bible which had been discarded by its owner.

But one day the owner died, and when his books were divided among his sons, one of them saved the Bible from the rubbish heap and read its message. Soon he was reading to his family, and soon the power was being felt in their lives. When the pastor told them that he was a minister of that Gospel, tears came to the eyes of the group as they told him he was an answer to prayer; and with them as a nucleus, the first evangelical church in that region was organized.

The Book—powerful not only in the individual life, but so filled with dynamite that a community can be charged from the force of its teachings.

But to help, to inspire, the Book must be read. Those who are statistically minded will be interested in Dr. Francis Stifler's comment: "During 1943 when the United States was deep in the war, Dr. George Gallup took a poll of Bible readers. He found that while there were 64 percent of the people who read the Bible to some extent during the year, only one in ten read it daily. Although this showed an increase over a similar poll taken the year before, the figures were alarmingly low."

Alarmingly low for a country that had been founded on the Bible. "The Bible is the rock on which our Republic rest," Andrew Jackson said. What was becoming of this sure foundation? Was America, in her complacency, creating a tense pattern of life that did not take into account the giving of time to the serious reading of the Scriptures?

The Bible is "The Book to Live By." "To it mankind must return if we are to heal the distemper of our lives and to resolve the disorder of the world," writes Dr. John Sutherland Bonnell, pastor of Fifth Avenue Presbyterian Church, New York City.

PROTESTANT SESSIONS SLATED.

Clerical and lay leaders of Protestant Churches in ten Southern states will meet in Atlanta, Georgia, December 6-8 to strengthen their cooperative effort in many areas of church life.

Dr. Forrest C. Weir, executive secretary of the Southeastern Inter-Council Office of four interdenominational bodies, said that between 500 and 600 officially appointed delegates will attend the second Southeastern Inter-Church Convocation in a "dramatic witness to the essential oneness of Protestantism."

Dr. Weir said that reservations already received assure the participation in the convocation of delegates from churches in Virginia, Kentucky, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana and Tennessee.

This "grass roots" church meeting will hear from many national interdenominational leaders who will attend also the bi-monthly meeting of the Executive Committee of the Federal Council of the Churches of Christ in America.

An all-day meeting of the policy-making body of 27 Protestant and Eastern Orthodox denominations, usually held in New York, will precede the initial session of the Convocation on the evening of Tuesday, December 6.

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

MISS LEONA BURR WITHDRAWS FROM SHAOWU.

Under date of November 18 we received the following from Dr. Earl H. Ballou of the American Board:

"The first of the week a radiogram came announcing the arrival in Foochow of Miss Leona Burr. This completes the withdrawal of the missionaries who have been at Shaowu. But we still do not have details explaining what finally precipitated the withdrawal. We now know that Dr. Riggs had come to feel that his wife's approaching confinement made it desirable that she should be in Foochow in the Union Hospital rather than up country. The necessity for both of the Riggses to come down to the coast, thus removing all foreign medical missionaries, would make it very hard for the Jackson family to feel it was advisable to stay behind. Dr. Matthews has written of the numerous openings in the Foochow area into which these Shaowu people could fit just as soon as they arrive."

The latest word which we have heard indicates that Han Mei School opened in September and it is our hope that interference from the Communists has not necessitated closing the school temporarily. Timothy Chang believes that the hospital in Shaowu under the directorship of Dr. H. L. Chu and a corps of Chinese nurses is more needed and appreciated now than ever. Among the Chinese pastors and leaders who are still in Shaowu and carrying on the work are Rev. T. S. Lo, Rev. Samuel Huang, Rev. Y. T. Liao, Rev. Shen Pao Chiu, and family of Timothy Chang, and others.

Let us not cease in our prayers for the work in Shaowu and in China as a whole. Our Christian pastors, the Jacksons, Riggses, and Miss Burr must be suffering great anguish at the necessity of having their work in the name of Christ interrupted. We earnestly hope that the condition in China will soon be stabilized and that our representatives may be able to return to Shaowu. However, if they are not able to return to Shaowu immediately, there will be great need for their services in other parts of a troubled China. Now more than ever before our prayers and gifts are needed that there may be abundant service rendered there. It is our purpose to

keep the readers of THE CHRISTIAN SUN informed of developments as we receive information.

WM. T. SCOTT, *Supt.*

MISSIONARY OFFERINGS. REPORT FOR NOVEMBER 4-17, 1949.

Home Missions.

Eastern N. C. Conference:	
New Hope	\$ 38.00
Wake Chapel S. S.	13.61
Eastern Va. Conference:	
Berea (Great Bridge)	65.00
Bethlehem (Nans.) S. S.	3.52
Eure	50.00
Mt. Carmel S. S.	2.11
Norfolk, Bay View	9.90
Norfolk, Rosemont	25.00
Oak Grove	27.00
N. C. & Va. Conference:	
Apple's Chapel	111.47
Berea	14.70
Bethel	13.08
Bethlehem	153.00
Durham	542.13
Elk Spur	24.00
Greensboro, First	412.00
Happy Home S. S.	31.84
Happy Home	63.49
Hebron	20.00
Hines Chapel	65.50
Hopedale	47.00
ngram S. S.	52.13
Lebanon	49.93
Liberty	10.73
Mebane	3.00
Mt. Zion	24.00
New Lebanon	10.35
Pleasant Grove	41.62
Union, N. C.	121.00
Union, Va.	88.00
Western N. C. Conference:	
Bennett	5.00
Flint Hill (M) S. S.	1.58
Pleasant Cross	14.61
Pleasant Grove	10.00

(Continued on page 13.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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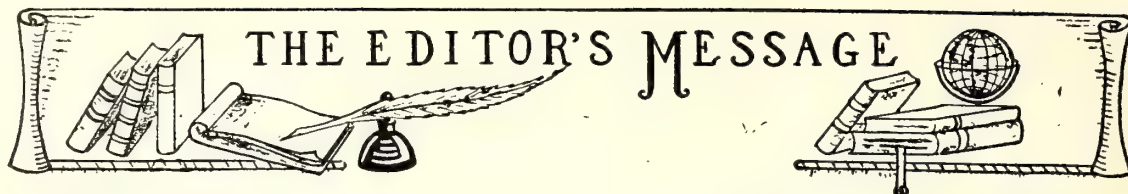
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CHRISTIAN MATERIALISTS.

This editorial is being written on Thanksgiving Day. It is indeed a far cry from the hardships and deprivations of 1621 to the ease and extravagance of 1949. There are evidences that this festival has become simply a "Turkey Day" rather than a Thanksgiving Day. Excessive, indulgent and selfish materialism should be decried, but we can thank God for an efficient and dedicated materialism.

On Thanksgiving Day we meditate gratefully on our agricultural and technological advances and recognize in this materialistic heritage the gifts of an infinitely providential Father. The vast destruction of two wars within a generation shout to us not only concerning the swift advances in the methods of warfare but also concerning the potentialities of Kingdom building through modern technological development. The insight of the prophet must be kept before us. Swords must be turned into plowshares; spears into pruning hooks. The skills which were used for purposes of destruction must now be used redemptively.

The Church should promote a healthy materialism. The modern miracle of electricity may be made the bondservant of religion in a number of ways. "The earth is the Lord's and the fullness thereof." Yes, "the fullness thereof," mind you! Rather than decry the multitude of modern gadgets, why not endeavor to bring more of them under subservience to the Lord? There is a danger that we penalize the Church by delimiting the realm of the spiritual. We impoverish the Church by our failure to make the material an ally of the spiritual.

Here, then, is the modern task of stewardship: not only to raise dollars and develop the spiritual life, but to find more efficient ways of putting dollars to work. The abundant life which Jesus came to bring cannot be divorced from the material world, for it presupposes the sanctification of the natural world.

THE CADMAN TRAVESTY.

The Cadman Memorial Church in Brooklyn, New York, has gone to the Courts in an effort to restrain the General Council from consummating the merger with the Evangelical and Reformed Church. After generous efforts by representatives of the C. C. and the E. & R. Churches to safeguard the rights and allay the fears of the high priests of Congregationalism, a group of opponents have plunged proceedings into legal action. The plea is being heard before Mr. Justice Steinbrink. Mr. Kenneth W. Greenwalt is the attorney for the Cadman Church. Mr. Loren Wood is the attorney for the General Council. The trial began November 14 and adjourned November 21, to be resumed on November 30. Chief witnesses produced by the plaintiff included the Rev. Raymond B. Waser and Judge David E. Brown

who were brought from Pasadena, California. A long trial is expected.

If there are those who have the disposition to legally contest this merger, even after an overwhelming majority of our people have voted favorably, who would deny them this privilege? If there are those who are more zealous for the preservation of their highly vaunted freedom than they are the realization of Kingdom ends and ideals, due allowance must be made for them in a spiritual democracy. If there are those whose motion and commotion in the backfield penalize the advance of church union, it will be recognized as humanity running true to form.

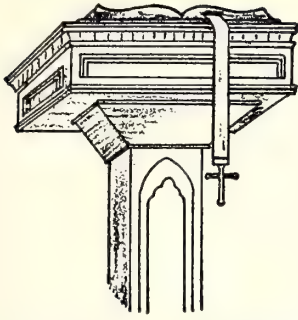
But if a group of people are intent on perpetuating action of this kind, let them use their own name and stand on their own merit. The name Cadman carries great weight in American Christian thought, and any activity of this kind should be dissociated from the influence of this great personality whose eloquent voice has been silenced by death. Samuel Parkes Cadman, mighty champion of peace, cooperation and union, now helpless and voiceless in death, is made a protagonist of a reactionary group. There in Brooklyn where his voice rang throughout the Christian world in support of fraternity and unity, he is unwittingly made a defender of the *status quo*.

How dare anyone trifle with the name of this renowned preacher? Can his testimony and influence be reversed? Cadman, apostle of ecumenicity, belongs to Christendom, and cannot be made subservient to any ecclesiastical minority. The enemies of Christ put a purple robe on him, but he did not deserve it, nor could they keep it on him. The Cadman Church is a misnomer. Change the name or drop the suit!

WOULD YOU A BUILDER BE?

New churches are being built, and many of them built in new and growing communities where they are desperately needed. Stories of faith, adventure and heroism are coming from these new organizations.

Here is a story of a new church organized in a warehouse. "A warehouse, rough, unpainted and rather bare can be a lovely place when doors are thrown open to His presence, when voices are raised in song and hearts in prayer," says Dale Ratliff concerning the new church at Plantation Homes, located just west of Fort Lauderdale, Florida. He adds this: "It is good to work among people who are serious in their intent, vigorous in their conviction and wide in their desires. It is good to work in a new community, where every man is a builder in his own right; with young men and women who know how to build a community, and are hard at it." Indeed! How many of us would have the humility and faith to begin services in an unpainted warehouse? It is thus that the Kingdom grows.



OUR SPIRITUAL UNIVERSE.

A Sermon

For the First Sunday in Advent

*By REV. W. R. CATTON,
Decatur, Illinois.*

The Christian year begins with the Advent season, which is the period including the four Sundays preceding Christmas. The first Sunday in Advent is the one nearest November 30. During Advent the Old Testament prophets and John the Baptist are much in the minds of Christians because they stressed the necessity for repentance and the coming of the awaited Messiah. Advent is a season of preparation for the coming of Christ into the world, and should be used as a time of penitence and special prayer that we may be worthy of him who is God's greatest gift. The coming of Christ into the world is an event, is an experience, of such profound significance that we must devote a whole period of time, not just a single day, to thinking about its meaning and preparing ourselves to enter in to this meaning. We are summoned to penitence, to prayer, to a humble seeking of God, to a reverent contemplation of God's infinite wisdom and love in His sublime gift to the world of men and women.

The greatest single text in the Bible, it has been often said, is John 3:16. This is our text today. "God so loved the world that He gave His only begotten Son that whosoever believeth on him should not perish but have everlasting life." You will notice those are almost all short words, simple words. You will notice, too, that they are all very important words. And the very first is the most important of them all. "God" is the first word in the text. And God is the most important fact, the most significant reality there is. In this text "God" comes before "the world." And in reality God comes before the world. That is really our message today. And it is a message of profound and fundamental importance.

I suppose by "the world" the gospel writer meant all the people of the world, all the people living on this

planet. Perhaps he would include the "starry heavens," the whole universe, or as much of it as men were in the habit of thinking about in his day. Primarily he meant people, the human race. Presumably he would include you and me. We are a part of this world that God so loved. We are among those to whom God sent His Son. And we are part of "the world" that "God" comes before. God comes before all people. God is as real as people. Go down town tomorrow, to shop, to work. You will meet people, jostle with people, buy and sell with people, work with people. People, yourself and others, are very real; yourself the most real of all. God, I say, is as real as people. God is more real than people. God is, and was before people. In Him, it is, that we live and move and have our very being. In the beginning was God. All things were made by Him, and without Him was not anything made that was made. In Him is life. God is the first and basic reality.

Do you realize that? Do you understand that God is more than an idea, of the philosophers? Is more than a name for a philosophical principle. Is more than a "great first cause" of metaphysics. God is more than the projection of our own hopes and dreams and fears. God is! God is the first reality. God is more real than anything else. God even comes before "the world."

And the second great reality of expedience is the love of God. "God so loved," our text reminds us. "God so loved" that certain great things happened. Human history, human experience, human hopes, human ideals, are all consequent upon the love of God. This a spiritual universe. Men have called it a material universe. Lately, physical science having disclosed what it has, we are not so sure what a "material" universe is. What we used to call "solid matter" has now become a business of "points of force," of atoms, electrons, attractions and repulsions, forces, energies. This is what "matter" turns out to be when we understand it more fully. We are no longer quite sure what a "material" universe is. Let's get back to reality. Let's get back to the old Christian idea. This is a spiritual universe! God is the great reality. The love of God is the great energy. It is God loving the world that has made us. That is the message of the Advent season.

And now, the supreme consequence of this great reality, the coming of God's Son into the world, that the world through him might be saved.

God is not only the great, true, reality, God is a very active reality. God's love is a very active force. This force it is which has created our so-called "material" universe. This force it is that has created men and women, and has made the destiny of men and women to be the central hope and purpose about which all else turns. And this destiny of men and women is now seen to be a splendid destiny. For God, loving the world of men and women as He does, sent His own Son into the world that men and women might be redeemed, might be freed of the base and the mean that would hold them down and be lifted into the likeness of God Himself, who made them and who loved them. And it is God who does this. That is our message as we prepare for Christmas.

Men and women need salvation, that we know. Our own sins, our own selfishness, our own mistakes and foolishness, can get us in an awful way. The world of men and women is in desperate straits today. If we are not careful we may destroy ourselves. And many men and women do destroy themselves, by their follies and their sins. O yes, we need salvation, that we well know.

And here is salvation! Here is God! The God of whom we are the well-beloved children. God is moved to intervene. God sees our plight. But God sees also our splendid possibilities. God understands always, what we have so often, so sadly forgotten, that we are His children; that we are created in His image. And if God is for us, who can be against us? It is God, who gave His own Son, who now bids us hope.

Yes, God sent His Son. This is not merely a dream. This is not just a figure of speech. This is a great historical reality. God is involved in our world. I will not say that God is a part of the world; I will rather say that the world is a part of God. God is the first and the greatest reality. And you and I, our lives, have meaning because we find our meaning in Him and in His mighty purposes for us. God is with us.

The greatest title given to the man, Jesus of Nazareth, is not his name, Jesus, great as that is, for it means a "Saviour" from our sins; nor is it the "Christ," magnificent as that is, for it means the "anointed one," the one who is our king, receiving our allegiance. The greatest title is "Emmanuel," for that means "God with us." God is with us. We are not alone, lost in a universe expanding to infinity, a universe finally exploding

(Continued on page 12.)

Concerning Church Longevity

Churches are not only born, but they also die. The mortality rate is something that church statisticians rarely shout about from the rooftops, but churches also have a strange habit of proving their autopsies premature and their death record false, says Dr. Ross W. Sanderson of New York, Director of Field Research for the Congregational Christian Board of Home Missions.

Over 50 per cent of the Congregational Christian Churches in America are safely in the zone of "unquestionably successful," says Dr. Sanderson, or at least stable enough to give no concern to their State Superintendents. The remainder, however, are considered by Dr. Sanderson's Committee as "marginal," or churches that for one reason or another are weak and needing specialized help.

"Marginality takes different forms. It is one thing on the prairie, another in the New England hills, still another in the intermountain plateaus of the great west," continues Dr. Sanderson. "Sometimes church mortality is due to sheer over-churching. Most of America was over-churching to begin with and as rural populations have actually shrunk and standards of churchmanship as of education, have risen, the over-churching has become more and more of a sin."

Some churches may properly be called sub-marginal, Dr. Sanderson points out. These are so weak that they are likely to be a missionary responsibility. Not all of these should be kept alive. Some of them, in spite of what looks like fatally pernicious anemia refuse to die. Sometimes churches have more life in them than an outside observer could imagine.

"Sometimes circumstances change. Irrigation may give the parched church a new chance; incoming thousands of people may give a dying rural congregation the opportunity to become a flourishing suburban parish. About one in six Congregational Christian Churches are sub-marginal, says Dr. Sanderson. Churches that are too small are more than an average risk, Dr. Sanderson points out. Little churches that gain at first but never reach 150 or 200 members are likely to lose out. Their decline may be a reflection of community changes over which they have little or no control, or they may have been planted in a place with "inadequate depth of earth—the topsoil may literally have been blown away."

However "size alone is not a guaranty of survival," declares Dr. Sanderson, citing examples of large churches in urban situations that are finding it increasingly difficult to survive. "Many mighty churches of yesterday in more than one city are now only memories." In areas where there is what Dr. Sanderson calls "a protecting culture" as in Massachusetts, the smallest churches of half a century ago have grown at the highest rate and those with 500 or more members 50 years ago, at the lowest rate.

Some churches are neither successes nor failures but rather on the borderline of failure. They are not dependent but neither are they independently strong. About a fifth of the Congregational Churches, said Dr. Sanderson fall into this category. They might be termed "sick" but they respond to careful treatment.

The chief center of attention of Dr. Sanderson's department are those churches called "churches of promise," namely, enterprises definitely on the margin of success though not yet successful. "Located in communities where they are capable of sustained growth but needing help to move them up to the level of greater strength, these are the relatively high potentials among churches that have not yet attained. Their future is hypothetical but a push from outside may help them make the grade. One church in nine in the Congregational fellowship is deemed to be of this sort, by Dr. Sanderson's Committee.

"The function of our committee, as I understand it," says Dr. Sanderson, "is not to solve emergency situations by the use of special funds but to explore methods by which regular administrative channels may become more effective in reducing and preventing marginality among our churches. A large part of the Committee's work will consist of developing new procedures which ultimately will apply to urban as well as rural churches."

NORTH CAROLINA AND VIRGINIA MINISTERS!

All ministers of the North Carolina and Virginia Conference are to meet at Elon College, Library Building, at 10:00 a. m., on December 12, 1949. At the November meeting of the Piedmont Ministerial Association, it was voted to make the Association the North Carolina and Virginia Conference Ministerial Association.

Two important things will claim our attention at this meeting on December 12:

1. The review of the book, *The Church and Older People*, by Cedarleaf. Rev. James Allen of Lynchburg will be the reviewer.

2. Rev. Thurman Bowers will lead the discussion on "The United Evangelistic Advance" and our Conference. The results of the Greensboro Area Conference on Evangelism will be given and the proposed plans for Evangelism in the Conference during 1950. This will affect every church and every minister. A schedule of visiting evangelism teams will be made. "The Pilot Project" will be projected.

Every minister of every church in the North Carolina and Virginia Conference should be in attendance. Dues in the North Carolina and Virginia Ministerial Association will be \$1.00 each and each minister will then receive mileage, though it is hoped those coming from the same direction will get together.

W. J. ANDES,
Program Committee.

THE WELLESLEY MEETING.

Commenting upon the International Council held last June at Wellesley College, the *Christian World* of London says:

The Wellesley meetings were a heartening reminder that through this denomination groups of men and women throughout the world are vowed to the fundamental Congregational principle of liberty—as the Council's message to the Churches put it, "liberty for the individual, for the Churches, and for that free association of the Churches which is the Church." Congregationalism is still, among all the Free Churches, the freest of the free. No aspect of the Christian witness is more urgently needed in the world of today than this claim to freedom as "an inalienable right, not by the grant of society, but because all freedom is derived of God and resides in the free consent of the people of God. . . ." Freedom under God is the one condition of light: light in our theological studies, light in our discussion of ethics, light in our political and social decisions.

Congratulations to the *Durham Morning Herald* on its current publication of Fulton Oursler's "The Greatest Story Ever Told," a magnificent story of the life of Christ.

News of Elon College

By PRESIDENT L. E. SMITH

A CHALLENGE TO THE CONVENTION.

To the Ministers, Laymen, Convention Boards, and Church and Sunday School Officials:

Threescore and ten years ago a group of capable and interested members of our church in the South had a vision of the needs and the possibilities of our church in the Southern Convention. The fires of hope were kindled in their hearts and burned brightly from day to day. They were convinced that the only hope for their church in the years to come was in a consecrated, alert, and efficiently trained leadership for the pulpit and pew. They realized that the only hope of a properly trained leadership for the church was for the church to do its training. The training could not be left to the institutions of other denominations or state-supported colleges. Moved by such visions and convictions and inspired by the Holy One, Himself, they, their fellow ministers and members arose, amassed a fortune out of scant holdings and put it in the cause of Christian education and Elon College arose. Of course, the fortune that they amassed was meager in comparison with the needs of the movement but considering the meagerness of their holdings it was a great fortune.

In the light of present day trends and evident encroachment on the field of Christian education, Elon College, its plans and purposes for the preparation of our young people, is needed more today than the day it was founded. If our civilization is to survive in the light of conflicting ideologies, many of which are subversive as well, there must be a sane and sound program of education for the training of those who must assume the responsibilities, not only of the church but of the state.

Elon College is in sound financial condition and from every standpoint is a more efficient and commanding institution than it has been in the last eighteen years. The problem that confronts the church and all who are interested in Elon College is not only to keep it at its present status but to see that it moves forward in keeping with the pace set by other institutions—church-related and tax-supported.

The college and the church have ex-

pressed their opinions as to what will be required in dollars and cents to make Elon College the kind of institution that the church needs today and tomorrow. Two million dollars will be required. Of this two million dollars, one-half million has been secured in cash and subscriptions. A campaign to secure the remainder is in progress but progressing far too slowly. Some new efforts must be made and that as quickly as possible.

Ministers and laymen of our church, what can be done? What should be done? This problem cannot be solved by letting someone else do it. We might as well tackle our own problem instead of depending on wishful thinking that some "Godfather" will come along and drop the necessary funds in our college's treasury. It just doesn't happen that way. If we will do all that we can, by the grace of God the other will be forthcoming.

A UNITED CAMPAIGN.

Could we profit by the example of others? The Methodist Church officials, ministers and laymen, have met and launched a campaign specifically for their colleges and seminaries. The Baptists through their several associations, ministers and laymen, have met and launched a united campaign for their colleges and seminaries. Today, I read in the paper, *The Greensboro Daily News*, of efforts on the part of the Lutherans, laymen and ministers, in a united campaign to raise funds for their colleges and seminaries. These denominations are not leaving the matter of the support and security of their colleges to the presidents of their respective institutions but they have assumed the responsibilities themselves and are pressing their campaigns to successful conclusions. Ministers, Boards, Organizations and Laymen of our churches in the Southern Convention, what shall we do? What is your answer? Could we profit by what others are doing? Others could hardly profit by what we are doing. Could we have a meeting of our people for this specific purpose and in that meeting face the issue as to what shall be the future of our college. If you want to know what the college means and has meant to the church, attend any gathering of the

Conferences or Convention and dismiss those who have been trained at Elon College and see what goes out.

Here in full is the article referred to in *The Greensboro Daily News*.

Lutherans Set Drive to Aid Institutions.

CHARLOTTE, N. C., Nov. 23—(AP)—Lutheran laymen and ministers from six states completed plans here today for a \$6,000,000 appeal for funds.

The money will be used for the 14 colleges and nine seminaries of the United Lutheran Church in America.

The two-day regional conference ended with an address by Dr. R. E. Rullos of Springfield, Ohio.

"Seldom have I seen," he said, "a great movement command so widespread and favorable a response."

The educators call the goal of \$6,000,000 small in comparison with the "terrific price" both church and state would pay if deprived of the services of these schools.

Several college presidents presented the needs of their institutions. They were President Voight R. Cromer of Lenoir Rhyne, President John H. Fray of Marion, Va., College, President James C. Kinard of Newberry, S. C., College, Provost Charles J. Smith of Roanoke College, in Salem, Va., and President John L. Yost of the Theological Seminary at Columbia, S. C.

APPORTIONMENT GIVING.

All conferences constituting the Southern Convention have had their annual meetings. Reports reflecting the activities and achievements of local churches were made to these several conferences in annual session. Among other things the reports revealed financial records, contributions to the various interests and causes of the church, locally and otherwise.

These churches all had before them the Convention's askings for the various causes of our church. The Convention asked the churches of our conferences to contribute to Elon College a total of fifteen thousand dollars. Today, \$12,357.76 has been received on this apportionment. The college is most appreciative. It is a bit apprehensive, however, as to what our churches will do toward meeting this deficit. The college period closes December 31. All money sent in prior to that date will be credited on this year's apportionment unless otherwise directed.

In view of the acute needs of the college, I trust that many of our
(Continued on page 10.)

Christian Missions

At Home and Abroad

HAN MEI—CHRISTIAN MIDDLE SCHOOL OF SHAOWU.

By MISS JOSEPHINE WALKER.*

In 1901 after the Boxer troubles were over our Shaowu Christian Boys School had about 15 teen-age students. It met in the gallery of what was once a large tea hong (house). It has now been converted into a home for six or seven Christian families, with the school in that roomy gallery.

As the school lacked an English teacher, they asked me to help out in English, Bible and Arithmetic. Beneath the gallery where we met were four or five kitchens with no chimneys. The cooking was not always over when I arrived in the morning and climbed to the gallery. Smoke, tears and coughing interfered with our work. Soon we moved to a large room near the church.

Friends asked me why I did not get busy and raise funds for a building. One day two teachers asked what I thought of several of them contributing funds for a full-time English teacher. "Fine! But how would it be if we raised funds for a school building?" I asked. "Better yet," was the reply. And then one pledged \$25.00 and one \$8.00.

Having started we had to go on. Next morning I asked the students what they thought of the idea. There was no response, not even a smile. "Failed there," I thought. That afternoon a group of the students came and enthusiastically told me that they had raised \$500.00 for the building. "What!" I could hardly believe my ears. They showed me the list of names—mostly their fathers. "Have they signed for these amounts?" I asked. "No, but they will." And they did.

Our churches also sent in contributions till we had over \$1,000.00. Mis-

sionary friends made up another thousand. From a Mrs. Harris, through the American Board, came \$2,000. The boys marveled that a widow would contribute so much.

In the course of a year the building was up. Thanks to a generous carpenter our students were allowed to nail on much of the lath and so contributed their bit.

The name of the school came from Han which stands for China and Mei which stands for America. Han had also been used for the name Harris.

THE PURPOSE OF FOREIGN MISSIONS.

"The key to real understanding and mutual consideration among men of all races is a shared allegiance to the one man who belongs to all races alike and to God. We must make friends with Jesus and win friends for him if we really want an end to war and woe, and slums. No lasting order can be brought about in our man-made chaos except on the principle that the friends of our *Friend* are friends," said Dr. Russell Henry Stafford, at the annual meeting of the American Board.

After describing the setup of the American Board with its national representation, Dr. Stafford pointed out that foreign missions does not mean a neglect of the home field or of social action. "The total project—home missions, foreign missions, Social Action—is simply our practical recognition that this is One World; that throughout its length and breadth it needs redemption; and that the gospel of our Lord Jesus Christ is the power of God unto salvation. In the abstract we have recognized that for a long time. But in the air-plane age—not only the passenger plane but the freight plane and the bombing plane as well—we had better begin to be very concrete about it. For nowadays what hits anybody anywhere will be hitting us at latest day after tomorrow, on the rebound, hard enough to be sharply felt.

"Further, ours is no sectarian spirit. We are a part of the Universal Church in world action. Through the work of the American Board in all its phases on all its fields we are expressing the Word of God in Christ to those who with regard to hearing it

have thus far been underprivileged. In this work we are not willingly in competition with any other Christian body. It is not to make Congregationalists that we aim, but Christians.

"All the major evangelical boards have now for some years been functioning unitedly through the Foreign Missions Conference of North America of which the American Board is a member. As touching foreign missions, Christian unity already has come in principle and to an ever increasing degree it is here in practice."

Some of the highlights of both "crisis and opportunity" which Dr. Stafford mentioned included his apprehensiveness for Africa "where Colonialism at its peak today has brought millions so near the boiling point that the lid may blow off any minute;" the project of a great new International Christian University in Japan; and heartening signs that governments in fields where the missionaries have been working are increasingly providing education and super-vising health, both services in which Christian missionaries pioneered.

"The purpose of foreign missions, or Christian World Action is to put a heart into the rapidly evolving machinery of world comity and administration. Not the United Nations, or any other device, will work, unless to its two dimensions of careful planning and skilled execution there be added heart as a third dimension. The place to put in that heart is down where the common people live and where the church works. The only heart big enough for that place is the heart of Christ. . . .

"Every missionary goes out to live as a friend among the new friends he will win, not as a critic or a sales agent, but as a comrade and a helper, teaching and learning, giving and receiving, in that warm and courteous reciprocity which is the very spirit of Christ. That is the sort of thing that breaks down walls of race and prejudice by proving that for Christians they simply are not there.

"There is a two-way Christian traffic across the seas nowadays. We are beginning to enjoy the fruits of the Younger Churches in the lands of the older churches. If we are honest, we have to admit there is a good deal wrong with our own religious thinking and practice. Wise men from far countries are at length helping us to see ourselves more clearly."

Dr. Stafford ended with a plea for open minds, open hearts, open purses and much intelligent study and deep prayer.

*Miss Josephine C. Walker, Forest Grove, Oregon, the author of this article is a subscriber to The Christian Sun, formerly missionary to Shaowu, and a personal friend of Timothy Chang's family. Miss Walker's father was the first missionary to Shaowu and was instrumental in organizing the North Fukien Synod. Miss Walker taught at Han Mei and worked with Timothy Chang's mother at Lo Te Girls High School and Women's School. Her intimate knowledge of Han Mei makes her article most interesting at this time.

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

SOUTHERN WOMEN ATTEND CONFERENCE.

More than nine hundred women, representing Evangelical and Reformed and Congregational Christian Churches in all parts of the United States, met in Cleveland, Ohio on November 15 to 18th for a joint Fellowship Assembly.

The assembly was one of the significant united programs in anticipation of the merger of the two denominations.

In the keynote address of the Fellowship Assembly, Mrs. Harper Sibley, Rochester, N. Y., president of the United Council of Church Women, spoke on the convention theme, "Together With One Voice." Greetings were extended by the officials of the two churches and presidents of the participating groups.

Other prominent leaders who were heard on the program were Mrs. Harrison E. Elliott, general secretary of the Y.W.C.A., and Miss Margaret T. Applegarth, a secretary of the American Committee of the World Council of Churches.

Dr. Ruth Isabel Seabury, secretary of Education for the Missions Council of the Congregational Christian Churches at the banquet on Thursday night, when Christian Nationals from many parts of the world participated in a "Festival of World Christians."

Plans for an interim organization of the two womens groups were heard in the business session, the seminars were held on the proposed departments of work for the women in the United Church.

Separate sessions of the two groups were held prior to the assembly.

Featured speakers before the Congregational Christian women were Rev. Ray Gibbons, director of the council for Social Action; Miss Merle Easton, director of curriculum for the division of Christian Education; Dr. David McKeith, Jr., executive vice-president of the American Board of Missions; and Dr. Albert D. Stauffer, minister and executive secretary of the Missions Council.

The following report of the joint planning committee was presented to the Fellowship Assembly.

1. That the Women's Guild and the Woman's Fellowship continue during the interim period.

2. That there be frequent exchange of speakers and that joint meetings of leaders and of groups of E. & R. and C. C. women be suggested and arranged wherever possible.

3. That as soon as possible some program materials be planned by a joint committee.

4. That the present Women's Joint Committee become the Ad Interim Planning committee as soon as the churches are officially merged and serve until the constitution for women's work in the new church is adopted.

Southern Convention women who attended this Fellowship Assembly were, Mrs. O. H. Paris, Mrs. W. B. Williams, and Mrs. John G. Truitt as official delegates of the Convention, and Mrs. F. C. Lester, Mrs. William T. Harrell, and Miss Verdie Showalter, presidents of the three conferences.

MRS. JOHN G. TRUITT.

ONE THOUSAND WOMEN MEET.

Can you imagine a meeting of 1,000 women? That was the number attending the Fellowship Assembly of the Congregational Christian and Evangelical Reformed Women held in Cleveland, Ohio, November 16-18.

The leader of worship for the entire meeting was Miss Margaret Applegarth, known throughout the Christian world for her connection with the World Day of Prayer and for her contribution to the World Council of Churches. She is a Northern Baptist. The speaker for all three days was Mrs. Harper Sibley, an ardent Episcopalian, President of the United Council of Church Women, and an advocate of the ecumenical church.

For many, the high point of the Assembly came on Thursday night, when all one thousand of us met for a Festival of World Christians—a banquet with Ruth Isabel Seabury as the Master of Ceremonies, and music and messages presented by nationals from nine countries. It was colorful, interesting, thrilling!

For others, the high point came with the closing communion service held in Old Stone Church (Presbyterian) near the hotel. The service was prepared by Miss Applegarth, who gave the communion meditation. Mrs. Sibley also spoke. Communion was administered by our Ohio superintendent and the E. and R. Synod president for that area. Mrs. Paris was one of the deaconesses. Each C. C. woman was asked to make a "date" with an E. and R. woman and go with her to the service. We from the Southern Convention "paired off" with E. and R. women from North Carolina, and enjoyed that special fellowship. (Incidentally, there were twelve E. and R. women from North Carolina.)

Our greatest regret was that Dr. Douglas Horton, our denominational minister, and Miss Helen Kenyon, our Moderator, were unable to take their scheduled parts on the program, being detained in New York City by court action being brought by one of our Congregational Churches against the merger.

No definite uniting action could be taken by the Fellowship Assembly. However, six areas of work were defined in which both groups of women will work during the next few years, and plans were adopted whereby a constitution may be presented and adopted when and if the merger takes place. The six departments are: Worship and Evangelism, Stewardship, World Missions, Friendly Service, Christian Social Action and Christian Education.

I am sure that each of us feels very fortunate to have had the opportunity of attending this great Fellowship Assembly. There are many things we will long remember—the charm with which their Mrs. Corman and our Mrs. Walley (national presidents) jointly presided, the efficiency with which their Miss Florence Partridge and our Mrs. E. E. McClintock (Berta) managed all the details of such a meeting so that everything went off without a "hitch," the beautiful snow which came down on the park in the center of Cleveland which our hotel overlooked, the opportunity for fellowship with so many Christian women, the messages of the speakers.

We thank you, women of the Southern Convention, for this opportunity, and hope that we can be more intelligent and inspiring leaders because of it.

MRS. F. C. LESTER, *President,*
North Carolina Women.

FOR THE CHILDREN

MRS. R. L. HOUSE, Editor

Christmas is coming. That means gifts to give and receive. Recently I was writing about stamp collecting and your collection may help you with your gifts and cards.

To make your cards, choose red or white stock paper. Cut or fold it the size you want and then pick a design. With green one-cent stamps and red two-cent ones you may make attractive trees, holly wreaths or leaves and berries. Brown and green stamps will make pine cones and needles. Cut a small tree or leaf for a pattern. Then cut the stamps to fit and paste on your card. Write or print your greeting. You can think up many other designs and colors.

Stamps may be used to trim the tops or cover wastepaper baskets, letter boxes and utility boxes. You could decorate a small box to hold stamps and fill it with new stamps for a surprise present. Glue the stamps carefully, fitting the perforated edges together and after allowing a few days for drying, shellac once (or maybe twice) for a permanent finish.

Or just as in making cards, stamps may be cut into different shapes to decorate scrapbooks, notebooks or telephone covers. A clean round ice-cream carton may be covered with varied hued stamps and a hole punched in the top to make a twine holder. It would be a welcome kitchen present. Shellac or varnish this, too. Think up new ways to use stamps whether they be domestic or foreign.

You will hear and see a lot about Santa Claus. Please remember that that is only a small part of Christmas. We celebrate Christmas because Jesus was born and came to make our world more lovely, more beautiful and free from much misery and pain. If Jesus had not been born, we would not have Christmas nor Santa Claus. He is a jolly old fellow whose coming is celebrated in many different ways in different lands. Ask at the library for a copy of a book telling about the different names and customs about him. He has been called "Father Christmas," "Kris Kringle," "Saint Nicholas," "Pere Noel," "St. Nick," "Jolly Klaus" and you find out how many other names.

Remember your Advent Candles. Light a candle each Sunday night before Christmas until the Sunday be-

fore and you will have four shining for the Advent of the Baby Jesus.

WHEN SMALL VISITORS ARE COMING.

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

"You seem always to have plenty of delightful books for children, Miss Mallory," commented a friend who had been making a survey of the shelves and tables in the reading room where I work as the children's librarian. "I shall be so glad to bring my grandchildren in when they come to visit us next month. Surely, they will be able to find something here that will hold their interest. I don't want them to be homesick as they were the last time."

"I'll be pleased to help the children find books they will like, when you bring them in," I promised, wondering how anyone, child or adult, could be at a loss for pleasant occupation in Mrs. Code's lovely home.

"Thank you," my friend replied. "I'm sure your understanding of children and your knowledge of these books will be a great help. Diane and Patty are dear little girls, but I've never been able to make them feel at home—though they are always welcome to wander about our big house as much as they please. It seems very strange to me, because some of the happiest memories of my own childhood center around visits to the home of my grandparents. In some way I must have failed as a grandmother."

Something in my friend's troubled face checked a casual reply and made me give her problem serious thought. "Our big house," she had said. It was spacious—an old-fashioned home—very different from the compact apartments of modern cities to which her grandchildren were probably accustomed. Suddenly, I remembered an hour I had recently spent in a home in our town where small guests had already arrived to spend the summer with their grandparents.

"Do you know Mrs. Chester who lives on Warren Street?" I inquired.

"Yes, I know her quite well," Mrs. Code answered.

"I'm sure Mrs. Chester would be glad to show you how she and her

husband prepared for their grandchildren's coming," I told her. "I believe you'll find there a solution of your problem."

A few weeks later Mrs. Code came back to the library, bringing with her two smiling little girls to meet me. While the children were absorbed in some pictures at one of the display tables, she thanked me for the suggestion I had made to her.

"I hope you'll find time, Miss Mallory, to come out to our house and see what we have done to make Diane and Patty welcome," she said. "Just as I saw the Chesters had done, we, too, put hooks low in the closets and emptied the lowest dresser drawers, so that the children's clothes could be placed within their easy reach. We brought down from the attic some small chairs and a table that their mother had used when she was a child. On the back porch their grandfather fixed a large wooden box for their toys. Also, he fastened a strong rope swing to the limb of a big maple tree in the back yard. I invested in some cookie cutters that were shaped like animals and little men. The girls have had a wonderful time helping me make cookies and an equally good time helping their grandfather make a garden—delighting in the small tools he provided for them.

"I can't thank you and Mrs. Chester enough," Mrs. Code concluded, "for leading me to understand that children cannot adjust quickly to unaccustomed environments, but that household appointments, suited to their stage of development, do much to reassure them and to make them happy. I know now that it is hard for them to feel at home in a house that is planned for adults only—however loving the grown-up occupants may be. We shall continue to keep the diminutive furniture available and a few toys on hand to entertain other small visitors who may come into our home."

APPORTIONMENT GIVING.

(Continued from page 7.)

churches that are in arrears will make a special effort to raise their apportionments in full before the year closes.

Previously reported	\$12,235.89
Eastern N. C. Conference:	
Mt. Auburn	3.28
N. C. & Va. Conference:	
Haw River	85.60
Valley Va. Conference:	
Newport	25.50
New Hope	7.00

Total \$ 121.38

Grand Total \$12,357.27

Youth at Work in the Church

ANN TRUITT, Editor; HELEN JACKSON, C. B. TWIDDY, Associates.

OHIO PILGRIM FELLOWSHIP.

By JOHN H. HUSTON.

[Eugene Dominic attended a Junior High School Conference this summer. Following is his report to the Wauseon Church, made during the Sunday morning service. His minister, Rev. Frederick Fox, has been asked to have him make a recording of this report for distribution for Summer Conference promotion.]

I think the best way to tell you about Camp Craig is to tell you about a typical day. I will start with seven o'clock in the morning and end with ten o'clock at night and tell you about some of the things that happened in between.

First bell was at 7:00 a. m. but that was only for the Kitchen Police. I was K. P. three times but it wasn't so bad. Everyone else got up at 7:30. I really should say that I got *down* because I slept on the top bunk of a double-decker bed. There were six double-deckers in each cabin. The cabins were screened half-way up and pretty cold. I slept with my clothes on. After I got used to sleeping in a cabin with a bunch of restless boys, I slept pretty well.

At 8:00, we went over and had breakfast in a big dining room. I put a picture of it on the bulletin board with some other pictures of Camp Crag. The food was quite good—nothing fancy but nothing bad. We only had spaghetti twice.

After breakfast we went to "Morning Watch." This was really the beginning of the day. This was the time when we said our morning prayers or read from the Bible or just thought about how good it was to be alive. Only at church camps do we start the day like this.

Around ten minutes of nine, we went back to our cabins to make our beds and tidy up. They inspected our cabins every day and gave us ratings: excellent, good, fair, poor and awful. The first day we were "poor" but after that we were always "excellent."

The daily program began at 9:15. The first period was called, "Trail Blazing" and usually it was a movie about the needs of the world and what the church was trying to do about them. These movies were good. I saw some things I never saw before. I'll never forget some of the pictures about the poor people in China.

At 9:50, we went on our "First Trail." It wasn't an actual hike on foot—it was a hike you took with your brain. We separated into small groups—like Sunday school classes—and studied parts of the Bible. The teacher would ask us to look up characters in the Bible and then we would read the parts.

At 10:30, we all came back together again in assembly. This is when the daily announcements were handed out and we heard what we got in inspection. Afterwards the Camp Council met. I was the delegate from our cabin. We talked about the gripes of the campers and tried to understand why the counsellors had to do what they did.

At 11:15, we had a choice of going to one of four different "Understanding" groups. One group was about UNDERSTANDING *ourselves*; another was about UNDERSTANDING *China*; another was about UNDERSTANDING *the Pilgrim Fellowship*; and the last one was about UNDERSTANDING *dramatics*. I went to the one about Understanding Pilgrim Fellowship. Pilgrim Fellowship is the young people's society in the Congregational Christian Church. It is supposed to be interested in all the problems that the adult church is interested in but from a young person's point of view. One problem we tried to understand better was the problem of American Negroes and American Mexicans who do not seem to be getting the same breaks as American whites. We didn't try to find an answer—we just tried to *understand* it. The way we did it was interesting, I thought. We pretended we were colored—at least some of us were. The rest were white. One person was a white banker, another a white storekeeper, and another a white mother—just like the regular people in a small town. Then the person who pretended to be a colored man walked in and started talking and everyone treated him like a Negro. It made us understand how a Negro feels—especially if you *are* the Negro.

Before dinner, we had free time. I spent my time visiting and making friends. There were boys—and girls—there from all over. I met a couple of good guys from Cleveland. I had

already had a letter from one of them. He invited me over to spend a weekend. I also met some very nice girls from Kent.

Dinner was at 12:30 and we were plenty hungry. After dinner we went back to our cabins and took a nap. This was called "horizontal hour." I think the counsellors enjoyed it more than we did. They were flat on their backs. We mostly talked.

After the hour's rest period, we went to our "Interest Groups." There were also four of these: choir, personalities, China, and living. I was more interested in living than any of the others so I went to that one. We had some hot discussions about how to act at parties, good manners away from home, and things of that sort. We talked about parents and voted which kind we would rather have: strict or lenient. Some of the kids voted for *strict*. Don't ask me why.

Recreation began at three o'clock. Most of us played baseball. There were some pretty good players and we thought we could beat the counsellors. We were so sure, we told them we would wash the dishes on Sunday if they licked us. We washed the dishes! The score was 8 to 6. However, the cooks were helpful—they used paper dishes.

After the ball games, we would go up to the old swimming hole. That was where they had dammed up the creek which ran by the camp. It was a good-sized lake, but cold. The ones who didn't want to swim could stay at the camp and work on their handicrafts. Some made pretty stained-glass windows; others worked with leather or copper or wood. I had one of the girls make me a plastic lanyard.

We had another "free time" at six—just before dinner. This was a time for visiting and playing ping pong. I did the visiting and Tom Ross cleaned up on ping pong. He was the Camp champion.

Supper was at 6:15. During supper, we sang and played table games. After supper, we had a light program. Some evenings, we had plays and skits. One evening we had a movie on "Dates"—what to talk about and how to act at various ages.

The official day came to an end with Vespers at 8:40. Sometimes we met in the dining hall and sometimes out on the hillside—depending upon the weather. We sang hymns together and the counsellors (who were mainly young ministers) gave short talks. The one I remember best was about thermometers and thermostats.

(Continued on page 14.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JEREMIAH TEACHES PERSONAL RELIGION.

LESSON XI—DECEMBER 11, 1949.

MEMORY SELECTION: *I will put my law in their inward parts, and in their hearts will I write it.*—Jeremiah 31:33.

LESSON: Jeremiah 8:4-7; 26; 31.

DEVOTIONAL READING: Psalm 51:1-13.

The Naturalness of Religion.

Some folks think that religion is something tacked on to life, something that men put on from the outside, something that some folks take to because they want people to think more highly of them, something that is an accessory of life instead of an integral part of the equipment of life. They think that religion is unnatural. Jeremiah had to deal with such people. And in his words in Chapter 8:4-7 he emphasizes the fact that irreligion is unnatural, that religion is natural. He does this under several figures of speech.

For instance, says he, what would you think if you saw a man fall, and make no attempt to get up? Unless he was seriously injured, he would immediately make an effort to get upon his feet and to continue his journey. Not to do so would be a departure from the natural order. Or again, suppose a man were making a journey and after taking the wrong fork in the road or making the wrong turn, he discovered his mistake and realized he was on the wrong road. Would he not, if he were a normal man, forthwith get back upon the right road even if he had to retrace his steps? What would you think of a man who persisted in walking backwards in blind ignorance of where he was going or of what he was walking into? And finally what shall we think of people who persisted in rushing headlong and even knowingly into evil and destructive ways like a dumb horse dashing into a cavalry charge of death?

As if this were not enough to convince people of the naturalness of religion, the prophet calls attention to the fact that even the dumb animals respond to a mysterious instinct, while the people of Jehovah "know not the coming of the Lord."

Well, folks have not changed. One

has only to read the daily papers, to look around him, to look within himself, to see that the way of the transgressor is hard, that the wages of sin is death, that man cannot live by bread alone, that a man without religious faith is like unto a ship without both rudder and compass. As St. Augustine said long ago, "Thou hast made us for thyself and our hearts are restless until they rest in thee." The source of that vague dissatisfaction, that restlessness, that heart hunger in many modern men and women is simply the instinctive yearning of the soul for God. We have been created in His own image, He hath put His spirit within us, He has put eternity in our hearts, it is but natural that we should want Him and seek Him. But alas that instinct can be repressed and dulled and deadened, men can lose their appetite for God.

The Curse of Formalism.

The second portion of today's lesson deals with what one writer calls "the worthlessness of a religion of external forms." Obeying the "word of the Lord which came unto him," Jeremiah goes into the the court of the Lord's house and speaks courageously to those who had come up from the cities of Judah to worship in the Temple. Here at the very heart of the religious life of the nation, and in the midst of the forms and ceremonies prescribed by the ancient and honored law, the man of God denounces these forms and ceremonies as being worthless in the eyes of Jehovah, because there was no correspondence between profession and performance. The people were circumspect and correct concerning the forms of religion, but careless as to the fruits of religion. Like the scribes and Pharisees of a later day, their religion was formal, external, legal.

God was not pleased with such religion then. He declared through the prophet that He would make Jerusalem and even the great Temple like unto Shiloh, which even then was in ruins. It was a strange and sobering message but it found literal and fearful fulfilment within a few years. And even as God was not pleased with such religion then, He is not pleased with such religion now.

Except our righteousness shall exceed the righteousness of the scribes and the Pharisees we shall in no wise enter into the Kingdom of heaven. This does not mean that forms and ceremonies do not have a place and value in religion. But they are means to an end. And without the spirit they are dead.

Concerning Personal Religion.

It must be kept in mind that the Jews thought of themselves as members of a "covenant nation." God had made a covenant with the Jewish people, sealed and ratified at Sinai, and because of the sins of the people renewed by him again and again on their behalf. For the average Jew, religion was very much a matter of a national and hence an impersonal thing. The individual was very much swallowed up in the state. But a new landmark in religion was set up by Jeremiah when he announced the principle and the power of personal religion. There was an adage or proverb at that time, "The fathers have eaten sour grapes and the children's teeth have been set on edge." It was the ancient and popular game of passing the buck. Not so, says this man of God. "Every man that eateth the sour grape, his teeth shall be set on edge." It was a variation of Ezekiel's famous words, "The soul that sinneth, it shall die." Religion in essence is a personal thing. The heart of it is a personal relationship between God and the soul of the individual believer. It is only thus that religion can have warmth and power. It is only thus that it can become real. Its secret is simple. It begins with decision, a decision to yield one's self through faith to God and to obedience to him, and it continues by a host of other decisions as the call to action comes. It is a linking of life with a great leader in a sustaining, strengthening fellowship in service, and if need be in sacrifice.

(Based on lesson copyrighted by International Council of Religious Education.)

OUR SPIRITUAL UNIVERSE.

(Continued from page 5.)

in complete destruction as atoms themselves are ripped asunder. God is with us. We are at home, in a universe of His great love, which He has made, by His love for us and because of His love for us. God is with us. Hear the message of the blessed Advent time: "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."

RESOLUTION OF APPRECIATION.

The following is a resolution of appreciation for services rendered by the Rev. W. Millard Stevens, adopted by the First Congregational Christian Church of Burlington, North Carolina:

WHEREAS, The Reverend W. Millard Stevens has resigned his pastorate, after having served for nearly five years as a faithful and loyal pastor; therefore,

BE IT RESOLVED:

1. That we will long remember his cooperative spirit and friendliness in our community. His untiring efforts in building the attendance and spiritual life of our church.

2. That we congratulate the Christian Temple of Norfolk, Virginia, upon being fortunate in securing a man of his high calibre for their spiritual leader.

3. That our prayers and sincere regards go with him and Mrs. Stevens as they enter a larger field of service.

4. That a copy of these resolutions be placed upon the records of our church, a copy sent to Mr. Stevens, one to the secretary of the Christian Temple of Norfolk, Virginia, and one to THE CHRISTIAN SUN for publication.

MARY F. HOOPER,
J. V. SIMPSON,
ALLEN MILLS,
J. A. HOLT, JR.,
Committee.

IN MEMORIAM.

During the past year two of our ministers have passed on to their reward. This report is designed to give some recognition to their personality and work in our midst.

LUCIUS L. LASSITER.

Rev. Lucius Lee Lassiter, son of the late John Lassiter and wife, was born in Gates County, near Sunbury, North Carolina, April 9, 1863. He attended Elon College and graduated from that institution in June, 1898. After graduation from college, he was called to serve a group of churches in the Virginia Valley Conference, where he remained for several years. His principal work as a pastor was done in that Conference. He was later called to serve the South Norfolk Church for a few months. After this he retired from active work, as a pastor, and devoted the most of his time to repair work as a carpenter, preaching as a supply occasionally, when an opportunity was open to him. For several years he was employed by the Lakeview Hospital of Suffolk where

he used his talents to good effect in having general oversight over needed repairs.

He was a spiritually minded man, devout in his attitude towards the church and interested in its progress and spiritual growth. He died on the 23rd day of August, 1949.

* * * *

FRANK H. LEWIS.

Dr. Frank H. Lewis, pastor of the Shelton Memorial Church, Portsmouth, Virginia, for nine years, was born November 4, 1872, in the State of Maryland. He was a son of the late Abram and Elizabeth Hanly Lewis. He began preaching at the early age of 21 or 22 years, as a minister in the Methodist Protestant Church. Later he became pastor of some of the large churches of that denomination, the most significant pastorate being a great church in Pittsburgh, Pennsylvania. He served as president of his conference for a term of years and was recognized as a great preacher.

After his retirement he visited some friends in Portsmouth, Virginia. While on that visit the pastor of the Shelton Memorial Church passed on to his reward. Dr. Lewis was invited to preach one Sunday as a supply. The congregation was so well pleased a call was extended to him and he accepted, remaining as pastor until his death at Massanetta Springs Bible Conference, on August 28, 1949. Soon after accepting a call to the church in Portsmouth, Virginia, he transferred his membership to the Eastern Virginia Christian Conference. In November, 1948, he was elected president of this Conference.

Dr. Lewis was soon recognized as a great preacher. His physical appearance was a great asset to his work in the pulpit. His massive body, his alert attitude, his strong face, his keen mind, his vivid imagination and his eloquent tongue commanded attention when he appeared in the pulpit to declare the gospel message. He set for himself a high standard of moral conduct and spiritual living. He said to me many times: "I do not understand how any minister can afford to smoke or chew tobacco in any form. I think a minister should be different in his personal life." That was an index to his standard, for himself, in the whole field of ministerial relations.

He was a great Christian and a powerful preacher of the Word of God. He was a man of God. It was my happy privilege to have him as a real friend. He carried sunshine in his face and friendship in his heart.

His death was a great shock to all who knew him well.

We suggest that the Conference stand for a moment of silence, followed by a prayer of thanksgiving to God for the gift of these men to our church and a prayer of sympathy and friendship for the bereaved families.

We further suggest that a copy of this tribute be entered upon the records of the Conference, a copy sent to the families and a copy sent to THE CHRISTIAN SUN for publication.

I. W. JOHNSON.

CONVENTION OFFICE.

(Continued from page 3.)

Valley Va. Conference:

Antioch S. S.	6.81
Bethel S. S.	3.00
Linville	8.55
Mt. Lebanon S. S.	15.00
Winchester	13.92

Total for Home Missions .. \$ 2,211.58

Foreign Missions.**Easetra N. C. Conference:**

New Hope	\$ 31.20
Wake Chapel S. S.	13.61

Eastern Va. Conference:

Berea (Great Bridge)	77.00
Bethlehem (Nans.) S. S.	3.52
Eure	50.00
Mt. Carmel S. S.	2.11
Norfolk, Bay View	9.24
Norfolk, Rosemont	25.00
Oak Grove	25.75

N. C. & Va. Conference:

Apple's Chapel	86.48
Bethel	13.07
Bethlehem	111.40
Durham	510.96
Elk Spur	1.50
Greensboro, First	209.92
Greensboro, First—for Shaowu .	19.80
Happy Home	30.54
Hebron	13.00
Hines Chapel	65.50
Hopedale	27.00
Ingram S. S.	42.36
Kallam Grove	8.00
Lebanon	25.93
Liberty	19.27
Mt. Zion	18.00
New Lebanon	10.35
Pleasant Grove	10.12
Union, N. C.	80.00
Union, Va.	64.00

Western N. C. Conference:

Flint Hill (M) S. S.	1.58
Grace's Chapel	60.00
Patterson's Grove	10.00
Pleasant Grove	14.60

Valley Va. Conference:

Antioch S. S.	6.81
Bethel S. S.	3.00
Linville	8.59
Mt. Lebanon S. S.	15.00

Total for Foreign Missions . \$ 1,724.21

Summary.

Total for Period Nov. 4-17, 1949	\$ 3,935.79
Previously Reported	44,086.62

Total Since January 1, 1949 ... \$48,022.41

WM. T. SCOTT,
Superintendent.

The Orphanage

DEAR FRIENDS:

It was a joy to visit the Wake Chapel Sunday school and church the third Sunday in November and to see what fine things that faithful people are doing for their church and community. Rev. Fred Register is the pastor. They had a bus and many cars to bring pupils to Sunday school. They had an excellent junior choir which sang during the worship period at Sunday school, and one of the finest young people's choirs I have heard in a long time. This choir along with the excellent church choir sang at the 11:00 o'clock service. They "passed the hat" for the Orphanage and received more than \$1,400.00. Mr. W. J. Ballentine is a member of our board of trustees and keeps a liberal spirit alive there for this institution. Their many faithful members and their pastor join in this work for the children here.

Our children—about forty of them—presented a pageant at the Burlington Rotary Club this past Monday night. They graciously "passed the hat" and we received \$1,582.00. There

*He who gives a child a treat
Rings a bell in Heaven's street!*

These men live within a few miles of the Orphanage. They know its worth, its business reputation, and many of its children. They know they are helping helpless little ones.

Every church and every Sunday school is urged to check their record and see whether or not they are making a monthly offering from the Sunday school, and also to see to it that they make a liberal Thanksgiving offering. The attached report shows that we need \$18,521.71 to reach our 1949 goal.

A few days ago I met a committee from the Hank's Chapel Church at the Ferrell-Browning Furniture Store in Durham, and they selected beautiful mahogany twin beds and completely furnished their room here, putting a beautiful rug on the floor, and curtains at the window. They paid for the fresh painting of the room. They know already how much I appreciate this.

Make your own Christmas a joyous one by helping your Children's Home reach a very much needed goal. Thank you!

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the Week.

Mrs. Annie Ellington, Reidsville, N. C.: clothing.
Mrs. Harry Joyce, Reidsville, N. C.: pillow cases.
Mrs. H. F. Mitchell, Burlington, N. C.: clothing.

* * * *

REPORT FOR NOVEMBER 24, 1949. (Continued.)

Sunday School Monthly Offerings.

Amount brought forward \$10,508.79

Regular.

Eastern N. C. Conference:
Mt. Auburn\$150.19
New Elam 23.00
Niagara 10.00
Sanford 85.00

268.19

Eastern Va. Conference:
Rosemont\$ 50.00
Rosemont (Simmons boy) 25.00

75.00

N. C. & Va. Conference:
Bethlehem\$ 15.00
Durham S. S. 29.63
Haw River 30.19

74.82

Western N. C. Conference:
Liberty\$ 42.64
New Center 27.90
Pleasant Union S. S. 10.49

81.03

Valley Va. Conference:
Beulah\$ 6.00
New Hope S. S. 8.68
Newport S. S. 50.10

64.78

Ga. Conference:
Vanceville 1.00

Total Regular Offerings ... \$ 564.82

Thanksgiving Offerings

Eastern N. C. Conference:
Good Hope\$ 20.00
Hayes Chapel 25.00
Lee's Chapel 15.00
Martha's Chapel 10.00
Piney Plain S. S. 41.00
Turner's Chapel 26.98
Wake Chapel S. S. 103.07
Wake Chapel1,427.85

\$ 1,668.90

Eastern Va. Conference:
Eure\$ 13.00
Suffolk (Mrs. J. M. Darden) 100.00

113.00

N. C. & Va. Conference:
Belew Creek\$ 15.30
Bethel 19.99
Hebron S. S. 25.00
Long's Chapel S. S. 50.00
Long's Chapel (Mrs. O. K. King) 50.00
Reidsville S. S. 285.00
Tryon, Erskine Memorial S. S. 25.00
Calvary S. S. 23.68

502.42

Western N. C. Conference:
Albemarle\$ 83.95
Pleasant Cross 10.35
Seagrove 9.50

103.80

Total Thanksgiving Offerings \$ 2,388.12

Total for week from churches \$ 2,952.94

Total for year from churches \$13,461.73

Special Offerings.

Amount brought forward\$15,846.45
U. S. Govt., West children \$ 56.16
Mr. Ridge, children 15.00
Mrs. Fields, C. Williams . 5.00
Cash 5.95

82.11

Special Thanksgiving Offerings.

J. E. Anderson Company \$10.00
Mr. & Mrs. Chas. Apel ... 5.00
Mr. A. L. Curling 5.00
Miss Iva Hughes 25.00
Mr. Roy W. Kernodle ... 5.00
Holmes Bible Class, Richmond Church 10.00
Miss Novie Hardee 5.00
John W. Long 20.00
Mrs. Mollie Graham 5.00
Mr. & Mrs. J. A. Russell . 100.00
Mr. M. T. Elliott 5.00
Mr. & Mrs. Paul Williams 5.00
Mr. T. M. Stroud, Sr. ... 15.00
Mr. J. W. Drake 50.00
Mr. H. I. Jaffe 5.00
Mr. C. A. Scott 5.00
Lenoir Furniture Corp. ... 100.00
Mrs. Andrew Mutek 5.00
Mr. V. E. Ramsey 5.00
Mr. T. E. Brickhouse 25.00
Mr. Clyde W. Rudd 5.00
Mrs. J. L. Steele 5.00
Miss Ruth Miller 5.00
Mrs. Idell F. Hawkins ... 15.00
Mr. J. W. Burke 25.00
Mr. & Mrs. M. W. McPherson 25.00
Miss Rena Iseley 3.00
Mrs. Clarke F. Cullers ... 13.00
Burlington Rotary Club .. 75.00
Burlington Rotary Club 1,507.00

2,088.00

Total this week from Special & Thanksgiving Offerings \$ 2,170.11

Total this year from Special & Thanksgiving Offerings \$18,016.56

Grand total for the week ... \$ 5,123.05

Grand total for the year ... \$31,478.29

YOUTH AT WORK.

(Continued from page 11.)

Thermometers just show whether it's hot or cold, but thermostats do something about it. The point was: don't just blow your top like a thermometer—do something constructive like a thermostat.

After Vespers, we got ready for bed. But this was a slow process. We still had a lot of visiting to do. But by 9:45 each cabin had collected its campers for a private meeting. In our cabin, we met around a little worship center which we had built. It had a Bible on it. We went over the activities of the day and tried to figure out what had been good about it and what hadn't been. If there were any problems we tried to thrash them out. For instance, one girl didn't seem to be getting along with anyone and we decided we would try to give

(Continued on page 15.)

In Memoriam

ALGER.

WHEREAS, Almighty God has taken from our fold our dear brother, Thomas Z. Alger, to the home on high and where all tears are wiped away and where the just shall forever reign and be rewarded according to their works; therefore,

BE IT RESOLVED:

1. That while we deeply feel the loss of so faithful and consecrated member, we resign our wills to the will of Him who doeth all things well.

2. That our deceased brother's associations with us have us have been and will continue to an inspiration and example to us to lead better lives and to perform more faithfully the work which the Master has called us to do.

3. That we recognize his faithfulness to duty in that he served the church as deacon for nearly fifty-four years.

4. That we extend to his sorrowing family our heartfelt sympathy in this their sad time of bereavement, and trust that they will be comforted by the Great Healer of all sorrows.

5. That a copy of these resolutions be inscribed on the records of the Newport Congregational Christian Church and a copy be sent to The Christian Sun for publication.

COMMITTEE.

SIMPSON.

Our beloved member, Mrs. J. D. Simpson, age 79, passed to her eternal reward November 8, 1949.

We, the members of the Ladies Class of Bethlehem Christian Church desire to express our love and respect for one who served so faithfully in our class.

Therefore, be it resolved:

1. That we shall miss her in the sweet fellowship of our work together. We shall always cherish the memory of her friendship.

2. That we hold lasting remembrance of her love, loyalty and service to her Master.

3. That to the members of her family be extended our sincere sympathy and the hope that our appreciation of her may, in some measure, lighten the burden of their bereavement.

4. That a copy of these resolutions be sent to The Christian Sun for publication and a copy sent to the members of her family.

Mrs. OLIVE UNDERWOOD,
Mrs. W. T. MADREN,
Mrs. ROY KERNODLE,
Committee.

HELP YOUR VOLUNTARY VIRGINIA TUBERCULOSIS ASSOCIATIONS FIGHT TO STAMP OUT TB.

Last year 15,000 Virginians had tuberculosis. Many of these in rural sections of our state could not get to adequate medical care because there is not enough chest surgery or hospital beds.

Your local tuberculosis association assumes a share in tuberculosis control by helping to paint a picture of the needs where you live. Your community does not get money to provide

facilities for tuberculosis control until a certain percentage of people are aware of the need and a desire to correct the condition is created. In the second place, doctors, nurses, social workers, clinics, hospitals are of no avail until the man on the street knows enough about tuberculosis to take advantage of the facilities which are provided. Therefore the health education services of your local association are directed toward professional workers, schools and colleges, families and patients, management and labor. It makes use of all channels of communication from the spoken word to television aiming to tell all the people that TB is preventable and curable; how to prevent it, where to go for diagnosis, treatment and rehabilitation.

The greatest problem however is to find the unknown cases and get them under treatment before they spread their germs to others. Therefore local associations in Virginia have helped to encourage everyone to check up with a chest X-ray whenever possible and have tried to obtain X-ray survey services for their communities if they were not yet available. Working to make more community X-rays possible is still a challenge even if 201,000 Virginians were X-rayed in 1948.

Improved case finding with more people having X-rays each year as they become possible and modern treatment make it possible for more people to recover from tuberculosis, but the trend throughout the country shows a consistent increase in the number of people attacked. We have not been able to cut off the reservoirs of infection in the unknown cases. This is particularly true in the middle and old age groups. It is interesting to note that more than half the people who died of tuberculosis in Richmond last year were 45 years of age or older and this is also the trend in Virginia. Age is no guarantee against tuberculosis.

The tuberculosis control is based on a joint study of basic facts in the local Virginia community. These facts include such items as the number of known cases, prevalence in age and racial groups, present facilities for prevention, diagnosis and rehabilitation.

Most of the activities of local associations are of a continuing nature such as health education, public relations, research, casefinding, rehabilitation, finance and administration. While the specific activities change from year to year to fit the needs, the general plan is maintained.

Along with casefinding and health

education rehabilitation is an essential part of the total program to control tuberculosis because through it individuals found to have TB are assisted in solving their personal problems and are aided in preparing to return to useful living when they receive their medical discharge from the hospital.

Medical research is a must in our efforts to eradicate tuberculosis. Without scientific knowledge, we cannot expect to make progress against TB. Through research we are learning more and more about the tuberculosis germ and its habits, about the course of the disease, about the treatment of tuberculosis, about agents in efforts to protect tuberculosis, about drugs believed to be of value in the treatment of tuberculosis. Last year local Virginia TB associations gave money for research in the use of streptomycin.

In the need for casefinding, health education, rehabilitation and medical research voluntary local tuberculosis associations have based their programs on their own localities. Treatment is not within the providence of voluntary associations but is provided by public agencies. It is the responsibility for local associations to keep the people informed of the need for adequate facilities to care for the tuberculars.

The program of tuberculosis control needs your support. It needs your active interest, your participation in its work if you can possibly spare the time, and your financial support through the purchase of Christmas Seals. Everyone in your community can help fight tuberculosis by buying and using Christmas Seals. This Christmas let's show a united front to stamp out tuberculosis.

YOUTH AT WORK.

(Continued from page 14.)

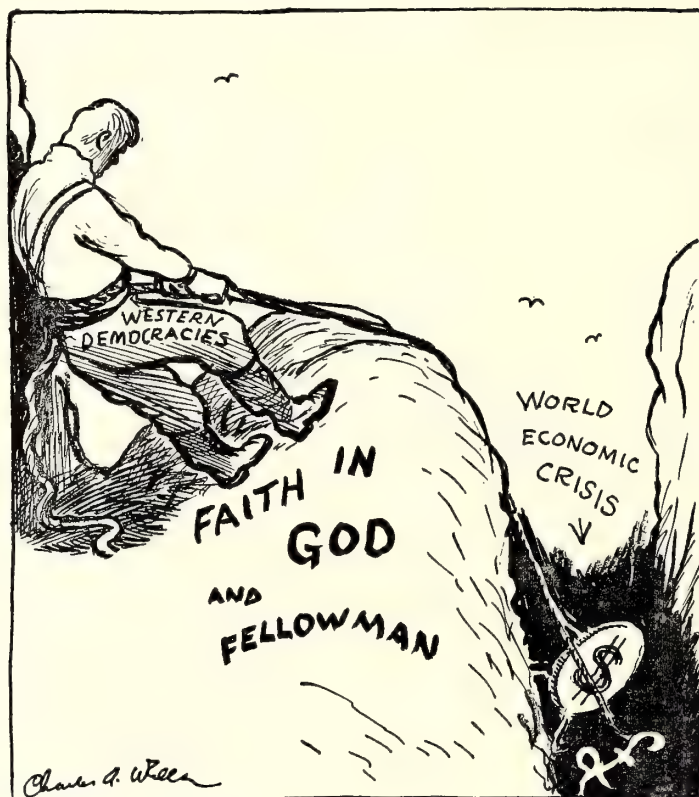
her a better time. By the end of the week she seemed to like Camp just as well as we did.

Before lights out, we read some more from the Bible and took turns reading the prayers. Even after ten o'clock, when the lights did go out, we kept reading the scriptures by flashlight. Things got quieter and quieter and soon we were all asleep.

I don't remember what I dreamed about at Camp but since I got back I know I have dreamed about the good times I had there. I never had a better time. It was the best Camp yet and we all thank the church for sending us there. I hope we will be able to pay you back—with new ideals and enthusiasm.

THE FOOTHOLD

By Charles A. Wells



The financial crisis that has overtaken the dollar-pound areas is more spiritual than economic. The cost and wastage of war has pushed us beyond the foundation of physical resources. A national magazine recently pointed out the fact that all the gold mined since the days of Columbus—1492—only equals about 40 billion dollars. Yet our Government budget is 45 billion, which is more than all the gold mined in the past 500 years. Our national debt of 265 billion looms very large in those terms. What makes our money good is no longer monetary wealth; it is our faith in our country, its leadership, and in men. Those who do not believe in God are cynics and never have much faith in man. When we realize that the British pound is hanging for its life to the dollar we can see how the whole thing is braced by the quality of our faith. The future of America and the world rests more upon what will happen in our churches than in our banks.

1844 - Over a Century of Service to the Denomination - 1949

The CHRISTIAN SUN

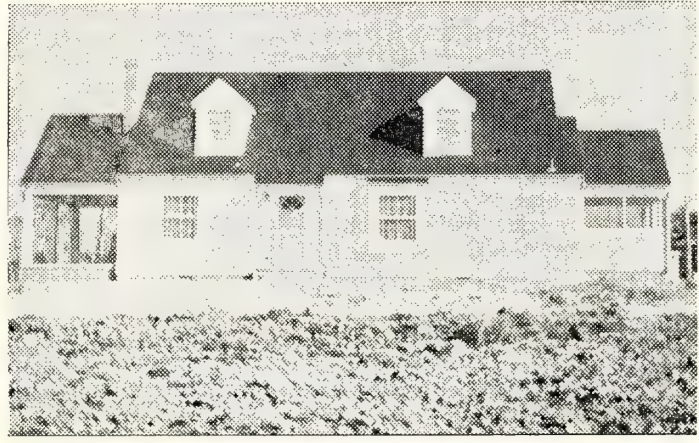
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CI RICHMOND, VA., THURSDAY, DECEMBER 8, 1949 NUMBER 48

PLEASANT RIDGE CHRISTIAN CHURCH PLANS CONSECRATION SERVICE FOR NEW PARSONAGE ON DECEMBER 11

Pleasant Ridge Christian Church of the Western North Carolina Conference realized a dream of many years on Saturday, November 19, 1949. This date marked the moving of Rev. and Mrs. Clyde L. Fields and their 13-year-old son, Clyde, Jr., into the new parsonage located on Route 1, Ramseur, on a knoll just across from Pleasant Ridge Church.



PLEASANT RIDGE PARSONAGE.

The parsonage is of frame construction, with white asbestos siding, completely insulated and weather-stripped, and heated by an oil floor-furnace. It is a two-story modern home containing eight rooms and bath, inlaid linoleum on the bathroom and kitchen floors, beautiful lighting fixtures, Venetian blinds, has a half basement, and is located on a tract of about two and one-half acres of land.

A Service of Consecration is planned for the 11:00 A. M. hour on December 11, 1949. At this service an effort will be made to clear the parsonage of some indebtedness. Special envelopes are being distributed to be turned in at the service on December 11. Contributions will be removed from the envelopes, the empty envelopes with the contributor's name and amount of contribution will be placed in a special metal box to be opened on the second Sunday of December, 1959 (ten years later). Newspaper clippings of the service, a copy of The Christian Sun, a short history of the parsonage, names of previous contributors of money, time, equipment, and materials will also be placed in the metal box.

(Continued on page 6)

News Flashes

Our Winchester Church is broadcasting its morning services during December through the facilities of WING (1400 K. C.). Rev. R. A. Whitten is pastor.

The Belew Creek Church makes available its building for a clinic of the medical department of Forsyth County. Clinics are held there monthly. This is sound Social Action as well as good churchmanship.

Rev. Carl Wallace, ministerial student at Elon College, is the new pastor of New Hope, Beulah, Oak Level, Antioch and Bethlehem Churches of the Eastern North Carolina Conference.

Be certain to remember our *retired and disabled ministers* at Christmas-time by receiving a liberal offering for the Christmas Fund. Gifts to this fund should be mailed promptly to the Southern Convention Office.

Dr. Frank Laubach, renowned missionary of the American Board, is to be at Elon College, December 13-14. He will address a mass meeting on the 14th to which all our people in driving distance are invited.

Superintendent Scott was guest preacher at the Biscoe Church in November. A thriving Sunday school is reported. Rev. T. D. Sutton of Seagrove will be the guest preacher on December 11 at 7:30 p. m.

The 17th annual performance of Handel's "The Messiah" was given in the Whitley Auditorium at Elon College last Sunday evening. A large audience heard this presentation by the Elon Festival Chorus of approximately 100 voices.

The National Board of the Churchmen's Brotherhood (E. and R. laymen) will meet jointly with the National Board of the Laymen's Fellowship (C. C. laymen) at the Shoreland Hotel in Chicago, December 17-18.

Superintendent and Mrs. Scott were guests at a fellowship supper meeting at the Reidsville Church, sponsored by the Pilgrim Fellowship of the church. Rev. Tucker G. Humphries and his people are to be com-

mended for the enthusiastic activities of this important church.

Rev. J. Frank Apple, pastor of the Henderson Church, observed his 10th anniversary on Sunday, December 4. Under the ministry of Mr. Apple the Henderson Church has made large gains in membership both of the church and Sunday school. They have improved the church property considerably. Mr. Apple and his church hold places of importance in the life of the city. Congratulations to pastor and people.

The Christian Workers Conference will be held at Elon College January 29-February 1. The program will begin officially with Laymen's Rally on Sunday, January 29, at 3:00 p. m., followed by a banquet at 6:00 p. m. Guest speakers for the rally and banquet will be Rev. Martin L. Goslin, Chicago, Illinois; Mr. Thomas Moose, Chairman of the Evangelical and Reformed Laymen's Brotherhood; and Mr. Walter A. Graham, Director of the National Congregational Christian Layman's Fellowship. Participating in the Christian Workers entire program will be besides Dr. Goslin, Dr. Roy C. Helfenstein, Richmond, Virginia; Rev. Ira D. Black, New York, and others. Pastors and laymen are urged to reserve those important dates.

CONNECTICUT PASTOR ACCEPTS BURLINGTON CALL.

Rev. Henry E. Robinson, pastor of the Congregational Church of Putnam since May, 1941, has announced acceptance of a call to the First Congregational Christian Church of Burlington, North Carolina, effective next February 1.

He is a graduate of Rice Institute, and the Hartford Seminary Foundation. He had former pastorates in Russell, Massachusetts, and South Coventry. Rev. Mr. Robinson is a former president of the Putnam Rotary Club and during his Putnam pastorate directed the centennial observance of the Congregational Church there in April, 1948.

He will succeed Rev. W. Millard Stevens.

WE HEAR FROM THE JACKSONS.

The mail man has just brought in a letter from the Jacksons. It is too late for this issue, but we note that it was dated October 12, in Shaowu, the return address is Foochow, and the letter was mailed in Hong Kong.

STANDING COMMITTEES, EASTERN VIRGINIA CONFERENCE.

Executive—R. E. Brittle, H. S. Hardcastle, W. S. Carne, Herbert G. Council, Jr., J. E. Neese.

Ministerial Education—H. S. Hardcastle, W. S. Carne, J. E. McCauley, N. G. Newman, Millard Stevens.

Apportionment—S. T. Holland, J. P. Dalton, Floyd Turner, Luther Grice, Ellis Clark.

Home Missions—N. G. Newman, S. T. Holland, Mills Godwin, J. P. Cross, M. E. Taylor.

Foreign Missions—Earl T. Farrell, Mrs. J. F. Morgan, D. D. Nash, John Gallo, Mrs. I. W. Johnson.

Evangelism—I. W. Johnson, O. D. Poythress, J. E. Neese, Millard Stevens, J. F. Morgan.

Religious Literature—R. C. Helfenstein, W. L. Wood, M. A. Carson, Mrs. W. T. Harrell, Baxter Twiddy.

Stewardship—J. H. Dollar, W. A. Grissom, J. M. Roberts, Luther Grice, Darden W. Jones.

Social Action—D. N. Vore, H. G. Council, Jr., Harry W. Lee, B. H. Watkins, J. S. Taylor.

Superannuation—John T. Kernodle, B. H. Watkins, Ellis Clark, W. H. Baker, Letcher Ely.

Program—R. E. Brittle, H. S. Hardcastle, J. E. Neese, Herbert G. Council, Jr.

Place of Meeting—Mrs. W. B. Williams.

Memoirs—I. W. Johnson, J. F. Morgan.

JUST WHAT IS SOCIAL ACTION?

It is quite fitting that the Youth-Adult Teacher's quarterly for the present quarter opens with an article, "The Social Message of Our Church," by Dr. Ray Gibbons, Director of our Council for Social Action. The prophetic strain is the dominant strain of religious thought in the Bible. It is thoroughly social. It is also abiding, for Jesus Christ was one whose word and behavior caused men, first of all, to list Him as "one of the prophets." Therefore, we recommend to this Conference that we take seriously our study of "The Prophets Speak," a series of Church School lessons in this present quarter, continued and concluded in the quarter following Easter. There is no congregation unable to follow this recommendation. Therefore, we urge you to give sympathetic and receptive

(Continued on page 11.)

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

HELP MAKE CHRISTMAS HAPPY FOR OUR AGED MINISTERS.

Will Christmas be a time free from want and undue suffering for our aged and infirm ministers and ministers' widows? You may have a big share in the answer to that question.

Jesus said, "I was sick and ye visited me. . . . In as much as ye do it unto one of the least of these my brethren ye do it unto me."

"Distributing to the necessity of the saints" was commended by Paul as one of the Christian virtues. Let us not fail to practice this virtue this Christmas. The support of the *Christmas Fund* is your opportunity.

At Christmastime each year the Board of Superannuation of the Southern Convention is authorized to ask the people of our churches to make a special gift to the Christmas Fund over and above the regular apportionment.

What Is the Christmas Fund?

The Christmas Fund is a love offering for our servants in the Christian ministry who have given their best years in giving us spiritual guidance and comfort. These servants have literally given themselves for us—and on very small salaries. Now because of age or illness they can no longer work or provide for their necessities.

This Christmas Fund provides a bit of Christmas cheer in the form of a small check, in addition to the monthly check which they receive, and a part of the Christmas Fund is held in reserve from which to draw for emergency need among our pensioners and pastors on small salaries during the year. If you could read the letters of gratitude for the Christmas Fund checks you would give liberally this year. For instance:

"When I received your Christmas Fund gift it eased my sorrow."

"It will help to buy much needed new glasses and pay the doctor's bill."

"Mother and I certainly were grateful for the Christmas check this year. There seemed to be so many things that we needed at the time. We talked it over several times and decided what we needed most. We got two pairs of double blankets, some warm clothing, and mother had dental work done. We used some of the

money to get our little table radio fixed as it went off after Christmas. We do not have a newspaper and very seldom have a chance to go anywhere, so the radio means a great deal to us."

"I do not know how any words can express the gratitude of myself and my dear wife for the Christmas Fund check to keep us out of the 'red.'"

Last year (1948) 45 churches of the Convention gave a total of \$1,293.58. Our Division of Ministerial Relief sent out Christmas checks totaling \$1,270. We certainly ought to exceed that amount greatly in 1949 for two big reasons.

1. "It is blessed to receive, when one is beyond the salary age and when the dollar has lost its span. 'It is more blessed to give than to receive,' to help these servants of the churches to security and peace in their old age. Let us put ourselves in their places. Would we not wish to feel the hand of strength and love from the church? They have toiled, let us give them honor still."

2. Since 1948, when our Convention Board of Superannuation began sending its funds through our Division of Ministerial Relief of our National Board of Home Missions, our gifts have been considerably below the amount paid to our pensioners of the Convention. This is very embarrassing to your Board of Superannuation. Here are the figures for this year:

Payments to our pensioners, 1949. \$5,493.00
Our gifts on Superannuation—January through October 3,145.80

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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One Year. \$2.00

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All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond, 19, Va.

Contributions should reach the editor at Southern Pines, North Carolina.

Christmas Gift Subscription Blank

Dr. Wm. T. Scott
Elon College, N. C.

Enclosed find \$..... for which please send The Christian Sun for one year to:

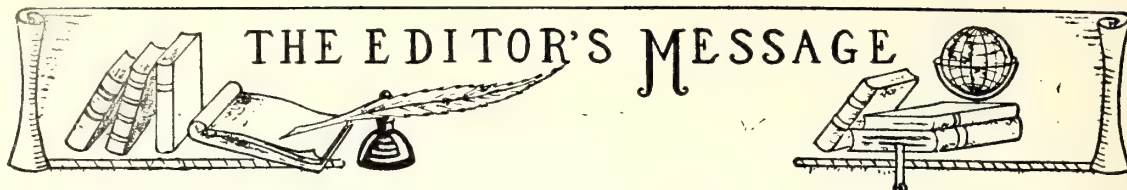
Name

Address

Name of Church

Sent in by

Address



CONGRATULATIONS!

Bethlehem Church, near Suffolk, is a fine example of progress resulting, partially at least, from a transition to a full-time ministry. Liberty Spring now follows suit. Other churches in the Convention have done likewise. Some have hesitated, have been afraid to launch out on their own and have hid their full talent in the napkin of an inadequate program. A strong church can lean on the crutch of a yoked pastorate until it minimizes its strength and is confirmed in weakness. Bethlehem and Liberty Spring are leading the way. Who will be next?

We rejoice with the Pleasant Ridge people in the realization of their long-cherished dream of having a parsonage and resident pastor. Sunday will be a great day for these people. It will mark the beginning of a new day in the history of the church. God can greatly bless a church when it fulfills the conditions for progress. This parsonage is one of many evidences of new life and vitality in the Western Carolina Conference.

HERE AND THERE.

The Southeastern Area Conference on Evangelism was held in Greensboro on Monday and Tuesday of last week. The Conference was held in the new St. Stephen's Congregational Christian Church of which the Rev. F. A. Hargett is the faithful and energetic pastor. Plans were made for gearing the churches of this area into The United Evangelistic Advance. The Summons will be issued promptly to every pastor and church. The Rev. R. A. Whitten is our Convention Chairman. He will be assisted by Supt. Scott and the Conference chairmen. The Greensboro Conference was held under the auspices of the Commission on Evangelism and Devotional Life. Dr. Wofford C. Timmons brought three able assistants: the Revs. Albert E. Couch, Paul W. Rishell and Arthur S. Wheelock. Watch our columns for further information concerning the United Evangelistic Advance.

Members of the Commissions of the Southern Regional Council met for morning and afternoon sessions in Atlanta on Wednesday of last week. Representatives came from Florida, Georgia, North Carolina and Tennessee. This Council seeks not only to strengthen the fellowship, but also and more especially to study, integrate and expand the total life of our churches in this tremendous area. Dr. Thomas Anderson is the aggressive president.

The editor and Mr. Philip J. Weaver, superintendent of the Southern Pines City Schools, drove over to our Sanford Church on Friday evening of last week. Dr. W. B. O'Neill, pastor-elect of the church, was present. The occasion of the meeting was a Stewardship Institute which was conducted by Dr. J. H. Dollar. Approximately forty people had met for three evenings in

preparation for the Every Member Canvass. These people have the inspiration not only of Dr. Dollar's instruction, but the spontaneous enthusiasm engendered by a new building program. The brick-veneered church and the new educational building give this congregation a physical setting for an efficient and expanding program. For any church that may be having "hard-sledding," the prescription is simple: begin a new educational plant and have Jesse Dollar conduct a Stewardship Institute!

LADIES ONLY.

These lines are intended for a very considerable number of women throughout our Convention who may be depended upon to meet any emergency in their church. In countless situations they have arisen to the occasion with vision, heroism and sacrifice. In the crucial hour of need they have never been found wanting. Their name is legion. Without them many of our churches and institutions would have defaulted long ago. They are among God's elect.

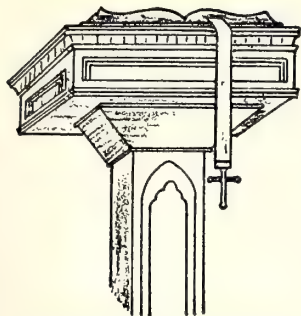
The Christian Sun has been in a state of emergency for some time. The mounting and unavoidable rise in the cost of paper and printing coupled with an avowed decision not to raise the subscription price has thrown our publication account definitely into the red. New subscriptions have remedied but have not corrected the deficit. Additional resources are needed.

Many of our women's societies and Sunday school classes will close the year with a balance in the treasury, some with a substantial balance. It is by no means uncommon for some such groups to cast about for a worthy cause to espouse at the Christmas season. These women find great joy in giving a lift to destitute families, to needy and worthy causes.

Is it possible that our church paper might qualify as a recipient of a few gratuities? The need is obvious and urgent. Those who simply take the continuous publication of The Sun for granted are certainly not realistic in their thinking. It's inclusive ministry would indicate that it is a most worthy cause. It ministers not alone to the children, young people or elderly people. It is limited in its ministry to no one age or class.

Those who assume weekly responsibility for writing, editing and publishing follow a rather rigid schedule and labor more zealously than may be generally realized. Which is easier, to give a few dollars once a year or to labor in season and out of season to keep our paper in circulation?

Modest contributions, Sustaining Memberships of \$10, group and gift subscriptions—these are the immediate and practical ways of resuscitating our ailing publication. All this would seem to be in keeping with the spirit of Christmas, the fact of Christmas; namely, proclaiming the Good News of the Gospel. Eagerly, expectantly and prayerfully we await your response.



SEEKING THE KINGDOM.

A Sermon

By REV. R. E. BRITTLE.*

In every task entrusted to men's hands and hearts, in every phase of human activity and endeavor there is in the end but one aim and goal—"Success." The greatest source of pride and joy, the superlative degree of deep and abiding satisfaction comes when out of the strivings of men are realized the desired results. But this goal of success is not ordinarily reached without a definite plan. Not a plan of the hit or miss type, but one which has been tried and found worthy of confidence and use.

The Church thinks in terms of spiritual success. Its thoughts center around and focus upon the Kingdom of God, and of bringing in more of His Kingdom to dwell within the hearts of men. While so many of the supporting and contributing factors of the Kingdom appear to be of the temporal and physical nature which occupy so much of our time and thought, and upon which we place so much emphasis, the question comes to our minds over and over again, how shall we achieve success from the standpoint of the Kingdom of God?

Jesus, who spoke with authority, and not as the scribes and Pharisees, gave to His followers for once and all time in simple yet conclusive language the rule and manner by which the problems which face us and disturb our minds could be solved when He said, "But seek ye first the Kingdom of God and His Righteousness and all these things shall be added unto you." (Matt. 6:33.) Jesus knew the truth of what He was speaking, and since that time many have been the ones who have tested the truth of that statement to a successful end. The great need is a simple child-like faith to trust God and a deep consecration of self.

*Mr. Brittle recently observed his twentieth anniversary at Bethlehem Church, Nansemond County. The church was filled to capacity for the service. Unusual progress has been made by the church since it went on full-time schedule, November 15, 1947. This anniversary sermon is published at the request of the church.

Whenever this verse of scripture comes to the mind of your speaker, he thinks of, and pictures, a man of years whom he met slowly and feebly walking down the hall of Alamance Building at Elon College in 1924. They exchanged greetings and walked on in different directions. Later, someone said this man was Rev. J. W. Wellons, affectionately called and known in the Christian Church as "Uncle Wellons."

Uncle Wellons was asked to preach on the day he was one hundred years old, and as he read the text from which he would preach he read, "But seek ye first the Kingdom of God and His righteousness; and all these things shall be added unto you." And as he unfolded that text in the Whitley Auditorium at Elon College, his voice was weak from use in proclaiming "the good tidings of great joy," but his faith was deep and abiding, and his spirit fresh and sweet, as the shadows of his evening of life grew long.

No doubt, it was doubly significant that Uncle Wellons used this verse of scripture as a basis for his sermon. First of all it was his deep faith in God which made him to know that God would give to all who would diligently seek Him to do His will all those things that were needful for his life. Besides, from the knowledge which came to him by that faith, he knew, too, from experience through many years of walking with God. Born and reared in the community of Barrett's Church, Southampton County, Virginia, in this Eastern Virginia Conference, Uncle Wellons remembered very distinctly the period of the Civil War and the hard years which followed. He remembered, too, how nearly everything of a material nature slipped away from him as a shadow, and that which had had a purchasing power as Confederate currency was no longer worth any more than the paper on which the monetary value had been stamped. The secret of success of his life rich in good works was in the fact that he trusted God, and first, in all things sought God and He gave unto him all those things necessary to make his life great and full of good works.

As we stop to think of the birth and growth of this great nation of which we are justly proud, we are reminded that it came out of seeking God and His Kingdom above everything else. Let us by the eye of our imagination picture a small band of believers who were willing to turn their backs on what to them had been home and home-land, leaving, forever, the scenes

and friends of childhood days. They loved their homes and friends, but they heeded not the voice of sentiment when there was a choice to be made between them and the Kingdom of God and His Righteousness. And as we follow them in their departure we cannot help but sense the prompting forces of their lives; a love to worship God and serve His Kingdom and a faith by which they knew that through the days and the miles of the unknown ahead, that God would lead and provide. After these so-called Pilgrims had battled for months the rough and stormy seas, they were tossed upon the bleak New England coast in mid-winter, and on going ashore the first thing to be done was to go to their knees in prayers of thanksgiving and to consecrate anew their lives to Him who had delivered them. They knew not the perils and hazards and dangers which lurked within the shadows of that dense wilderness before their eyes, but they knew God and they knew He would provide for those who seek His Kingdom first. We would not discount the greatness of those who have contributed so much to our national greatness through their administrations, but we believe the seeds of greatness of this nation were planted there in that frozen New England soil by that little band of faithful ones who put God first.

Is it not a fact that too often in our work for the Kingdom of God that we are sorely disturbed and are over-anxious about the secondary things pertaining to the Kingdom? Is it not true that sometimes we think so much in terms of self; in gratifying our own desires; anxiety of glory, credit or praise; thinking so much of merely climbing and elevating ourselves; seeking diligently the places where the task seems light and the pay heavy; and making definite and exacting demands which work only to the advantage of self?

This seeking the Kingdom to which we are trying to give a certain degree of emphasis is not just looking for the Kingdom or a mental state of seeking, but it is to have the Kingdom and God's Righteousness so primarily in our minds that our whole being with all its resources will be dedicated and mobilized to advance His cause of Righteousness.

Right now in our conference we are disturbed over the thought of the fact that there are so many pulpits vacant and not available ministers to fill them. Similar conditions exist in other conferences as well as other de-

(Continued on page 8.)

Christ at Work in Africa

Canadian missionary Dr. Sidney Gilchrist speaks of the past and the future from Dondi Station in Angola, Portuguese West Africa.

I have just been thinking. Remarkable how certain forms, faces and voices linger long in one's memory. I imagine there are a number of folks who read this letter who remember as vividly as I do the slim, smiling African who talked to us in Convocation Hall, Toronto, twenty-five years ago, about the black and white keys on the piano.

Do you remember—those of you who were there—how he made us *lift the roof* with "All Hail the Power of Jesus' Name"? Do you recall what he said in those last few moments on the platform as he held us spell-bound? This is part of it: "... if you can show me a bridge, a hospital, raised by the disciples of Mohammed or Confucius in my country; if you can tell me the name of a missionary from China or Turkey who has died for my people, then I will place my hand over my mouth and accept the deletion of the word 'Christian' from the title of your Students' Federation. I put my hand before my eyes and I see in Africa, from North to South, from East to West, bridges and roads and hospitals and schools and thousands of men and women living a new life; and all that comes from Christ." Kwegyir Aggrey was a man not soon forgotten.

I want to tell you about another man whom you would remember if you could meet him. His name is Horacio Rodrigues and he is an Ochimbundu from the Bailundo region where the seeds of the Gospel were first sown nearly seventy years ago. Horacio doesn't resemble Aggrey in appearance nor is his personality similar to that of "the apostle of laughter," as Aggrey has been called. He is quiet and sober, almost hesitant in speech. He is a tall, lithe, fine-feathered Bantu, and a pastor of the African churches of the Lumvemba area, 100 miles from here. I doubt whether in the African ministry there is one more beloved and respected. Life has not been easy for him, and there has been much to try his courage and to prove his Christian grace. But he has the gift and ability to interpret that which is best in his group to others. His very presence in the frontier church of which he is the minister makes for a new feeling towards and a new understanding of the Bantu people by the white traders and government officials in the area.

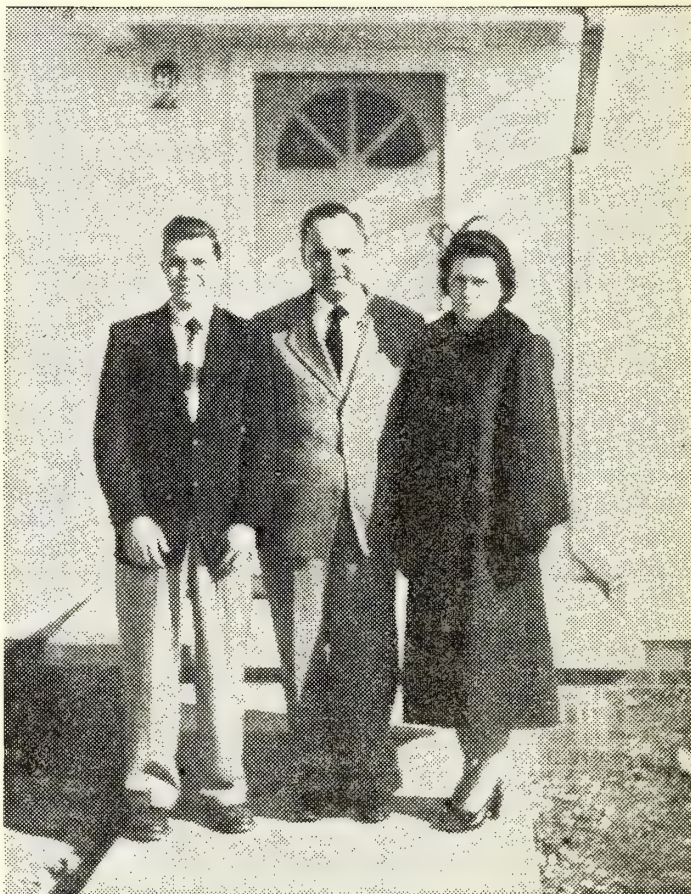
We know that despite the ever headlong onrush of what trade and

immigration into this country and the effort that European powers are exerting to build an economy founded on subservient and sub-European indigenous peoples, the Africa of tomorrow must nevertheless depend for its very spiritual life not on the white but on the African. Angola and the other great areas of Bantu Africa 20 years from now will desperately need

the sons and daughters of men like Horacio Rodrigues—Africans with Christian home training, eager to serve and to save the people, equipped and prepared to bless and to build a new Africa.

We want, therefore, to see that as many as possible of the best of Africa's boys and girls be nurtured and guided, tutored and prepared for the work of the Kingdom tomorrow when we shall have gone on.

... And so I go back to Pastor
(Continued on page 7.)



REV. AND MRS. CLYDE FIELDS AND CLYDE, JR.

PLEASANT RIDGE CHURCH.

(Continued from page 1.)

and materials will also be placed in the metal box.

Under the pastorate of Rev. J. Frank Apple, 1933-1940, the Pleasant Ridge Church began to feel the need of a parsonage and a resident minister.

This idea and hope was cherished and further promoted under the ministry of Rev. W. T. Madren, 1942-1948. During this time the lot was purchased and the well drilled.

By February, 1949, a basement was pushed out and the foundation was laid. Some six months later the building was completed. Then on November 19, 1949, the pastor and family moved into the new parsonage.

Rev. Clyde Fields serves Spoon's Chapel and Union Grove Christian Churches Randolph County, in addition to Pleasant Ridge, near Ramseur, North Carolina. This newly formed church group and new minister are working out their new venture together, believing church grouping to be the answer to some of the rural church and rural pastor problems. Mr. Fields is also a student at Duke Divinity School, commuting to Durham from the parsonage.

The church urges all former members, friends, and former pastors to come and share the consecration service with us on December 11, at 11:00 a. m. Come and visit us anytime.

MRS. QUINTON HICKS,
Reporter.

News of Elon College

By PRESIDENT L. E. SMITH

THE NEW GYMNASIUM.

Each day finds the new gymnasium nearer completion. The roof and the cement for the balcony, stairways, and floor are all being completed by the end of this week. Materials for the playing floor are being delivered. Present indications are that the building will be sufficiently completed by January 10 to permit basketball games to be scheduled. The opening game is scheduled to be played on the evening of January 14 with Catawba College as the visiting contestant. Of course, the remainder of our home games will be played in the new gymnasium. Right now we are in need of funds. If you have not made a contribution to this great undertaking for our college, I know you will want to. Won't you please let us hear from you?

THE STALEY-ATKINSON-NEWMAN MEMORIAL FUND.

Our church is a great church. It is made up of a group of great Christian people. When they decide to do a thing they usually get it done. It may be a year, or two years, or ten years, but as a rule they keep working at it until the job is completed.

Many years ago, our church, the Southern Convention, voted to do honor to the names and achievements of three of our outstanding leaders, Dr. Staley in the pastorate, Dr. Atkinson in missions, and Dr. Newman in education. We proposed to further immortalize these three characters and the departments of our church life that they represented by establishing a \$100,000.00 foundation for Christian Education in Elon College. A good percentage of our people and the churches that they represented were enthusiastic for the opportunity. They and their churches contributed readily and generously. Others were willing to go along and undertake their share but with no particular degree of enthusiasm and still there were others to whom the idea did not appeal, or it did not appeal strongly to secure their cooperation or contribution. Even so, the movement pushed ahead. The entire \$100,000.00 was pledged. All unpaid pledges are due but, of course, if a church elects, it

may be late in making its payment. When contributions are made, the contributor should have his way. At any rate, payments continue to come in. Recently, the Windsor Church completed its obligation, and more recently, the Sanford Church has paid its apportionment in full. There are a number of other churches that are in arrears. The Foundation was completed months ago. The college advanced money out of its own funds to complete the foundation so that it might begin to operate. At present, the college's obligations are usually great. Payments on the Staley-Atkinson-Newman Memorial Fund are used to replace the advancement made. Your contribution now would not only be appreciated but would mean a great deal to the college. It would be a pleasure to hear from you.

APPORTIONMENT GIVING.

Our churches and Sunday schools are doing very well this year. This week's report will put the total of apportionment giving for the college beyond \$12,500.00 which is about \$700 more than we received last year, but on the other hand, it leaves us nearly \$2,500 short. It would be good if our churches and Sunday Schools that are in arrears would make a special effort to see that their apportionments are paid in full before January 1, 1950. Your payment would be of great assistance to the college.

Previously reported	\$12,357.27
Eastern N. C. Conference:	
Morrisville	2.95
Eastern Va. Conference:	
Oak Grove S. S.	8.77
N. C. & Va. Conference:	
Reidsville	194.00
Rocky Ford	4.00
Total	\$ 209.72
Grand Total	\$12,566.99

CHRIST AT WORK IN AFRICA.

(Continued from page 6.)

Horacio. He came to the hospital not long ago with two of his five children. They are not well. We have just finished examining little Estevao, seven years old, the younger of the two. And this is what we find: he has a spleen enlarged to the extent that it is palpable three finger-breadths below

the last rib on his left side. Blood smears reveal the presence in his red blood cells of numerous 'rings' of subtertian malaria as well as abundant gametocytes (the kind that infect the mosquito). He is markedly anemic. The laboratory also reports that he carries in his intestinal tract the following parasites: roundworms, hookworms, and strongyloides stercoralis.

Now here is the child of one of the best of our African pastors. In these children lies the hope for the Ovimbundu and their kindred Bantu tribes. He is a polite, a well educated, a fine little Christian lad. But he lives in an environment that is physically one of the worst in the world, and, if he continues to live there, his chances for having the zip, the zeal to really grow, to do big things, to make the contribution that he should to his country, his people and his Master, are very poor indeed. . . . The pastor's home in Lumvumba is clean and free from the parasites that are commonly found in African houses. But it is set in a populous village, and the new sanitation that must be if this new generation is to have half a chance is not the sanitation of a house here and there but of villages and countrysides. Anti-anopheles drainage and insecticiding are needed. Mosquito nets must be made available. Some way must be found to provide drugs. Shoes and septic tanks, deep auger-bored latrines and safe water supplies: these are the beginning of the struggle for health into which we find ourselves thrown. It's a stupendous task. We seem to be bailing the ocean with leaky buckets, *but* we must do what we can. . . . That is if we really believe that Horacio's sons have work to do for Africa and for the One whose infant feet first toddled on African soil; if we want to help the new generation that is springing up in a thousand villages where we are known and where we are not regarded as are other white people; not even called by the same name; whose villages where we are to the people "parents," "our teachers," "Christ's younger brothers." We must work harder. You must help us harder. The churches at home must send us missionaries trained in rural sanitation, in practical public health, in the simple techniques of living safely and soundly close to the soil. Every missionary must be a health-craftsman.

We covet health for our African people. Help us to help them to find it—for their sake, and for Africa's, and for Christ's.

Christian Missions

At Home and Abroad

ALEPPO COLLEGE PRESIDENT SPEAKS.

"The rights of the Christians of Palestine, and the interests of Christendom in general, require the adoption of the plan outlined by the Palestine Conciliation Commission," says Dr. Alford Carleton, Congregational Christian educator from Syria where he is President of Aleppo College. Dr. Carleton reached Boston on November 10.

"Although the effective International administrative control of the Jerusalem area will take more firmness and wisdom than the United Nations has yet shown in dealing with affairs in Palestine, such international control is far and away the best of any plans proposed for the maintenance of peace in the Holy City with free access to the shrines of the three faiths concerned," declares Dr. Carleton.

Conditions in Syria today are "the most stable they have been in several years," states Dr. Carleton, adding "although the armistice arrangements between the Arab states and Israel have been faithfully kept, there seems to be very little progress towards permanent settlements of frontiers, refugees and political and economic relationships. In particular, the need of continuing help to the Arab refugees will go on apparently for a long time to come."

The various reports of the "unification of various Arab states" and "a military defensive alliance between all Arab states" cannot be explained away as "foreign intrigue" or "political juggling," Dr. Carleton believes. He feels they reflect the widespread and long standing desire of Arab people for larger unity and a larger free-trading area.

"The reorganization of the work of the Syrian University at Damascus under the leadership of Dr. Costi Zurayk (former Acting Syrian Minister at Washington) is giving to all educational work in Syria a new stability and a progressive temper it has lacked for some years past," says Dr. Carleton.

The conventional picture of a college president as either a dignified figure in cap and gown or a kindly Mr. Chips seated behind an orderly desk does not fit Dr. Alford Carleton.

When travel was restricted during World War II out in Syria he got about by volunteering to drive a 3-ton American Red Cross truck. The next moment he might appear in formal dinner attire seated between the British Ambassador and the Syrian Governor serving as an interpreter. Dr. Carleton speaks French and Arabic fluently.

Aleppo College has a student body consisting of Christians, Moslems and Jews coming from Turkey, Iraq and Cypress as well as Syria. When in December 1947 mobs burned synagogues, Jewish homes and schools and completely destroyed some Communist centers, Aleppo College was saved from the same fate by the intervention of the Syrian police and the loyalty of the student body made up of Jews, Arabs and Christians, who spoke in defense of the school and turned the mob aside.

Born in Albany, New York, and educated at Oberlin College, Hartford Theological Seminary (Ph.D.), Dr. Carleton, who is 46, began his Near East career as a tutor in American College at Tarsus, Turkey. In 1929 he was appointed a career missionary under the American Board.

In 1937 Dr. Carleton became President of Aleppo College, a growing institution which reflects the mixed history of the city and country it serves. It is a merger of central Turkey College, an American Board institution, and a Presbyterian school. Today three groups support Aleppo College, namely, the Presbyterian, the Congregational Christian, and the Armenian churches.

AMERICAN NISEI GOES TO AFRICA AS MISSIONARY.

Rev. and Mrs. Thomas Masaji Okuma of Wailuki, Maui, Hawaiian Islands, and their two small daughters, Margaret Wukiko, two years old, and Kathryn Harui, eight months old, have just reached international headquarters of the American Board of Commissioners for Foreign Missions in Boston by plane from Honolulu. They are newly appointed missionaries of the American Board for service in Angola, West Africa.

Mr. Okuma, an American Nisei, was born on Kauai Island and educated at the University of Hawaii,

Berea College in Kentucky, Andover-Newton Theological School in Massachusetts and Yale Divinity School in Connecticut. His brother, Pfc. Francis Okuma, is with the 667th Engineers Topographic Company of the U. S. Army.

Mrs. Okuma, the former Naomi Chafin, is the daughter of Mr. and Mrs. M. H. Chafin of Switzer, West Virginia. She is a graduate of Berea College, where she met her husband, and from 1945 to 1946 was dietitian in the Grace Hospital, New Haven, Connecticut. Going to Hawaii with her husband, she taught history and dramatics for a time at Kapaa High School on Kauai Island.

Returning to the Islands following Divinity School, Mr. Okuma was pastor of a church on Kauai for two years and then was transferred to work in a "larger parish" on Central Maui. During college and seminary days, he worked his way through school in a pineapple factory, a department store, on a newspaper, as a gardener and in intramural athletics.

Asked why he was going to the mission field, Mr. Okuma said, "The nature of the Christian Gospel itself compels one to think of the mission field. As products of western civilization we are responsible for the damage done to the so-called primitive cultures. There is a greater lack of trained leadership in the mission field than here, and lastly, there's a need in Angola—we go to serve that need."

SEEKING THE KINGDOM.

(Continued from page 5.)

nominations. The great question is, what can we do about it? Our church in many ways is stronger than it has ever been before, yet producing very few ministers. Is it possible that we need a deeper consecration to the Kingdom of God in our modern homes and by our firesides where the plastic clay can be taken and fashioned into a vessel of honor and the emptiness of little lives be filled with the things of the Kingdom?

The cause of making the gospel known unto the uttermost parts of the earth, the noble cause of supporting Elon College, our orphanage, and every other enterprise of the church will be supported amply when men think first of the Kingdom. The panacea for all the headaches and heartaches and solution for every other problem of the church today can be and will be found in what the whole church needs—a deeper consecration which will prompt the church to seek first the Kingdom of God.

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

CHRISTMAS FRIENDLY SERVICE.

Much of the joy of Christmas comes in planning gifts for other people. Your church may have a church-wide project in which your children will want to participate. If you are looking for a project for children, you may be interested in this project.

PICTURES FOR CHILDREN EVERYWHERE.

In America, we take colored religious pictures for granted. They are a part of our church school equipment. There are many boys and girls in our world, however, who do not have access to such pictures. These children need the same kind of pictures as our boys and girls have.

The children in American church schools are being invited to send a selected set of pictures to boys and girls in any country in which they are interested. A gift of \$1.00 will provide a set of 18 large pictures (12 x 17) for classroom use, and nine sets of 13 small pictures (3 x 4), selected from the large set, for distribution to the boys and girls. There are two sets from which you may choose. Set No. 1 is on the Old Testament. Set No. 2 is on the New Testament. Additional small sets of either No. 1 and No. 2 can be sent for 5 cents a set.

These pictures are being made available through the denominations and the World Council of Christian Education.

For a leaflet describing the project and containing the order form, send a card to Department of Children's Work, Room 805, 14 Beacon Street, Boston 8, Massachusetts.

Churches using the Pilgrim Series literature may already be working on this project. However, it seems an interesting thing for children to do, and is worth mentioning under the work of the Friendly Service Department, as we do suggest projects for our children's groups from time to time.

If you are interested in sending gifts other than money, write to Miss Helen Frances Smith, 287 Fourth Avenue, New York 10, New York, for a list of items which are needed in the different mission stations.

OUR MISSIONARIES IN JAPAN.

During this year, our missionaries for special study will be those in Japan. A recent issue of *Guideposts* lists our missionaries there and gives some information about them taken from the 1949 American Board Year Book. If you are interested in more about these missionaries, write to the American Board, 14 Beacon Street, Boston 8, Massachusetts, and ask for the 1949 Year Book. Here is the information from *Guideposts*:

After eight years of service our 197 Kumai (Congregational Christian) churches became a part of the Church of Christ in Japan. In 1946 our missionaries were permitted to return; we have 26 on the field and the constant plea is for more missionaries to give spiritual content to democracy in the New Japan. The keyword is interdenominational cooperation.

1. Dr. and Mrs. Otis Carey—D. & K. Medical consultant, teacher.
2. Frances Clapp—D. Teacher of music.
3. Angie Crew—K. Teacher and evangelist.
4. Mr. and Mrs. Robert Grant—D. Teacher.
5. Esther Hibbard—D. Teacher.
6. John Young—D. Teacher.
7. Olive Hoyt—Special mission.
8. Alice Gwinn—D. Teacher.
9. Rev. and Mrs. Robert Wood—D. Appointed to the Theological Department.
10. Dr. and Mrs. Clarence Gillett. Evangelistic work.
11. Charlotte DeForest—K. Special mission.
12. Sarah Field—K. Teacher.
13. Grace and Mary Stowe—K. Teacher.
14. Edith Husted—K. Teacher (ab).
15. Rev. and Mrs. Frank Cary—K. Teacher and Treasurer.
16. Rev. and Mrs. Darley Downs. Field Secretary. Foreign Missions Conference.
17. Rev. and Mrs. Sherwood Moran. Yodogawa Neighborhood House.
18. Rev. and Mrs. William McKnight. Evangelist, rural work.
19. Mr. and Mrs. Arthur Lambert—K. Teachers.
20. Mr. and Mrs. Douglas Morrill. Appointed—K. Teacher and Treasurer.

21. Barbara Maurer—K. Teacher.
22. Marguerite Rasmussen—K. Teacher.

Every day, we are asked to pray for the U. S. and U. N., as they help to shape Japan's future; the evangelization of Japan; The Church of Christ in Japan, especially pastors of former Kumiai churches and the women workers, and the social and educational institutions under the American Board.

* * * *

An interesting program, using a quiz, to arouse interest in our work in Japan is printed also in the current issue of *Guideposts*. It is suggested that you will need to order *Today in Japan* by Armstrong Hunter (25c from The Missions Council, 287 Fourth Street, New York, N. Y.) For a copy of this issue of *Guideposts* (November-December), write also to The Missions Council.

CELEBRATE FIFTIETH WEDDING ANNIVERSARY.

The home of Mr. and Mrs. Edward Thomas Atkinson in Dendron, Virginia, was the scene of the lovely celebration of their fiftieth wedding anniversary on Tuesday evening, November 29. The beautiful flower arrangements and lighted tapers throughout the lower floor symbolized the Golden Wedding observance. The guests were greeted by their daughter, Mrs. Turner Judkins and grandson, Julian Lewis of Surry. Mrs. W. H. Savedge presented them to the receiving line which composed the bridal party fifty years ago: Mr. and Mrs. Atkinson, Mrs. K. C. Bishop of Waverly, Mrs. John Presson of Wakefield, Mrs. J. S. Hobson of Hopewell, Mr. Albert Cox of Pocomoke City, Md., Mr. J. T. Atkinson and Mr. J. D. Emory. Mrs. Lucian West of Surry invited the guests into the dining room where the traditional wedding cake was served by Mrs. Garland W. Spratley. Mrs. Cobb assisted Mrs. Thurman Williams in registering the guests. Mrs. Cortez Cox of Newport News, Mrs. James Leath of Waverly and Mrs. Garland Morris displayed the lovely gifts which attested to the esteem and respect which their many friends hold for them. Mr. and Mrs. Atkinson have made their home here throughout their wedded life. They are charter members of the Dendron Church and Mr. Atkinson is senior deacon. Mrs. Atkinson served for ten years as president of the Waverly District of the Women's Missionary Conference.

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

Stars are a special part of Christmas. We see pictures of them on Christmas cards, in magazines as illustrations, and in show windows. Last week, two planets—Saturn and Mars—moved close together to put on a show of their own. Many people rose early to be able to see their lovely light.

Now that I am no longer a city-dweller, I have a ringside view of the stars. If I look one way I see an expanse of sky sprinkled with stars and fringed with long leaf pine needles; if I look another I see the stars framed through the magnolia branches. Either way it is a lovely sight! If I do the dizzy stunt of looking up for a long, long time I see a thousand or more (or so it seems).

Even those in the city can get a fairly clear view of the heavens. Although it is cold now, it is a good time to view the stars. If you don't know how to identify the stars, get a star guide. The ten cent stores carry a practical guide that costs about a quarter. Nearly everyone can find the milky way and the dippers: big and little.

Christmastime is a good time to think about stars and the wonderful star that hung over Bethlehem. Even our songs are full of the star—"Star of wonder, star of light"—"The stars in the sky" . . . "The silent stars go by."

Astronomers (those who make a study of the stars) tell us that three planets merged about the time of Christ's birth: Jupiter, Mars and Saturn, and made a spectacular showing. Isn't it wonderful to know that God's world is so well ordered that astronomers can tell the paths of stars in the long ago and predict them for the time to come? In the year 2400 these same planets will join in a heavenly are again.

Christmas is a family time. One happy way to herald the holidays would be for the whole family to wrap warmly and trek out to view the heavens and their stars.

Or the whole family might plan a trip to the Morehead Planetarium at Chapel Hill, North Carolina. This is the place where the astronomer can show the position and movement of the stars. At present, the Morehead Planetarium is showing an arrangement of stars such as those at the time

of Christ's birth. It doesn't cost much to see this and it will not only give you pleasure, but help you realize the goodness and love of God in making our orderly, beautiful world.

Once I knew a teacher that described stars as being sparks from the angels' campfires. What do you think of them?

TELEPHONE NICKELS.

By JANE CARPENTER.

Issued by the National Kindergarten Association.

My friend, Edith Price, with whom I was visiting, opened the side door just as her nine-year-old son, Albert, arrived almost breathless.

"Mom," he began, "I'm going with Ralph and Norris to pick apples for Mr. Snow. I'll be back by six."

"All right, Albert," she replied.

The boy still lingered, glancing hesitatingly in my direction. Then he went close up to his mother and said, "I've spent my nickels."

"Your phone nickels?"

"Yes, my phone nickels."

His mother reached for her purse, took out two nickels, handed them to him, and said in a friendly tone, "You shall tell me about it tonight, Albert."

The boy looked relieved, thanked her, and with a hasty "Good-by," was gone.

"What are phone nickels?" I asked Edith.

"Nickels, with which to telephone home," my friend answered, smiling. "At one of our parents' meetings, a mother complained that she never could know at which time her seventeen-year-old son would return when he went out in the evening with other young people. He would promise to be home at a definite time but often arrived hours later. This mother asked for advice, and after the matter had been carefully discussed one member of the group remarked that adolescent problems would be less difficult if boys and girls learned, when young, to have proper consideration for all other members of the family—especially their parents."

"Albert was almost eight then, and I began at once to make him feel an affectionate responsibility to his father and to me. I did not stir up his emotions but talked to him in a

companionable manner. I remarked that we were a small family and ought always to know each other's whereabouts. I told him that when I expected to be away from home, at the time he would arrive from school, I would leave a note for him on the table. I said, too, that at all times I would like to know where I might find him. Since then, I have kept a nickle tacked loosely in two pockets of each of his suits. These—he understands—are to be used only for home telephone calls, and when one is used he must have it replaced as soon as possible. Usually, they remain undisturbed for weeks at a time; he knows he must not use them when he can contact me directly."

I was quite interested, and I expressed my appreciation. Then, that evening, I was seated on the piazza, knitting, when the following conversation floated out to me from an open window:

"Mom, I want you to know how I spent the phone nickels."

"Yes, Albert."

"Well, some of the fellows were going to buy ice cream cones, and I heard Jack Holt say, 'Oh, Al never has any money.' It made me pretty mad. So, although I did not really want the ice cream, I went in with the boys, and bought some. It was foolish, I know, and I had to use my phone nickels to pay for it. But I've earned fifty cents picking apples, and here is your ten cents. Now it is all right—isn't it, Mom?"

"That's something I'd like to have you think about, Albert. You know what a *principle* is, don't you?"

"I ought to, Mom. You've explained it often enough, but—"

"I'm afraid you have disregarded a principle. Were the nickels you spent *your* nickels?"

"No, only for telephoning; but I merely borrowed them."

"No one can *borrow* unless someone *lends*. One can *take*; but if a man takes what does not belong to him, people call it by an ugly name."

"Oh, Mom! But I am paying this back."

"Something might have prevented you from earning that money. Suppose you were the treasurer of the Junior Baseball Nine; could you 'borrow'—even for a moment—from the money in your keeping?"

"No—no, I couldn't do that."

"The same principle governs both cases, Albert."

"Yes, I see. Now, what must I do?"

(Continued on page 15.)

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Associates*.

SCHOLARSHIP AVAILABLE.

Young people throughout the country are preparing entries for the 1950 Parshad Youth Week Awards.

College scholarships totaling \$10,200 will be offered through the United Christian Youth Movement, according to Dr. Isaac K. Beckes, executive secretary.

Local entries in the contest will be made and judged in connection with National Youth Week from January 29 through February 5. State, regional, and national judging will continue through the spring, and announcement of the awards will be made next May.

One boy and one girl will receive college scholarship awards of \$400 a year for four years. Seven regional awards of \$250 a year for four years will also be made.

Full and partial scholarships each summer to one of the seven regional conferences of the U.C.Y.M. will be made to these nine winners plus 28 others.

Entries will consist of:

1. A statement of life purpose as a Christian citizen and of plans for college education.
2. Record of high school scholastic work, extra-curricular activities, and study interest.
3. Listing of local church and denominational activities.
4. Review of work and interest in interchurch cooperation.
5. An essay not to exceed 1,500 words on "The Church's Responsibility in My Community," an original analysis which would indicate the author's "understanding of the Christian faith and its application in a definite situation."

Entry blanks may be obtained from denominational offices, state councils of churches, interdenominational youth councils, or from the U.C.Y.M., 206 South Michigan, Chicago 4, Ill.

Protestant youth of 40 denominations and more than 700 councils of churches and councils of religious education will be eligible to participate in the award program.

The college scholarships are made possible by Mr. and Mrs. Alfred H. Avery of Malden, Massachusetts, who now are helping to finance college work for 31 young people.

PLEDGE AID TO SOUTH OF ASIA.

A pledge of "all possible support" to Christian youth in Asia has been sent to the East Asia Christian Conference by the Youth Department of the World Council of Churches.

Asserting that Christians in Asia have "a tremendous opportunity . . . to forswear the mistakes of the West," the message of greeting, passed by the Department at its July meeting in Lausanne, Switzerland, will be read to the preliminary meeting of Asian church leaders and youth delegates at Bangkok, Siam, December 3.

Today, in Asia, at the cost of vast human suffering, new societies are being born. We from the Youth Department of the World Council of Churches send this message to the young Christians of Asia because we are one with them in the faith that out of suffering God can make a victory, as He did at Calvary. We pray that His grace may reach down and guide the human struggle toward a fulfillment of His Kingdom. We pray that He may use the Christian churches in Asia to carry forward His design.

We are mindful that division has weakened the churches in the West, and faulty vision has often kept them from speaking to people where they live and work, about their problems in a language they can understand. Today these churches are repenting their failures, and are trying to correct them. But we see in Asia a tremendous opportunity for Christian churches to forswear the mistakes of the West and to carry the Gospel of Jesus Christ into the market places, homes, fields and factories, into every part of human life.

Faced with turmoil, confusion and revolution, Christians in Asia today can write a new Book of Facts, give the Christian gospel a fresher, newer impetus than it has had in centuries.

In this great social upheaval, Christians must work alongside their fellow countrymen, using their minds and hands to build an order of social justice for every individual.

We pledge our prayers and all possible support to those young Christian leaders who will be meeting in Bangkok at the end of this year, and the Christian youth in Asia whom they represent. God has given them

a mighty task. We pray that God will also give them the strength they need to preach on the dusty roads, in the villages and factories as the gospel has been preached in the greatest moments of the Christian Church.

JUST WHAT IS SOCIAL ACTION?

(Continued from page 2.)

study to the message of the prophets, remembering as you study, that Roy Smith was right when he said: "If the old prophets had kept out of social issues they would have kept out of the Old Testament." Such a study of your Sunday school lessons in at least these two quarters of the coming year is our first step toward growth in an understanding of the social message and work of our churches.

Because the Bible is the one bit of Social Action Literature which is right at hand for all members of our congregations, we think it a reasonable expectation that each congregation should heed our suggestion that we think of Social Action in terms of the following portions of New Testament Scripture: "Ye are the salt of the earth. . . . Ye are the light of the world." (Matthew 5:13f.) "Be ye doers of the word, and not hearers only, deluding your own selves. . . . He that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgotteth, but a doer that worketh, this man shall be blessed in his doing. . . ." (James 1:22-25.)

Further, because in our type of church polity, it is not only the privilege, but the duty, of each congregation to arrive at its own understanding of the demands laid upon it as a witnessing congregation, we recommend that each congregation give at least one discussion meeting to the contemporary meaning of Jesus' Command: "Let your light so shine before men that they, seeing your good works, shall glorify your Father which is in Heaven." A meeting given over to a fruitful discussion of this text, and a sermon from the preacher on this demand Christ makes of His disciples, will surely give God the opportunity He is seeking to lead all of us into a more effective social witness to the redemptive and transforming power of His Gospel.

BERNARD V. MUNGER, *Ch'm'n,*
Social Action Committee,
Eastern N. C. Conference.

Ronald Bridges may be heard on "Religion in the News" each Saturday at 6:15 p. m., EST.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE UNIVERSAL GOD.

LESSON XII—DECEMBER 18, 1949.

MEMORY SELECTION: *Ye shall seek me, and find me, when ye shall search for me with all your heart.*—Jeremiah 29:13.

LESSON: Isaiah 7:14; Jeremiah 29, 31; Luke 1. *

DEVOTIONAL READING: Psalms 139:1-10.

The Problem.

Jehemiah had a problem on his hands. At least the attitude in the minds of his fellow-countrymen in Exile presented a problem to him, because of his concern for them and for their religion and faith. Here they were in Babylon, far away from home and beloved country, and cut off from the worship of Jehovah in the Temple which was the center of the religious life of the nation. According to the thinking of the people of that day, Jehovah's activity and presence were confined to the limits of the Holy Land itself. Their only hope, as they thought, was a speedy restoration to the land from which they had been rudely and ruthlessly taken. And if, as Jeremiah had frankly prophesied, both Jerusalem and the Temple were to be destroyed, that was to them the equivalent of a demonstration of the falsity of their religion, of the powerlessness of their God, and the worthlessness of His promises. Jeremiah thus faced the problem of helping his countrymen to see that Jehovah was the God of all the earth, independent of all geographical limitations, always ruling by righteousness which would not tolerate sin even in Jerusalem, ever present to guide and strengthen and sustain those who call upon Him. Else there was no future for the religion of Israel and no future for the nation which now had no basis for existence except its religion. It was a critical problem, an issue of far-reaching consequences, a turning point in the religious history of that nation and of religion in general.

The Answer.

The prophet first of all told the people, through a letter which he sent unto the elders and the priests and the prophets and the people in Exile, that they might as well face the fact that they themselves would never

come back to Jerusalem or to their beloved land. For a period of seventy years—which might mean an indefinite period—they were to remain in Babylon. They were, therefore, to settle down, build houses, plant vineyards, marry, establish homes and rear their families in that far-off land. Furthermore they were to seek the peace of the land to which they had been carried captive, for its peace was their peace. The prophets who had told them they were soon to return had deceived them, they had not spoken the word of Jehovah concerning this future event.

To be sure eventually those among the Exiles would be permitted to return. Jehovah would not always leave His people under the hand of the conquering captor. But it would not be done in the life of the present generation. That was the stark, solid fact which they must face.

But they could face it with poise of mind if they would only rest on the truth which he now proclaimed. Their God was a universal God. Not only His power, but His comfort and His presence were everywhere available. Even though they were in Exile in a foreign land and among pagan peoples, they were still under His care, and they could find comfort in His fellowship and His presence. Furthermore the true worship of Him was not tied up with the Temple, as central and as sacred as it might be, or for that matter with Jerusalem either. True worship was of the heart and the spirit. It was also personal. Men worship as individuals as well as a nation or a group. The worship of the faithful heart, lifting its prayer to God who is never far from those who seek Him with the whole heart, was the important thing, and they could worship thus where they were. Thus it was that Jeremiah made an incalculable contribution to the religious life of his people, and established a principle of religion which found its fullest expression in the words of Jesus when He said "God is Spirit, and they that worship Him must worship Him in spirit and in truth."

The Underlying Reasons.

From whence came the prophets' answer to this pressing problem of

his people. Perhaps first of all, was his recognition of the dignity and the worth of the Exiles who were living in Babylon. The conquerors had seen to it that the intellectual and religious leaders of Israel were deported. They were the "cream of Israel," and in them was whatever hope there was for the perpetuation of the nation and its religion. In the second place, Jeremiah frankly and bluntly stated that most of the people who had been left behind were like a basket of spoiled or rotten figs, so bad that the fruit was not fit to eat. They were a sorry lot, and with the city and the Temple, they faced certain destruction.

But above all else, Jeremiah's confidence in the future of his people, and in the vitality of their religion was based on the character of God. God is always central in his thought, and the creative source of the spiritual life of the nation. He transcends all geographical boundaries. He is not confined to a certain place like Jerusalem or to a certain center of worship like the Temple. He is the Eternal Spirit with whose spirit men can have fellowship in worship and service. He would put His spirit within the hearts of His chosen people, writing the covenant not on tables of stone, but on the table of the heart. And eventually He would bring His people back from Exile, and from the remnant He would build again a people in His good time, bring to fruition God's Messiah, the Savior of the world.

Jeremiah's message is needed in many quarters in our modern world. There is a subtle tendency for the nations to have national gods, to think of God as limited by national boundaries or by particular peoples. There is but one God, a universal God, the Father of all men, from whom the whole family in earth and in heaven is named.

(Based on lesson copyrighted by International Council of Religious Education.)

EVANGELISM COMMITTEES HOLD AREA CONFERENCE.

Members of the Convention and Conference Evangelism Committees, and a selected group of other laymen and ministers from the Convention attended the Area Conference on Evangelism held in Greensboro, November 28-29. Plans are being made to launch an intensive evangelism program throughout the Convention in cooperation with the United Evangelism Advance.

GREATEST STORY EVER TOLD.

(Continued from page 16.)

conceived it wanted to do much more than entertain, much more even than merely retell the events of the New Testament. They wanted to bring home with an immediate impact the way in which the two-thousand-year-old lessons of brotherhood and faith which Jessu taught apply to everyday living here and now. They wanted to produce a program which would affect the actions of those who heard it.

This is what they hoped for—that listeners would say afterwards: *The people in this drama have the same problems I do, and the answers they found make sense for me, too.* Apparently, they have accomplished what they were after.

The man who started the whole idea was Fulton Oursler. A noted writer and editor for many years, he had become a profound student of Christianity after a visit to the Holy Land in the 1930's. These studies had decided him to retell the miraculous life of Jesus in a manner that would take it out of the remoteness of ancient history and lead people to read the Gospels at first hand. Mr. Oursler had been at work on the manuscript for several years when he realized that the strring material he was dealing with could be even more powerful over the air. He suggested a dramatic series to Waddill Catchings, head of a firm which produces radio programs, and got an enthusiastic approval.

After that the next step was to work up a sample script. The man Mr. Oursler asked to do the actual writing was Henry Denker, one of the top-flight radio writers in the business. Besides that, Mr. Denker was an expert on the Bible. He had studied the Old Testament from beginning to end in Hebrew three times, and had carried on intricate researches into the New Testament. He knew the material and he knew the problems that faced the project.

The first problem was interpretation. Different Christian denominations not only interpret Christ differently, they have varying shades of belief about the miracles related in the Gospels. To overcome that obstacle, Mr. Denker held long, probing discussions with Protestant ministers of many different churches and with the best scholars of the Roman Catholic church, as well as with persons prominent in the Jewish religion.

Today, a board of representative clergymen serves as an advisory

group in order to insure universal acceptance of the material in the dramas. Every script goes to them and must have their approval before it is put into production. There are plenty of times when objections are raised but agreement has always been possible. "It is . . . a very clear lesson in the real brotherhood of man," as Henry Denker has declared.

One of the knottiest problems was the question of using the figure of Christ as a character in the dramas. This had been done on the stage and in the movies, but never over the air. Doubtters were firm on this point.

"You can't represent Christ's voice in a radio play. People won't stand for it," they said with finality.

But men with a purpose will find a way. First of all, it was agreed that when Jesus spoke, He would utter only the actual words which appear in the New Testament. Next, a device was adopted that appears in famous religious paintings, which always marks the figure of Our Lord by a halo. Only in this case, the halo became a musical motif, which sounds its shimmering lofty tones before and after Christ is heard. To put His words even more definitely on a plane by themselves, there is a slight pause before other characters follow Him, and the performer pronouncing His words speaks from an isolation booth which produces a cathedral-like echo effect.

Listeners have reacted with whole-hearted approval from the beginning. In addition to the reverent spirit and manner with which the words of Christ's figure are handled, something else has made the approval possible. The program, an unusually expensive one which costs close to a million a year to produce has not the slightest hint of any commercialism about it at all.

From the first, it was clear that The Greatest Story Ever Told would need a sponsor. No network could afford to carry a program calling for an average of fourteen actors a week, a thirty-two-piece orchestra and a sixteen-voice chorus. Sponsors, however, generally take on the cost of a radio production in order to sell a product, and as far as this one was concerned, commercials were unthinkable. In order to be heard without arousing resentment, the program would have to find a sponsor willing to forswear any use of the time for selling his wares.

The program found a sponsor who went further than that. He didn't even want his company's name mentioned. Unfortunately, there is an

iron-bound FCC ruling which requires two mentions of the buyer's name whenever air time is paid for, and Paul Litchfield had to give in. He managed, however, to put the required credit into about the fewest words ever accorded a sponsor over the air. At the opening and close an announcer says—"This program is presented by the Goodyear Tire and Rubber Company"—and that is all.

This company wasn't the first to be offered The Greatest Story nor the first to be impressed by it. It was, however, the first to be willing to back a radio series based on Christ's teachings despite the danger of recrimination and without hope of gain. The man responsible for that willingness was the chairman of Goodyear's Board, Paul W. Litchfield. In the face of warnings from some of his closest business associates, Litchfield took on the responsibility for sponsoring the broadcasts.

A man over seventy, Paul Litchfield as a boy, had learned that the essence of Christianity is understanding of God and one's fellows and the practice of brotherly love.

Praise has poured in from all sides—from individual clergymen, as well as the public. Religious bodies of all denominations have offered congratulations and given active support. They have sent out letters urging members to listen in; they have endorsed the program from the pulpit. One Jewish group, with the purpose of combatting anti-Semitism, sent out three hundred thousand communications asking people to listen to the Easter trilogy. The accurate historical and religious treatment of the crucifixion story, they felt, would correct the ideas which breed prejudice.

More than a thousand ministers have written declaring that the dramas are more effective than a sermon. Many report that the program is bringing people back to a religion that they have rejected. One clergyman told about a man who was so interested in the life of Christ as he heard it on The Greatest Story that he began to read his Bible after years of neglect.

Thousands tell of the concrete good which The Greatest Story has brought about in their lives, but no practical result has been more dramatic than the full-page advertisement which appeared throughout the country in thirty-eight leading Sunday newspapers on May 4, 1947. The ad had been inserted by a rival of the sponsor and it was headlined: "We sug-

(Continued on page 15.)

The Orphanage

DEAR FRIENDS:

Visit us. Hanks Chapel's complete twin-bed suit of furniture, the lovely carpet, the newly painted walls and the pretty curtains are waiting for you. The window opens on a beautiful view of the orphanage campus and also of the college campus. If you wish to visit either of these institutions you are welcome to use this lovely room.

How about that report attached hereto! Isn't it beautiful? Thanks, thanks to everybody who has had a share, and to all who shall have a share. Five dollars, ten dollars, doesn't mean so much to many people, but every cent counts here. If you could see these children and know that in spite of all we can do they have to "stay in line" and feel the pinch of personal need of such things as a little money to get "my teacher a present" or "I wish I could get somebody that I love a present." Once in a while a lad in his early teens, say, will come up to me when he can find me alone with: "Dr. Truitt, this is the only coat I have" and shyly pointing at the frayed sleeves. Of course he gets a coat or a wind-breaker or a hand-me-down, for he must be right before he goes to your church or Sunday school to do a program, or even to our own Sunday school here.

The point to all this is: if you have not taken a Thanksgiving Offering in your Sunday school and church and mailed it you have a joyous privilege coming to you. Ask your people to make a liberal gift for these children. They cannot speak for themselves. You speak for them. And what is more send us a contribution yourself.

Helen Cook is a most attractive girl, 16, and has made the high school basketball team—as have two or three others of our girls. The other girls were putting in their orders for sweaters. She didn't know what to do. It would cost \$8.00. She knew the needs of the 75 children here, but she hoped I wouldn't be angry with her. She ordered the sweater. She knew already that whatever she had to have and the others were having she could get. But multiply that across twelve months.

Bad eyes. That was the verdict of the school nurse. Serious condition of the tonsils for two others. Bad eyes for another. Bad teeth for two others. And all this after a check-up

had been made on all of our children last spring and corrections made.

A committee began studying our insurance coverage on the seventeen buildings here last spring and completed their survey in September. They were such men as C. D. West, V. R. Holt, Clyde W. Gordon, along with some State authorities. Verdict: Greatly in need of better coverage. So \$2,000 for insurance premium is due right now. It is not bread. It is not socks. But it may mean a roof over some child's head. At any rate all the money sent here cannot go "to feed and clothe a child." I used to say that before I learned better, but if we get these buildings into fairly good repair we shall need much more than we are asking.

A warm, clean bed; good food; fair clothes, and friendship these children have. Let's keep it so. In their behalf I say God bless you everyone.

JOHN G. TRUITT.

Donated commodities for the week.

Woman's Missionary Society, New Hope Church: 5 new quilts.

Mrs. Herman Truitt, Glen Raven, N. C.: 1 new quilt.

A friend, Greensboro, N. C.: clothing.

Mrs. H. R. Clem, Burlington, N. C.: Clothing and books.

REPORT FOR DECEMBER 8, 1949.

Sunday School Monthly Offerings.

Amount brought forward \$13,461.73

Regular.

Amelia	\$ 22.00
Damascus S. S.	50.00
Martha's Chapel	7.94
Mt. Gilead S. S.	15.00
Raleigh	40.00
Sanford	15.00
	149.94

Eastern Va. Conference:

Laberty Spring S. S. ...	\$ 7.00
Mt. Carmel S. S.	16.38
Norfolk: Christian Temple S. S.	20.00
Oak Grove	25.00
Portsmouth: Elm Avenue S. S.	36.55
Suffolk	122.00
	226.93

N. C. & Va. Conference:

Greensboro, Palm Street S. S.	\$108.25
Pfafftown	25.00
Rocky Ford	5.00
	138.25

Western N. C. Conference:

Ether	\$ 25.00
Hank's Chapel	50.00
Union Grove	18.86
	93.86

Valley Va. Conference:

Mt. Lebanon S. S.	15.00
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Alabama Conference:

Cornith	2.46
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Total Regular Offerings... \$ 626.44

Thanksgiving Offerings.

Hope Mills S. S.	\$ 11.00
Lebanon (Christmas) ..	6.20
New Hope	56.00
Plymouth	39.00
Raleigh	10.00
	122.20

Eastern Va. Conference:

Barrett's	\$ 8.78
Eure	15.00
Holland	400.00
Hopwell	11.00
Mt. Carmel S. S.	42.21
Portsmouth: First	45.51
	573.50

N. C. & Va. Conference:

Belew Creek	\$ 5.00
Bethlehem	55.28
Elon College	37.00
Ingram S. S.	100.00
	197.28

Western N. C. Conference:

Big Oak	\$ 16.65
Needham's Grove	14.06
Pleasant Ridge	48.79
Pleasant Union S. S.	41.65
	121.15

Alabama Conference:

New Hope S. S.	\$ 5.00
Pisgah	27.00
	32.00

Total Thanksgiving Offerings \$ 1,046.13

Total for week from churches \$ 1,672.57

Total for year from churches \$15,134.30

Special Offerings.

Amount brought forward	\$18,016.56
Robert Lee House Class, Newport News Church, for Marie Proctor	\$20.00
Bethel M. S., balance on Rachel W. shoes	1.00
Mr. & Mrs. Clarence Hooper, memorial to Mr. Henry E. Hatch	5.00
Chester H. Roth, Co., Int. C. V. Fulk, Executor of Mary Spaugh Fulk—Will	100.00
Special gifts	101.00
Cash	8.82
	244.15

Thanksgiving Offerings.

Mrs. Laurin E. Leete ...	\$ 20.00
Mrs. Betty Wright	5.00
Mr. W. M. Goodwin	20.00
Greensboro Farm Equip. Co.	25.00
Mr. Wm. Morgan	2.50
Mr. Samuel Earman	25.00
Mr. W. C. Dofflemyer ...	25.00
Mr. Joe Cox	10.00
Mr. M. R. Kersey	10.00
Mr. G. E. Rountree	25.00
Mr. H. P. Dunn	5.00
Mr. Julius C. Helmer ...	25.00
Mrs. A. C. Callham	5.00
Alton Cooper & Friends ..	88.00
Burlington Friends	2,065.00
	2,355.50

Total this week from Special & Thanksgiving Offerings \$ 2,599.65

Total this year from Special & Thanksgiving Offerings \$20,616.21

Grand total for the week .. \$ 4,272.22

Grand total for the year ... \$35,750.51

GREATEST STORY EVER TOLD.

(Continued from page 13.)

gest you listen to The Greatest Story Ever Told."

There are many reasons for the program's unique success in bringing home eternal truths with the immediate impact of current events. The masterly writing technique is an important one. It combines modern, straightforward English with an occasional, ancient phrase or unusual sentence structure, so that the dialogue fits its centuries-old background, yet has the freshness of face-to-face talk. Another is the music. Written by an authority on religious music, its blend of intense spiritual emotion and dramatic mood builds up the stories' suspense and reverent feeling to a high pitch.

Equally important is the acting. There is little earnestness like this in radio. Chosen from the best, the actors give everything they have to their roles. None of the actors will win fame through their performances, because their names will never be announced. Every member of the cast stays anonymous, so that the hallowed figure he portrays will suffer no identification with any characters which the actor may play on other programs, or with the actor himself.

Unlike the usual sponsors of the usual radio program, Mr. Litchfield and the men associated with him discourage publicity about the show, because of the constant worry of diminishing Christ's message of brotherhood by any hint of exploitation.

The sincerity of the men and women who produced The Greatest Story is matched by the enthusiasm of the people who hear it. There is the young mother who said: "If I hear many more programs of this type, I will undoubtedly become more serious in my attitude toward Christian thinking and Christian attitudes. . . ."

There is the young husband who wrote: "Our family can't seem to do without it, for no matter where we are on Sunday afternoons, my wife and I make a point to be at home in time so as not to miss the program."

Children seem to love the dramatizations. "My children can't wait to hear it," a mother wrote. "Sunday afternoon seems long to them for they are always asking how long before The Greatest Story is on."

It's after the Christmas programs that listeners have really spilled over with thanks. One letter that came in after last year's Yuletide dramatizations is a favorite of the producers. It was written by a little boy of six, who

said, "I love your program. It is making people want to be good."

The most important point of all about the meaning of the Nativity was made by a veteran of the recent war. "You did a swell job telling the story of Christ's birth and making the big thing about peace and good will come right through good and strong. You're socking home the Christmas message of peace on earth, good will to men, not only at Christmas time, but the rest of the year, too. And speaking as a veteran, as well as a guy who believes that a person's race, religion or color has nothing to do with the kind of person he is—keep up the good work."

That is the idea—exactly. — *Excerpts from an article in December 1949 Radio Mirror Magazine.*

* * * *

EDITORIAL NOTE: This year, the Christmas Cycle includes two programs, Part I on Sunday, December 18, and Part II on Sunday, December 25, under the title, "The Prince of Peace." The Theme of these two programs is the story of the coming of Christ, with emphasis on the fact that He came to earth for rich and poor alike, and that it was the poor who saw Him first, even though so many thought He would come only for the rich.

WELL KNOW MINISTER PASSES.

Funeral services for the Rev. J. S. Carden, 86, well known retired Christian minister of 906 Shepherd Street, Durham, North Carolina, were held Sunday afternoon, November 27, at the Congregational Christian Church on West Main Street. Dr. Stanley C. Harrell, pastor of the church, Rev. Clyde Boggs, Rev. E. M. Carter, and Rev. G. C. Crutchfield conducted the services. Interment followed in Little River Presbyterian Church Cemetery in Orange County.

The Rev. Mr. Carden died at 3:45 o'clock Friday morning after being in declining health for the past five years. He had been confined to his bed for one week with virus pneumonia.

He was born in Orange County, the son of the late Silas and Betty Bowen Carden. He received his education in the schools of Orange County and later attended Caldwell Institute and also Elon College. On August 22, 1889, he married the former Miss Mary Susan Allison of Orange County. In August of this year the Rev. Mr. and Mrs. Carden celebrated their 60th wedding anniversary.

He was ordained in the ministry of the Christian Church in 1897 and served churches in Alamance, Durham, Granville, Caswell, Guilford,

Chatham and Wake Counties, and at Buies Creek.

In addition to his wife he is survived by four daughters, Mrs. Bettie Sealf, Mrs. J. E. Harward, Mrs. M. T. Wagner of Durham, and Mrs. L. D. Franklin of Stem; 16 grandchildren, 19 great-grandchildren; two brothers, Levi S. Carden, and Newton Carden of Durham; and one sister, Mrs. Senora Davis of Durham.

HELP MAKE CHRISTMAS HAPPY FOR OUR AGED MINISTERS.

(Continued from page 3.)

Our generous gifts to the Christmas Fund will help. Please give liberally to this great cause.

All payments to the Christmas Fund should be sent to the Southern Convention Office, Elon College, N. C., clearly designated, because these funds do not count on apportionment.

We have asked our Board in New York to mail to each pastor a quantity of Christmas Fund offering envelopes and leaflets. We urge our pastors and churches to make a generous offering to the 1949 Christmas Fund. "Freely ye have received. Freely give."

WM. T. SCOTT.

FOR THE CHILDREN.

(Continued from page 10.)

"Give me the nickels; then, forget the incident but remember the lesson."

"I shan't want to do that again, Mom,—really I shan't."

The voices died away, and I was left to my own thoughts.

Dr. Adam Clarke once preached on the words, "Let him that is athirst come. And whosoever will, let him take of the water of life freely." At the conclusion of the discourse he announced a collection. "How can you, Doctor," asked a lady afterwards, "reconcile the freeness of the water of life with the collection at the close?" "Oh, madame," answered the learned and venerable divine, "God gives the water without money and without price; but you must pay for the waterworks, for the pipes, and the pitchers which convey the water to your neighborhood." Remember, you pay nothing to God; you are charged nothing for the water; but you cannot have convenient chapels to sit in without paying for them, nor a regular ministry to urge the water on your acceptance, without making a suitable provision for its support.—*J. C. Jones, D. D.*

THE GREATEST STORY EVER TOLD

It was two years ago, in the Christmas season of 1947, that the Nativity was first reenacted on *The Greatest Story Ever Told*, when the program was new. Immediately, letters poured in from all over the country, and they all struck the same note.

"It was so real," listener's wrote. "It was as if we were there ourselves."

Christmas Day, 1949, which falls on a Sunday, will hold an added beauty for the millions of listeners who will be able to hear the miracle of the Nativity dramatized on *The Greatest Story*. For them, more than ever, it will be the most urgent story ever told, because it can touch them in a way that only the modern miracle of radio makes possible.

This is what a young Midwestern housewife wrote, after hearing the first of last year's two Christmas broadcasts: "The wonder and awe of that Holy Night with the shepherds in the Judean Hills was portrayed so vividly, it was almost as if we were there ourselves. No sermon we ever sat through touched our very hearts as this program did."

And from an elderly, bed-ridden listener in the South: "I was there last Sunday—I forgot that I was listening to the radio and I found myself trembling with exaltation and delight as the magic words of the Angel Gabriel poured out into my room as if they were addressed to me."

The simple Hebrew shepherds to whom the fateful message was given that Holy Night as they beheld a new star in the sky could hardly have imagined this new wonder—that almost two thousand years later, millions upon millions upon millions of men, women and children would be listening together to the same marvelous words at the same time. These Americans have made *The Greatest Story Ever Told*, with its illuminating dramatizations of Christ's life and teachings, a part of their lives.

Ever since the program went on the air in the fall of 1947, more and more people have been drawing new inspiration and faith from the age-old lesson of brotherhood and peace which it re-tells. Last year, for example, New York's Governor Dewey wrote to Fulton Oursler, who first had the idea of using the best techniques of radio to present the message of Jesus in concrete, human terms.

"If every American would listen, this would be a better country," wrote the Governor.

Last Christmas, the second of the two holiday programs concerned the search of the three wise men for the new-born Prince of Peace. Men of different lands, they had yet been able to join together in their common goal. Listening to the dramatization, a devoted listener got an idea.

"I don't see how anyone could resist the appeal of your program," she wrote in. "I'd like to try something which may seem foolish, but which I feel could do wonders for mankind in our sorely troubled world."

"I want to try—to make an attempt anyway—to get some of the world's key figures to hear your Christmas broadcast. I want to send them records of that program. Is it possible to get such recordings? I don't care how much it would cost."

The producers of the show wondered what to tell her. It happened that this program was not among those which were being made available for popular distribution on records. While they were wondering, the telephone in the office rang one morning, and their correspondent explained that she had just arrived in New York.

She explained, "My husband and I came here to meet a refugee child we've adopted. We'd like to get the recordings off at the same time."

The producer gulped and paused.

"Look," he said, "I wouldn't care if those recordings were made of diamonds and cost a king's ransom. I'll see to it that you get them with the compliments of our organization. There's just one question I have. How can you be sure that the big men you send them to will listen?"

He could almost "hear" the woman's gentle smile over the phone, he said later.

"This is the Christmas season, isn't it?" she asked. "This is the time we commemorate the greatest miracle of the world. Shall I have so little faith then as not to believe that somehow, some of these men, maybe some of their assistants, will listen?"

A few days later, the recordings were on their way to President Truman, Joseph Stalin and Trygve Lie of the United Nations.

Inspiration is a big word, but it fits *The Greatest Story Ever Told*. From the first there had been a dedicated spirit behind the undertaking. The men who (Continued on page 13)

1844 - Over a Century of Service to the Denomination - 1949

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CI

RICHMOND, VA., THURSDAY, DECEMBER 15, 1949

NUMBER 49

The Universal Golden Rule

Zoroastrian: "Do as you would like to be done by."

Confucian: "What you would not wish done to yourself, do not to others."

Buddhist: "One should seek for others the happiness one desires for one's self."

Jew: "Whatsoever you would not wish your neighbor to do to you, do not unto him."

Hindu: "The true rule is to guard and do by the things of others as you do by your own."

Mohammedan: "Let none of you treat your brother in a way he himself would dislike to be treated."

Christian: "All things whatsoever ye would that men should do unto you, do ye even so to them."

The Golden Rule, like the thought of divinity, seems to be universal among all mankind. It is its own best proof of deity. Generation after generation all around the earth, speaking different tongues and reared among conflicting conditions, could not possibly have this universal conception of deity, nor this universal comprehension of one man's duty to another, if there were no God.

An application of the Golden Rule to all the affairs of mankind, as set forth in the Bible, would prevent all of our wars, stop the manufacture of all implements for human destruction, end our courts, close all of our jails and penitentiaries; make home a heaven, earth an Eden, and the universe the model place of all the ages in which to live.

Why can't we have the application of the Golden Rule?

"Ay," says Shakespeare, "there's the rub." — Selected.

News Flashes

A telegram from Foochow, China: "Louis Eugene Riggs born November twenty-third. Both well."

Rev. Duane Vore conducted funeral services for Jesse Lawrence Phelps in Suffolk last Sunday afternoon.

Miss Phyllis Brinkley, a member of Cypress Chapel Church, has been elected secretary of the Y. W. C. A. at Radford College.

The morning service at the Church of Wide Fellowship for Sunday, December 11 was broadcast over radio station WEEB, Southern Pines.

The morning worship service of the Winchester Congregational Christian Church is being broadcast over stations WINC and WRFL from 11 to 12 a. m., during December.

Rev. W. Millard Stevens is now residing at 301 W. 34th Street, Norfolk 8, Virginia. He reports that the work at Christian Temple is going nicely and that he is enjoying it.

The following officers of the North Carolina and Virginia Conference Miniserial Association were elected Monday, December 12, 1949, at Elon College: G. H. Veazey, president; J. B. Allan, vice-president; Dorothy Foltz, secretary-treasurer; W. J. Andes, W. E. Wisseman, J. F. Bowers, program committee. J. B. Allan reviewed *Older People and the Church* by Maves and Cedarleaf. J. F. Bowers led the group in a discussion of plans for our part in the United Evangelism Advance.

SUFFOLK CHURCH GRANTS SCHOLARSHIP.

John G. Truitt, Jr., son of Dr. and Mrs. John G. Truitt of Elon, N. C., and formerly of Suffolk, Va., has been named the student for the year 1949-1950, to receive the first grant of the Staley Memorial Scholarship Fund.

This fund, started in memory of Dr. Staley, for 50 years pastor of the Suffolk Christian Church, is for students preparing for the ministry of the Congregational Christian Church.

Young Truitt graduated from Suffolk High School last year and is now a freshman at Elon College, N. C.

PICTURE OF THE MONTH.

"SAMSON AND DELILAH."

Down through the ages many artists and writers have been inspired by the Old Testament to produce masterpieces—in story and song, on canvas and stone—depicting dramatic episodes in the lives of the biblical great. Among the subjects treated, none has had more attention than Samson, that baffling combination of weakness and greatness, who, as John Milton puts it, "divulged the secret gift of God to a deceitful woman."

Now comes Cecil B. De Mille, master of spectacular screen art, with his "Samson and Delilah" (Paramount). To say that De Mille has done nothing superior to this is praise indeed. With certain deviations and expansions, necessary in a treatment of this length, the story is straight out of the Book of Judges. And it provides a moving account of the man whose faith is mentioned in the Hebrews 11 "gallery of heroes."

Fourteen years in the making, "Samson and Delilah" is a graphic spectacle of intensely dramatic events in the familiar story. While liberty is taken with the Biblical text to provide a plot, there is no contradiction of facts. Their sequence may have been re-arranged, but none of this does violence to the moral and spiritual elements of the biblical narrative. They come through with almost devout sincerity—as in the case of Samson's prayers—and with awe-inspiring significance.

The all-important truth that Samson's hair is the symbol at once of his strength and of his dependence on God, that when the carnal nature rises above the power of the Spirit, compromise with sin and downfall inevitably ensue—with the possibility of subsequent pardon following repentance—will be understood by those with spiritual discernment. Others will see the lavish spectacle, a dramatic story, some superb color, grandiose sets, the re-creation of a long past civilization, and some interesting characterizations. To all, it should make certain biblical episodes live.

A large cast has been assembled and chosen carefully for each part. Victor Mature and Hedy Lamarr are Samson and Delilah, Henry Wilcoxon, George Sanders, Angela Lansbury make other personalities come through vividly. This is a story of much action, some of it is violent, but all of it faithfully, convincingly portrayed.

Says Dr. Poling: "Nothing greater in the filming of Bible stories has ever been done. Here is a dynamic

understanding of the time and persons involved that is, I think, unequalled in the history of the motion picture industry." (Recommended for adults, young people and children.)—*Protestant Motion Picture Council*.

ORPHANAGE PARTIES.

How happy our children are being made with Christmas parties! Every child receives a special gift of some kind, refreshments, and then all sorts of fruits and candies. The singing of Christmas carols, and some special Christmas program is added for extra. Not all are alike but all will be beautiful and bountiful. The one we had already consisted of a full course turkey dinner in the beautiful Phi Gamma Delta fraternity building at Chapel Hill. The one coming up next is given by Chi Phi fraternity and their sorority sisters Sunday afternoon from two to four. On the 14th at 7:00 o'clock the Bell Telephone folks in Burlington will come to the Orphanage with their party. The 15th we go to our own Elon College for a party by the students. The 20th the Burlington Sunday school comes to us with a party. On the 21st the Woodmen of the World from Greensboro; and on the 24th our own Christmas party when we shall give out some of the presents sent in to us; and then Christmas morning the final party! These children have good times for Christmas. I hope they will get enough cash in our treasury to buy shoes, clothes, groceries, and pay the insurance, the up-keep in the months that are not as beautiful as December. Thanks to everybody, and God bless you everyone. If you could see how thrilled these children are you would be as happy as we are!

JOHN G. TRUITT.

AN APPRECIATION OF THE SUN.

One of our pastors in the Southern Convention for twenty years writes: "Since I have retired from the active ministry and my income has been severely reduced I have had to cancel subscriptions to several papers, but so long as I can spare \$2.00 I must keep THE SUN shining in my home."

THE CHRISTIAN SUN is completing its 105th year. A much appreciated *Christian Christmas Gift* would be a subscription to THE SUN. Send your gift subscriptions to The Convention Office, Elon College, North Carolina, and it will be appropriately acknowledged to the person receiving this Christmas gift from you.

LAYMEN AT WORK

MEN AT WORK IN THE CHURCH.*

By W. T. DUNN.

I am glad to be able to say that men are at work in the Church, in the churches of this Conference. We have evidence of that in the reports of the various laymen who took part in the program for Laymen's Sunday, which was the third Sunday in October. This has been an increasing movement since its inception about six years ago. Reports have been received that last year it had extended to the churches in forty-six states and to several countries overseas. This year most of the churches in the Conference held such a service and the encouraging thing is that most of them were conducted by the Laymen of the local church. There were very few calls for outside speakers.

But there is more work to be done and the men are able to do it, and most of the men of the church are glad to do it, but we have failed to get across to the men of the church just what needs to be done. In lots of cases the needs of the Conference and Convention have not been made clear to them. When those of us who attended the Conference go back home and tell them that our apportionments have been increased we do not take the pains to explain fully the expanded program that is being attempted; we do not explain to them the increased needs and opportunities. We just say, well the Conference is asking for more money this year, and they get the idea that Conference is some organization to devour any money that can be secured.

I think that the movie, shown last night, "And Now I See," was a great help and think that we should avail ourselves of the opportunity to have it shown in every local church where possible as there are a lot of George Millers who need to see it.

Another thing that would be most helpful is to see that every member of the church should have some job in the local church and then he would realize the needs of the church, the conference and the Convention. Some times I think there should be an iron-clad rule that no one person should hold a particular office for more than one or two years.

I always feel sorry for a congregation when I hear that one person has

held the same office for 40 or 50 years. Think of the opportunities that person has had to train so many others and then they would have had the opportunity and privilege to be of service and to feel more responsibility to the work of the Kingdom. But we would rather do the work than to train some one else. It is hard I know to train other workers; it is like a mother training a daughter to make a meal. It would be so much easier for her to go ahead and cook it rather than tell the daughter how much of this or that to put in, how to mix the ingredients, how to cook it, how to serve it, etc, and then to clean up the kitchen. But she realizes that if the daughter is to learn to cook she has to have experience and so she patiently goes through the process and cleans up the mess. This is what we are going to have to do to get the men and women of the church to learn what is to be done and how to do it. We should let every member of the church share the work and the glory that is due each one.

Again I say that I think that the laymen of the church are willing to do the work of the kingdom when they know the needs. There are three things that are needed (and this is not original)—they are: *inspiration, information and perspiration*. The inspiration can come from the reading of our Bibles and from the ministry. We can get the information from those who know how and what to do, from our church papers, THE CHRISTIAN SUN, The Missionary Herald, Advance, Social Action, and others. Any interested layman can secure without charge The Laymen's Fellowship Letter by writing to Walter Graham, Pembroke 1, Kentucky. Mr. Graham is the leader of the Laymen's Fellowship of the denomination. There is

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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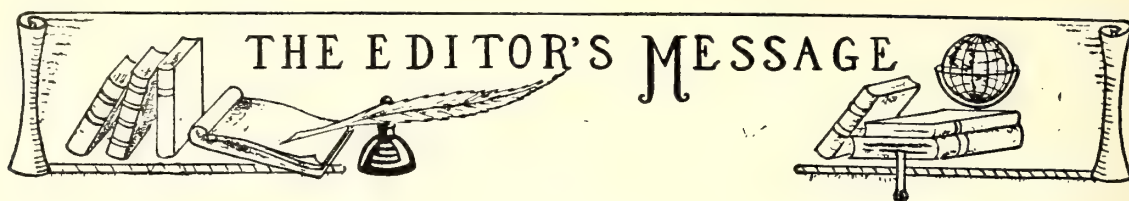
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Name of Church

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Address

*Address delivered at North Carolina and Virginia Conference, November 16, 1949.



Christmas Gift---What Will It Be?

Is this your problem? Many people go through a brain storm at this season of the year, trying to think of something new or appropriate for Christmas gifts. Many, in their frantic search, overlook the most appropriate gifts. Secular gifts are publicized to the limit—and beyond! Many gifts have no inherent relationship to Christmas, while some prevalent ones violate the real spirit of the season.

There is nothing original—far from it—in the suggestion that one give a Bible for Christmas, and yet this is perennially apropos. “Oh,” someone may say, “everyone has a Bible!” Really? Granted, for the sake of argument, and yet the Bible need not be dismissed as a possible and appropriate gift. Those who really use their Bible may need and appreciate a new one. Elderly people may desire a copy with larger type. Sunday school teachers, ministers and laymen who have a bit of time on their hands would find a gift copy of “The Westminster Study of the Bible” was acceptable. There are also modern translations, you recall.

Bible adaptations are available in varied and interesting forms. W. W. Norton has published “Spokesmen for God,” an interpretation of the great personalities of the Old Testament by Edith Hamilton. Harper and Brothers announces “The Home Book of Bible Questions,” arranged by subject and thoroughly indexed by Burton Stevenson. “In Our Image” is a rich treasury of Old Testament Art and Literature, published by the Oxford Press.

Those who are selecting Bibles for children will find some new and interesting adaptations. The Oxford University Press has issued “A Small Child’s Bible,” seventy of the best loved stories retold with simplicity and reverence by Pelagie Doane. Scribners has just published “The Lord is My Shepherd,” stories of the Old and New Testaments told in modern speech and illustrated by Nancy Barnhart.

The giving of books opens a limitless field and the giving of religious books offers great latitude in choice. New books are being added to the classics from year to year. “Mary,” a novel of Sholem Asch (author of “The Nazarene” and “The Apostle”) has just been published

by G. P. Putnam’s Sons. “Greatest Story Ever Told,” a fresh retelling of the ever-new story of Jesus by Fulton Oursler, is published by the Literary Guild of America. “Sam Higginbottom, Farmer,” a vivid account of an agricultural missionary in India, is published by Scribners and should be widely read. Do not overlook Fosdick’s “Jesus as His Contemporaries Saw Him.” Add to this list Stanley Jones’ new book, “The Way to Poise and Power.”

The variety of secular books for children published this season range all the way from such titles as “Cotton in My Sack” by Lois Lenski to “The Extraordinary Education of Johnny Longfoot in His Search for the Magic Hat” by Catherine Besterman. The number of children’s books has swelled to astonishing figures. In 1948, according to Publisher’s Weekly, 844 new juvenile titles were published, which was more than the number of books in any category of adult books with the exception of fiction. It is estimated that in 1949, the autumn harvest alone will number some 400 books by Christmas. Of these over a hundred will be picture books and first story books; about 160 for the middle years, and about 130 for the teen-aged group. The number of books for the year will be close to the 1948 total, but possible a bit lower because of continuing high production costs and economic uncertainties that existed at the beginning of the year.

Christmas shopping should be an exhilarating experience, not a chore. Christmas giving should be an investment in character, an extension of the Incarnation.

Hervey Allen, writing in The New York Times Book Review, says: “There is no substitute for a book. For of all manufactured objects that preoccupy time and occupy space, a book is pre-eminently the one embodied thing which is more spiritual and mental than material. And for that reason alone, as a gift it is transcendent and an addition not to the mere stock pile of the worldly a book has least the element of old mortality about it; it is by nature a fragment of life itself.”

For Christmas, therefore, solve your shopping problem by giving a book or The BOOK. Yet there is one alternative: a gift subscription to The Christian Sun.

The United Evangelistic Advance

By F. B. OGLESBY.*

The greatest effort of any denomination to move in on a city for Christ began Saturday, November 26, when The Methodist Church, under its General Board of Evangelism started a week's program of visitation and pulpit evangelism. Under the direction of Dr. Henry Williams of the Board, more than 600 Methodist ministers from all parts of the country converged upon the Metropolitan Area of Philadelphia and were assigned to assist local pastors in their churches. It was estimated that every Annual Conference in American Methodism was represented. Preliminary to the campaign several months of hard work had been done by Dr. Williams and local committees. Surveys were made of the area, which included Philadelphia and those parts of the New Jersey, Wilmington and the Peninsula Conference close to that city. More than 30,000 prospects were obtained by the surveys conducted. The program called for a minister preaching in each Methodist pulpit each evening while at the same time laymen and women, under the direction of another minister, were calling upon the prospects in their homes or places of business. The results for the first five nights were as follows: Transfers, 2,824; Professions of Faith in Christ, 4,303. These figures indicated that the goal of 10,000 accessions would be reached when the final figures were turned in.

Each morning of the campaign the ministers met in Arch Street Methodist Church for a period of inspiration and heart searching. Great addresses were delivered at these sessions by Bishop Gerald Kennedy of Portland, Oregon, and Dr. William R. Cannon, Professor of Church History, Emory University, Atlanta, Ga. Bishop Fred Pearce Corson, the resi-

dent Bishop, presided at these sessions. The final session was held Friday morning in Old St. Mark's Methodist Church, the cradle of American Methodism, for it was there that the first society in America was formed in 1767. The present building was dedicated in 1769. This service was a high moment and a sacred hour for the vast throng of ministers who crowded the building. They were brought to their feet in great fervor when Dr. Harry Dennman, the Executive Secretary of the Board of Evangelism, delivered the final charge to the church urging Methodism to make 1950 the great year of evangelism in its history.

Report of Historian of North Carolina and Virginia Conference

It was more than eight decades after the death of Rev. James O'Kelly when MacClenny brought from the press his book, *The Life of Rev. James O'Kelly and The Early History of the Christian Church in the South*. This is the first and the only comprehensive history we have of the early Christian Church. Mr. MacClenny is of the opinion that this book should be revised. He has information in his possession obtained since writing the book and is seeking for additional matter. I am of the opinion that it would be wise for this conference to memorialize the Southern Christian Convention at its 1950 session to consider the revision of the book, *The Life of Rev. James O'Kelly*, and the publication of the revised edition. The first edition has been sold years ago. I am also of the opinion that each young man in our church before being ordained to the ministry should have a fair knowledge of this book.

This conference has done much to honor and preserve the memory of the early leaders of the Christian Church. However, for many decades the grave of Rev. James O'Kelly in Chatham County, North Carolina, was neglected by the church. At the session of the North Carolina and Virginia Conference in 1850 a committee was named to place a monument to mark the resting place of Mr. O'Kelly. This committee did its work and reported at the session of 1854 the completion of the work. At the Bethlehem conference of 1947 a committee was appointed to visit the grave of Mr.

Sunday afternoon a great mass meeting was held in the City Auditorium. With a seating capacity of 15,000 it was necessary to open other buildings in order to take care of the throng of over 20,000 who attended. Homer Rodeheaver led the singing, assisted by a youth chorus of 2,000 and a choir of 3,000. Bishop Angie Smith of Oklahoma City was the preacher. Those who had the high honor of participating in this great campaign left Philadelphia with the deep assurance and conviction that the great Evangelical Churches of Christendom were rapidly moving out on an offensive for Christ against the rising tides of secularism that will eventually stem those tides and turn the thoughts and hearts of humanity towards God, who in Christ, is the only hope for the world.

O'Kelly and report conditions there. The results of this action on the part of this conference have surpassed expectations. The Southern Christian Convention became interested and through its Executive Committee or Board, in session at Elon College on October 12-13, 1948, established "The O'Kelly Memorial Foundation" for the purpose of preserving and caring for the family cemetery in which Rev. James O'Kelly is buried. A board of six trustees were elected to be the administrator of the conference or convention desires concerning the cemetery.

The trustees had their first meeting in Durham, North Carolina, on November 28, 1948. All six members were present. The trustees began at once to carry out the desires of the convention. Namely, to have the convention become the custodian of the cemetery where the body of Rev. James O'Kelly is buried, and secure a right-of-way thereto. After following legal advice a deed was secured from the heirs of the late Dr. and Mrs. N. D. York, who in a sale of the O'Kelly farm in 1905 reserved one-half acre, including the rock wall inclosure within which Mr. O'Kelly and about twenty members of his family are buried. This deed is recorded in the office of the Register of Deeds of Chatham County, N. C. A committee is at work to secure a right-of-way from highway No. 55 to the cemetery, a distance of one-half mile. The only way to reach the cemetery at

(Continued on page 10.)

*Rev. F. B. Oglesby, D. D., Superintendent of the Winchester (Va.) District of Methodist Churches, was present and with 600 other ministers participated in a recent United Evangelistic Advance Campaign, conducted in Philadelphia, by the Methodist Church of America. His account before the Winchester Ministerial Association at its regular monthly meeting on December 5 was soul-stirring. At my request, Dr. Oglesby has given a brief picture of this great campaign. Because of what it meant to me, I should like to pass it on to the readers of The Sun, with the prayer that it might be an inspiration to us as we seek together to take our part in this United Evangelistic Advance.—Robert A. Whitten, Chairman, Committee on Evangelism and Spiritual Life.

REV. BEN JOE EARP IMPROVING.

Medical examinations during this past week revealed very encouraging news for Rev. Ben Joe Earp of High Point, N. C. The doctor found Mr. Earp's heart to be stronger than it was just prior to the heart attack last May. Now the doctor dares to prescribe *six more months* of quiet, rest and stay-in-bed, which could mean that the "old ticker" may gain enough strength to be up and about again. When I talked with my father via telephone this week, his voice was full of eagerness over the new hope that the doctor has created.

The months since last May have passed slowly, hesitatingly, breathlessly. Not many days intervened between the bad heart spells which kept family, and friends anxious, less the minister's fight for life be cut short. The rigid routine of twenty-five pills daily; the caution about diet; fear of too much company or any sudden shock—all have kept those who kept the sick-bed vigil very tense. We remember days in June and July when he was not allowed to read his own mail; but somehow during those months the roses, snapdragons and many flowers of summer conveyed the meaning of other messages hidden behind words.

August gave way to Carolina's mild-weathered September and the deep blue sky of October. During all of this time—from May to November—the people of High Point Congregational Christian Church had maintained Mr. Earp as their pastor. The hope of having just the right leaders come to work with his parishoners at High Point was constantly in his prayers and conversation. Finally, in November, with the beginning of a new conference year, Rev. Mr. Welton T. Madren accepted the call to High Point. The congregation unanimously elected their former pastor as pastor emeritus.

On World Wide Communion Day, in October, Mr. Earp served communion to his deacons as they stood about his bedside. The deacons in turn waited upon the congregation at the church. This was one of the last services of the pastor before moving away from the church parsonage.

Few can understand the price a minister pays when he turns over his ministry to a younger servant. It is very hard to say goodbye to those to whom one has tied the threads of his life in such a way that the severing seems to break the web, and life loses part of its fullness.

Moving from the church parsonage was another experience with which the pastor was helped, as usual, by many close friends. Members of the congregation lent time, trucks, ladders, paint brushes and much that it takes to aid an invalid in making a new home. Now Mr. Earp is established at 228 Willowbrook Street in High Point, North, Carolina. The telephone has been installed at his bedside and the front door stays unlocked. Also he can read all the mail the postman leaves.

His time is spent reading, resting, taking pills and waiting for lunch, trays, bath and shave. His hands are still too swollen to allow him to do any writing, but he feeds himself and keeps hoping for the best.

* * * *

Our Thanksgiving Season has been a blessed one, in spite of sick beds being occupied. It was rather amusing to note Granddaddy Earp's enjoyment of having a three-and-a-half-year-old (in bed with tonsillitis) have luncheon trays at the same time and mimic with exact imitation "being sick like Granddaddy Earp!"

Many people have dropped in during this season. Mrs. Pearly Hall from the Palm Street Church in Greensboro came laden with a huge basket of fruit, ham, jelly and canned food.

Many letters of encouragement have been written from various fields where he has served in the Southern Convention. The Newport News Church Congregation wrote recently. Individual letters from pastors and lay people have done much to while away the long days and longer nights of convalescence.

MARGARET EARP FRIEND.

SCOTT URGES UN TRUSTEESHIP FOR SOUTHWEST AFRICA.

An Anglican clergyman, Rev. Michael Scott, has been recognized by the Trusteeship Committee of the UN's General Assembly as spokesman for Herero and Hottentot Tribes of Southwest Africa. Speaking for the African natives before a meeting of the committee on November 26, Mr. Scott expressed strong opposition to the incorporation of the mandated territory of Southwest Africa into the Union of South Africa, and urged that the territory be placed under United Nations trusteeship.

Citing a long history of oppression of the African natives, Mr. Scott claimed that the annexation of Southwest Africa into the South African union would subject the Herero and

Hottentot natives to the "apartheid" policy of stiff racial segregation and deny them any representation in the government.

"The future of all Africa and of South Africa especially calls for all civilized peoples to hold firm to their moral obligations," Mr. Scott stated, and urged that the disposition of Southwest Africa be decided "not as a narrowly judicial matter nor as one of political expediency."

After hearing Mr. Scott's report, Mr. Stephen M. Alexis, delegate from Haiti, said he understood why so much effort had been expended to prevent Mr. Scott from being heard, and proposed that the material which he had presented should be sent on to the plenary session of the General Assembly and of the International Court of Justice.

Mr. Scott's documented plea before the United Nations brought forth a spirited reaction from South African governmental authorities. The South African delegation at the UN walked out of the Trusteeship Committee for the remainder of its current sessions. In Pretoria, the South African prime minister, Daniel F. Malan, D. D., labeled Mr. Scott as an "agitator" and declared that the "interference mania" of the United Nations had reached such "farcical heights" that no nation would be safe from interference in her internal affairs.

Dr. Malan, a former minister of the Dutch Reformed Church, forecast that the Union of South Africa "will eventually be compelled to protect the aborigines from the embrace" of the United Nations.

Mr. Scott, whose plea before the Trusteeship Committee was sponsored by the International League for the Rights of Man, has long been active in racial affairs both in South Africa and India. He is best known for his leadership in the recent passive resistance campaign to the Asiatic Land Tenure Act promulgated in South Africa.

Born in England in 1907, Mr. Scott first went to South Africa at the age of 19 to work at an Anglican leper mission. Returning to England for his theological training, he attended Chichester Theological College and was ordained by the Bishop of the Diocese in 1932. From 1935 to 1939, Mr. Scott served as chaplain in Bombay and Calcutta, where he had considerable opportunity for racial work. After a period in the RAF during the early part of the war, Mr. Scott returned to South Africa where he now holds a general license to preach in the Diocese of Johannesburg.

News of Elon College

By PRESIDENT L. E. SMITE

A CAPACITY AUDIENCE HEARS "MESSIAH" BY ELON SINGERS.

Several hundred people had to be turned away because of lack of seating facilities, but there were more than 1,000 Alamance County residents in attendance last night who had their Christmas season of 1949 officially started when they heard 87 voices in the Elon College choir present the most famous of all season choral selections, "The Messiah," by George Frederick Handel.

It was the 17th annual presentation of the famous oratorio, and John Westmoreland in directing the group, certainly can known today that there probably never has been one that was better presented or accepted. He had perfect command of the large group and it was an inspiring achievement.

The chorus was assisted by a quartette of talented musicians and Fletcher Moore at the organ. Miss Virginia Groomes of the Elon College music faculty was the soprano soloist. Miss Lydia Summers of New York was contralto. Edward Kane of New York was tenor, and Robert C. Bird of Raleigh, bass. The performance was presented in Elon's Whitley Memorial Auditorium at 8:30 o'clock.

Handel's "Messiah" has come to be almost as much a part of Christmas in the musical appreciation world as in Santa Claus to the children, and rightly so.

The oratorio was begun August 22, 1741, and completed September 14, having been composed in 24 days. The text is taken entirely from the Scriptures.

It was first presented in Dublin, Ireland, on April 13, 1742, under the direction of the composer, and when the Hallelujah Chorus pealed forth for the first time King George II and all the audience are said to have been swayed by an irresistible impulse, rising spontaneously to their feet as all audiences for two centuries have done.

"I think I did see Heaven before me, the great God himself," said Handel when writing the Hallelujah chorus.

The oratorio was first performed in America in Boston on December 25,

1818, by the Handel and Haydn Society.

Not only was the presentation heard last night (Dec. 4) by the capacity crowd in the auditorium, but the Inter-City Network broadcast the entire program, originating through the facilities of WFNS-FM in Burlington and being heard over stations in Greensboro, Reidsville, and Madison.

The auditorium was filled with Christmas decoration greenery, and the large choir was formally dressed.

The chorus is all-important in the oratorio because it must carry well not only the Hallelujah chorus, but several other passages that tell a major part of the story. There was no question but that Director Westmoreland presented this part in the most convincing manner heard in this section for years.

But soloists, also, have an equally important part and the Elon Music Department reached new heights in its selection this year. All four soloists are professionals and are in great demand not only for "The Messiah" but for concerts as well. Miss Summers and Mr. Kane are booked out of New York.

Soloists must, to carry the story of the oratorio, sing such important messages:

"Come unto Him, all ye that labour and are heavy laden, and He shall give you rest. Take His yoke upon you, and learn of Him; for He is meek and lowly of heart; and ye shall find rest unto your souls."

Or another:

"Why do the nations so furiously rage together? And why do the people imagine a vain thing? The kings of the earth rise up, and the rulers take counsel together against the Lord, and against His Anointed."

Or still another:

"There were shepherds abiding in the field, keeping watch over their flocks by night. And lo! the angel of the Lord came upon them and the glory of the Lord shown round about them, and they were sore afraid. And the angel said unto them, Fear not; for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And suddenly there was with the angel a multitude of

the heavenly host praising God, and saying: Glory to God in the highest, and peace on earth, good will toward men."

Sopranos: Annie Albright, Mrs. J. W. Barney, Martha Berry, Sharon Black, Peggy Braxton, Edna Burke, Emma Jean Clayton, Dela Crutchfield, Virginia Davis, Jane Dougherty, Rita Durham, Sara Foster, Jean Fuqua, Billie Green, Nancy Hall, Dorothy Hilliard, Peggy Holt, Pearl McDonald, Virginia Pla, Carolyn Poythress, Jean Rader, Mrs. W. T. Scott, Mildred Sigmon, Jane Transou, Ann Truitt, Marion Turk, Martha Veazey, Dorothy Vernon, Laleala Wilkins, Wynoma Womack.

Altos: Sonya Albert, Barbara Bailey, Geneva Coper, Norman Edwards, Dolly Ree Foster, Melva Foster, Jane Fuqua, Mrs. James Hayes, Elizabeth Hoffman, Helen Jackson, Mrs. C. R. Jeffries, Annie Kate Kernodle, Margaret King, Jane McCauley, Ellen McFayden, Marjorie Mathews, Ella Mae Morgan, Margaret Osborne, Dorothy Parker, Mrs. J. L. Pierce, Jane Upchurch, Lois Walker, Lois White.

Tenors: D. J. Bowden, Jack Castle, James Clyburn, Bill Foley, Carlos Hart, Oscar Holland, Warren Johnson, Fred Merrill, Joe Westmoreland, James White.

Bases: Roy Berry, Jack Blalock, Willis Boland, David Chandler, Sam Dodson, Roger Gibbs, David Hardy, John Hendricks, Charles Johnson, David Kennedy, Charles Lynam, Jimmy McCloud, Jack McFadyen, Nash Parker, Jimmy Rhodes, Fred Shalman, Paul Shepherd, John Sturtevant, Robert Taylor, John Truitt, Baxter Twiddy, John Vance, John Williford, Roger Wilson, Graham Womack.—*Burlington Times-News*.

APPORTIONMENT GIVING.

The days of the year are fast running out. It is to be hoped that the interest of our churches in our college may be increased and that their interest may be expressed in material contributions that the needed assistance may be given our college in these critical moments. We are still far away from the total askings of the Convention for the college. More than one-fourth of our churches have not met their full apportionments. There are a few more remaining days. It would mean much to the college and to your church if you would see that your apportionment is paid in full. There is always a feeling of satisfaction and joy in fulfilling our responsibilities completely. Won't

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Christian Missions

At Home and Abroad

A LETTER FROM THE JACKSONS.

American Board Mission,
Shaowu, Fukien, China,
October 12, 1949.

DEAR FRIENDS:

At last some mail has come through. You can guess what a treat it was after four long months of silence to get news from family and friends again. Quite a large quantity of letters and magazines had been accumulating in Foochow for us and when that city was liberated, they gradually found their way up to Foochow. The copies of THE CHRISTIAN SUN were most welcome. We read with interest the news of the Southern Convention churches. We especially enjoyed personal letters from many of you. Now, because of the blockade, mail has again practically stopped—only a trickle now and then with an ancient postmark.

After receiving such a lift from your many letters, we discovered to our disappointment that we cannot even write personal letters in return because the postage rate is so high and our supply of money is limited. No money can come from America into China until diplomatic relations between the two countries has been established. Further, no bank has been put into operation in Shaowu to transfer funds up from Foochow. So, these six months we have had to economize in every way possible and hope that a way will soon open up.

At the present moment we are deliberating an important question—whether or not to continue on in Shaowu during this period of confusion or whether to go to Foochow to “weather the storm” with our other American Board friends there.

In September, several thousand peasant farmers, encouraged by remnants of the Nationalist government and armed with spears and guns, besieged Shaowu for over a week. This group is organized into a “Big Knife” society which combines Buddhist superstitious practices and politics. The members of this society paste a strip of red paper on their lips which is supposed to protect them from harm. They drink some kind of liquid which serves to intoxicate them and they fight with utter abandon. These Big Knifers twice entered the

city and looted our hospital—taking much valuable equipment, including the two microscopes. They tried to break into our gate, but the gate held firm. Although ostensibly these people came to drive out the new government, they couldn't resist the temptation to pillage and loot.

Now these Big Knifers have been driven away and we are told that there is little likelihood that they will return. More troops have arrived in Shaowu and we are assured that they can now cope with the situation.

A major consideration in our decision to leave or stay is the medical problem. Dr. Riggs has recently taken over the superintendency of the hospital from Dr. Chu who resigned to go into private practice. Because of a lack of money, the scope of operations has been cut considerably. Dr. Riggs further reports that partly because of the looting and partly because of continued use, the medicines are being used up fast and several important ones are almost gone. Unless medicine and money can come from America the hospital sooner or later will have to close. He and Frances propose to go to Foochow to see what the prospects are for getting more medicine. While there they expect to welcome their first baby—in Union Hospital, Foochow—where surgical help is available if necessary. That would leave us in Shaowu without a doctor, so we all decided to accompany them. A month ago we were all ready to leave but the government claimed that they did not have the authority to give us a pass. We wired to Foochow and are still waiting for an answer. Because of disrupted communications, letters to Foochow now require from two to four weeks. When an answer to our telegram arrives, we will make our decision. We realize full well that if we leave Shaowu, because of government restrictions on travel of foreigners, we may never be permitted to return to our work and friends here. It is not a decision which can be made lightly.

We have been told that there is work for us in Foochow during our “refugee” period. If we leave Shaowu for that city, it will be with the hope that as soon as the situation in Shaowu becomes more stable and the international situation becomes clari-

fied, we will return to our work in our chosen field—Shaowu.

Let me add one further word about the new government in China. In the five months under Communist control, three things have stood out. The first is the excellent morale and the idealistic spirit of the Communist army. Secondly, the new government has lived up to its promise of freedom of religion. We have gone freely about our work with a minimum of interference. Thirdly, as far as we can tell, the grafting and favoritism of the National government is gone. A willingness to sacrifice for the new government has replaced the corruption of former days. We are very much encouraged by the situation.

Finally, let me add a personal word. I sincerely hope that the U. S. government will decide to grant the new government immediate recognition. There is still in this part of China a reservoir of good will toward America among the people. Furthermore, I hope that our government will offer to give economic help in reconstruction projects if it is requested. I think such help will not be refused and will do much to foster good will between our two countries.

I have felt for some time that America made a big mistake in helping the Kuomintang government militarily. Such a policy was a radical departure from all former policy in China. Now we see the result. We are cursed by both sides. I hope the lesson has been well learned and that America will in the future, keep out of the internal politics of these people. My short acquaintance with the Chinese has convinced me that they are a most independent people and in the long run will not permit any foreign power to manage their affairs or to dictate their policies.

I was recently talking with a Chinese scholar, now a teacher in the local schools. He told me that he believed there was a good possibility of our two countries establishing friendly relations. He pointed out first the traditional good will between our two peoples. He said that the new government was leaving the door open for friendly relations in the plan to establish in the immediate future a modified capitalistic, not communistic, state. The establishment of a coalition government is also a bid for friendly relations with the non-Communist world. Finally, my friend pointed out that the new government desperately needs financial aid which only America can give.

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Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

NEWS FROM HERE AND THERE.

Mrs. Mack V. Welch, Superintendent of the Greensboro District, recently entertained the local presidents and other guests at her home near Hine's Chapel Church.

* * * *

Congratulations to the Elon women for arranging the mass meeting to hear Dr. Frank C. Laubach. Such a fine opportunity is certainly appreciated by the women of the Convention. Mrs. W. T. Scott is President of the Elon group.

* * * *

The Burlington Auxiliary will hold Open House for the college group from the church on Thursday evening, December 22, at the home of Mrs. W. W. Sellars. All college girls and boys, with their dates, are invited. Friendly Service gift for January will go to help children, from the ages of 12 to 18, who are detained by the police department.

* * * *

CHRISTMAS PROGRAM AT WINSTON-SALEM.

Since I didn't receive much to write about from other places, I am forced to tell about my own church women.

On Friday evening, December 9, our Woman's Association held a regular monthly meeting combined with the Christmas party. The women had been instructed beforehand to bring to this meeting two things: a toy gift for our nursery, and a potted flower to sell at the meeting. The money from the sale of plants goes to help renovate the pastor's study.

Our program was "The Seeker," suggested in the Plan Book for this year. Since we held this meeting in a home, we had to change the printed program a great deal to fit into a small space. We could not use live figures for the different scenes but we secured some slides from the Convention Office and fitted them into the program at the appropriate places. The slides made the program much more interesting and they were quite lovely in the homey atmosphere. Some of the music on the printed program was unfamiliar to us, so we substituted other music and had the audi-

ence to sing some familiar carols. We used four readers, having one for each narrator, and one for the seeker. We enjoyed having some new music and some old, as the folk songs, "I Wonder as I Wander" and "When Joseph Was A-Walking" were quite new. We added a piano prelude of Christmas Carols, and this made a very good program.

* * * *

THE PRINCE OF PEACE.

[A Christmas Devotional by Ella C. Trolinger, Burlington, North Carolina.]

SCRIPTURE: Isaiah 40:1-6; Luke 2:8-15; Isaiah 9:6-8.

When Christ was born in Bethlehem, God gave to the world His greatest gift—His only Son. Little did the peoples of the world know that God would show them the way of peace in the birth of a tiny baby in Bethlehem. But it is a fact in secular history that during the reign of Caesar Augustus—the life-time of Christ on Earth—there was peace.

But again wars returned to the earth, and during the 1,950 years since the shining of the Bethlehem star, there has hardly been a time when some part of the world has not known war.

In the birth of Christ God demonstrated to us His great regard for the humble and lowly—we see the lowly manger in an old barn—we hear the innkeeper say, "No room"—we see Joseph, perhaps little personality, but a heart filled with kindness, love and faith. We see the shepherds, probably unlearned, but filled with the wonder and glory of the Bethlehem star. And then the scene changes somewhat and we see the grandeur and splendor of the Wise Men as they journey from afar bringing their gifts of gold, frankincense and myrrh.

It was my privilege to visit the Cathedral in Cologne, Germany, and to see the three gold crowns said to be those worn by the three Wise Men. After much ado in producing heavy keys and after receiving a mark for his own pocket, the custodian unlocked a cabinet in conjunction with the altar of the church and brought out the crowns to our view. With a great sense of pride he explained that now the crowns are studded with semi-precious stones—"turquois, gar-

nets, cameo and even some lapis lazuli from the United States. Once they were ornamented with diamonds, rubies and emeralds—but we sold those to pay for our wars to extend our boundaries and to further the power of the Father land." This seems to be an index to many pages of history—history filled with greed, bloodshed, fear and turmoil, desecration, confusion and then the worst example of misdirected power the world has ever known.

A crown has always been a symbol of glory, power and achievement—but I saw another crown over the high altar in Notre Dame Cathedral in Paris. This is not a symbol of glory and power, for it is the Crown of Thorns. Christ wore this crown and bore the agony of the cross to redeem all men of all nations. That is the best news man has ever heard.

As the birthday of our Lord draws near, let us then put away all jealousies and hatreds. Let us trust our fellowman because we trust God.

"And His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

* * * *

Incidentally, the little booklet, *The Family Celebrates Christmas*, is excellent, not only for family Christmas, but for use in the Church School. The songs for children are quite lovely and easy to learn. I am using these songs here in Winston-Salem for our children's program for the adults on Christmas Sunday morning. Some of the poems are being used as speeches, and the suggestions for decorating are being used both at home and church. I wonder if our people are actually using these books, or do they just look at them and throw them aside. I would suggest that every family in our churches should have one, and certainly each could pay 50c for one. There is infinitely more good in them than they cost. David (my son) and I are having lots of fun making the Christmas Creche contained in this booklet. We are painting, shellacing, and arranging the figures and adding animals and scenery. The book contains many other ideas that would make for interesting occupations for the children. I hope you have one and are using it.

The truth is hard to find. Unless all of us make an about-face and become honest and forthright in our dealings with each other, the time may arrive when we won't even trust ourselves.—Earl Riney.

FOR THE CHILDREN

Mrs. R. L. HOUSE, *Editor*

DEAR BOYS AND GIRLS:

The other day a little boy poked his head in my kitchen door. He drew a deep, deep breath, and then a sigh and came in. He sat down on the floor and began unbuttoning his coat. He comes to see me often and I'm not certain whether it is my company he likes, my children's, or our cookies. Perhaps it is a combination of all. He told us that his mother had never in his life (10 years) made a cookie. For that I feel very sad.

Christmas is a family time. If at no other time of the year, mothers should make cookies. If they claim not to know how—well, that is easy to fix. Just tell her to go to the store and buy a box of cookie mix. That is better than nothing. Bakery and store-bought cookies can be elegant, but one can't smell them cooking.

We don our aprons, roll up our sleeves and go to work. We have a variety of cutters and a press. I have never mastered the art of pressing cookies but the results are sometimes funny and sometimes pretty. Mrs. Shelton Smith of Durham told me that she made gingerbread men last Christmas and fashioned each one individually from a cardboard pattern. Gingerbread men are delicious!

To make Ginger Men you use:

- 1 cup molasses
- ½ cup sugar
- ¾ cup shortening
- 1 cup buttermilk (a quarter-cup of white vinegar will sour sweet milk)
- 1½ teaspoons soda
- 1 tablespoon ginger
- ½ teaspoonful salt
- A sprinkling of all spice, nutmeg or cinnamon

Just mix them altogether. The order doesn't matter and let it get very cold. Overnight in the refrigerator would be best. Then cut them out after rolling dough very thin. Bake for ten or twelve minutes at 375 degrees F. After they have been cooled, decorate with white icing, cinnamon drops, raisins or bits of cherries or citron.

These make nice gifts. If you stick a string (very clean of course) in the back of the men before baking, they may be hung from the tree.

I hope you save some for yourself and your family. After the evening meal it would be nice to read the old,

old story of "The Gingerbread Man," the one who ran around saying:

*Run, run as fast as you can,
You can't catch me, I'm the gingerbread man.*

Then munch your ginger boys and drink your milk. And, if you know any girls and boys whose mothers can't make cookies—won't you let them share?

WHEN YOUR CHILDREN QUARREL.

By MABEL-RUTH JACKSON.

Issued by the National Kindergarten Association.

Mrs. Macklin had come over to lend her neighbor, Mrs. Lester, a recent magazine and had remained to chat. The two Lester children were playing quietly in the next room.

"I wish my two youngsters would be nice to each other, like yours are," Mrs. Macklin remarked somewhat enviously.

"They're not always so good," Mrs. Lester assured her. "In fact, they used to quarrel a lot. But that was partly my fault. I used to think that it was best for them to work out their difficulties by themselves since they'd need to be self-assertive and determined when they were grown; I thought that by trying to hold their own while they were young they would develop those characteristics."

"One day, Sister was shrieking, and when I went to see what was the matter she shed tears copiously; Rush just looked sulky and defiant. I was going to punish him, when suddenly I thought I'd better find out first what had happened. It seemed Sister had spoiled all the work he had done on a model airplane and he had slapped her. I couldn't really blame him; though, of course, I didn't say so. But I learned then to discount some of Sister's tears. It's easy for her to cry and she likes sympathy. Rush, on the other hand, is apt to tease and to be bossy. He had been the petted baby before Sister came and, now that he feels pushed off the throne, he often thinks he has to do something special to gain attention," she concluded, a little remorsefully.

"I know." Mrs. Macklin nodded. "I have the same problem. But I wish you'd tell me what you've done about it."

"I talked it over with Jim, and we decided that success in life depends a great deal more on being able to get along with people than on an ability to fight with them, even if, when fighting, one could be sure to win most of the time."

"Something like Dale Carnegie's theory."

"Yes," agreed Mrs. Lester, "something like that. But, in addition, that it's much easier to *make friends and influence people* in the right way if you've started practicing this when a child—in your own home. I watched to find out where the fault lay. I talked to Rush and tried to make him feel that because he is the elder and Sister the baby, I must depend on him.

"And now, I try hard to let them both know that I love them equally."

"Was that talk with Rush enough?" asked Mrs. Macklin, deeply interested.

"I has helped a lot. But sometimes I can't find out who was to blame for the trouble. So then I send Rush to one room and Sister to another and make them stay until they cool down."

"That's an idea," conceded Mrs. Macklin thoughtfully. "I'll have to try it."

"It's very important to keep cool yourself," cautioned her neighbor. "I don't scold them; I try to set an example in self-control. I'm learning a few lessons myself, by the way," she added, her smile a little embarrassed. "I used to go to pieces when they were quarreling so much. That didn't help one little bit."

Mrs. Macklin rose. "I know what you mean," she said ruefully. "I hope you'll enjoy this magazine."

"Oh, I shall; thank you for bringing it," answered Mrs. Lester.

"You don't need to thank me—I am taking home information that is much more valuable than any in the magazine," was the appreciative response.

REPORT OF HISTORIAN, N. C. & VA. CONFERENCE.

(Continued from page 5.)

present is a plantation path three-fourths of a mile, which is almost impassable at times. Along this path seven families reside.

Some few months ago I was in the Church History room at Elon College and saw there a few histories of individual churches carefully prepared and donated to this room for future reference. It occurred to me that it would be a real service if someone would undertake the task of securing

(Continued on page 13.)

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Associates*.

ANNUAL REPORT OF NORTH CAROLINA AND VIRGINIA YOUNG PEOPLE.

The officers of the North Carolina and Virginia Young People's Conference, who were elected last October, opened their year by meeting at Elon College on January 8, to make plans for the year. At this meeting, it was decided to have a rally in Reidsville on April 3. The details of this rally were planned at a committee meeting in February in Greensboro. In January, letters were sent to all churches to inform them of this meeting and to give suggestions for activities for Youth Week. Post cards were enclosed in this letter so that each church could send in a report of their activities for Youth Week. Letters were sent out in March to tell the people about the rally.

The rally was held on Sunday afternoon and evening with a large attendance. At this time, an offering of \$34.02 was taken to help send our Southern Convention representative to an international work camp. We were one of two conferences to donate to this fund.

While attending the Young People's Conference at Elon College in June, several of our officers met with Mrs. Mark Andes to discuss plans for a summer retreat. The retreat was held the week-end of August 13-14, at Camp Betty Hastings (Winston-Salem YWCA Camp) near Walkerton, North Carolina. A fee of \$2.50 was charged to cover expenses for the week-end. A total of 56 people were there for the night, with several others coming in on Sunday. The entire group attended our Winston-Salem Church on Sunday morning for worship.

In October, the president and one of the counselors, Mrs. Mark Andes, attended the Southern Convention Pilgrim Fellowship Council Meeting at Elon College. At that time, the Missionary Action Chairman for our Conference, Miss Lois Long, was appointed Social Action Chairman for the Convention to replace Bill Scott, Jr., who is away in school. Plans are now being made for an officers' meeting at which time the forthcoming rally will be discussed. Any church who would like to be host for this rally is asked to contact the president

or one of the counselors (Mr. & Mrs. Mark Andes, and Mrs. W. E. Wisseman).

We received \$17.00 at the beginning of the year which was left in the previous treasury. This amount, along with the \$100 allotted us by the Conference has been spent for mailing expense, literature, traveling expense, week-end retreat, and other items. We appreciate the money that was allotted to us last year, and wish to be considered in this year's budget.

DOROTHY BALLINGER, *Pres.*,
N. C. & Va. Y. P. Conference.

CYPRESS CHAPEL YOUNG PEOPLE.

The Young People's Missionary Society of Cypress Chapel are very grateful for a year of successful work under our leader, Mrs. Henry Rountree, and President Jack Byrd.

We held our monthly meetings with well planned programs and worship services.

We aided the Missionary Society with the Thank Offering program. At Thanksgiving we remembered our shut-ins with Thanksgiving baskets.

Youth Week was observed at an evening service, with Mr. V. B. Harrell, Jr., as our speaker, and the youth of the church aided in making the service a success. World Day of Prayer was observed with the Woman's Missionary Society at a public program.

We were well represented at the Fellowship meeting held at Liberty Spring.

Our society was host to Liberty Spring, Bethlehem, Oak Grove and Damascus to hear the home mission book taught. We were invited to Bethlehem to hear our foreign mission book taught by Mrs. Thomas Woodward.

As our Friendly Service Project we sent a box containing soap, tooth paste, pencils, etc., to the Rev. H. W. Case, missionary in Elbowoods, North Dakota.

We gave a Memorial to J. W. Jones, Jr.

In August, we entertained the Rutritans to raise money for our society.

We were thankful to close our year with all our goals met. With much hard work, our group is now a su-

perior society. For the coming year our main project is to do even greater work.

BETTY BYRD,
Secretary.

FELLOWSHIP MEETS.

The officers of the Western North Carolina Conference Youth Fellowship had a meeting in Albemarle on Sunday afternoon, December 4, 1949.

The meeting was well attended. The officers planned the program for the next rally to be at Sea Grove, North Carolina, January 29, 1950.

So, be sure to look for the program in THE CHRISTIAN SUN at a later date.

NAOMI RAY, *Secretary*,
W. N. C. Youth Fellowship.

STUDENT FROM CHINA ENTERS ELON COLLEGE.

Roland Yii, 30-year-old Chinese student, has just enrolled at Elon College for the winter quarter after traveling more than 12,000 miles to enter the college of his choice. His arrival at Elon this week climaxed three years of planning and efforts to reach America in pursuit of a higher education.

Yii, whose youthful appearance belies his age, speaks almost perfect English, largely because of his association with Americans while serving as an interpreter for the American Armed Forces and government groups. He was with the United States Army for 10 months in 1945 and spent one year with the American advisory group after the war.

His choice of Elon College was also made as a result of his army association, for he formed a close friendship with a young man from Portsmouth, Va., whom he contacted when he decided to come to the United States to study. That friend recommended Elon and placed an application for him there.

All that, however, was nearly three years ago, and the intervening time was spent in an effort to unravel the "red tape" and secure the necessary government permission and passport to come to America. He also used the time to earn money toward his expenses, and he had accumulated \$1,400 in American money by the time of his departure. He remarks, however, that his funds had dwindled to about \$600 by the time he arrived at Elon College.

His home is at Chengtu, Szechwan, China, a town and province in Southwestern China within about 200 miles of Chungking.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

GOD'S MESSIAH.

LESSON XIII—DECEMBER 25, 1949.

MEMORY SELECTION: *Glory to God in the highest, and on earth, peace among men with whom he is pleased.*—Luke 2:14.

LESSON: Isaiah 2:2-4; 9:1-7; 11:1-9; Jeremiah 33:14-18; Luke 2.

DEVOTIONAL READING: John 1:1-14.

Indiscourageable Optimists.

The Jews are the world's incurable and indiscourageable optimists. They believe that the best is yet to be, that the "Golden Age" lies in the future and not in the past. This faith is expressed in what is known as the "Messianic Hope." It is significant that the scriptures from which the lesson for today are taken, the passages that speak of the coming Messiah in the most glowing terms and in boldest confidence, come out of the darkest days of the life of the nation. There is one thing that is common to the historical background of all of these passages of scripture—the fact that the Jewish people were under the heel and at the mercy of powerful and ruthless tyrants, to whom they paid tribute and by whom they had been robbed of their freedom. And yet the Messianic Hope glows and shines brightly against this dark background. As one writer strikingly puts it, "The flower of the Messianic Hope blossomed in a wilderness of calamity."

The Messiah.

What do we mean by "The Messiah"? Is there any relation between the Jewish Messiah and the Christian Christ? A word of definition and explanation will help at this point. The word "Messiah" comes from a Hebrew word which means "anointed." It was the custom in those days to anoint kings and priests with oil as a part of the ceremony setting them apart as solemnly commissioned representatives of Jehovah in their special field of service. Hence the word itself eventually came to mean one specially commissioned to represent God in His dealings with men. For instance a king was referred to as "the anointed of Jehovah." In a sense the kings were "Messiahs." But these kings were human and they represented Jehovah only imperfectly, they were

all more or less disappointing. There gradually grew up the idea that eventually there would come, some day, a representative of Jehovah, who would be a full and perfect representation of Jehovah. This was to be the true "Messiah," the Anointed of Jehovah.

And this Messiah in the Hebrew language is one and the same as the Christ in the Greek language. Christ and Messiah mean exactly the same thing. The one is the Greek, and the other is the Hebrew translation of the same word. It is well to keep that simple and significant fact in mind.

The Growth of the Messianic Hope.

It has been noted that at the beginning the king was the Messiah in the sense of being the "anointed of the Lord." But these kings failed to fulfil the high hopes of one who should represent Jehovah satisfactorily. Furthermore in due time the nation came under the domination of foreign and evil powers, and in time ceased to be a nation. At first the Messiah was to be an earthly king who would defeat the enemies of Israel, establish Jerusalem again as the capital of the nation, and inaugurate an era of peace and prosperity. As the fortunes of Israel waned more and more, the Messianic Hope took on a new aspect, an aspect which is known in theological language as an apocalyptic element. The Messiah was to be a supernatural being, a heavenly king who would come down and establish peace after victory over the enemies of the Hebrew nation. The darker the national picture the more brilliant the Messianic Hope, and as a rule the more fantastic.

The Messianic Character And Rule.

In the language of today's lesson the prophets were describing in picturesque language the character and the rule of the Messiah. Strength, wisdom, understanding, authority, ability to rule wisely and well, and at the same time tenderness, compassion, equity, mercy were attributes of his character as the Messiah. He would govern the nations of the world, but Jerusalem would be the center of the religious life of the nations. The Messiah was to be a

Person—He emerges as this out of the evolutionary thinking of the prophets. In recent lessons we learned how the idea of the Messiah evolved from the idea of the nation as a whole, through a part of the nation, and then as an individual and he as a servant and of all things as a suffering servant—this was the expectation of the people, this was the culmination of the Messianic Hope.

The Messianic Hope Fulfilled.

Christmas is the fulfilment of the Messianic Hope. The Babe of Bethlehem was God's Anointed, God's Messiah, God's Christ. This is the heart of the Christian faith. All the prophecies concerning the righteous character and rule of the Messiah were fulfilled in Jesus of Nazareth who was born the Babe of Bethlehem. When Peter said at Caesarea Philippi, "Thou art the Christ (The Messiah) the Son of the living God," he was stating that which millions of Christian believers accept as basic in their beliefs. When John the Baptist asked, "Art thou he that should come (these words mean literally 'The Messiah') Jesus made it plain that they need look for no other—he was the Messiah. Both privately and publicly Jesus announced the fact that he was the Messiah, God's Anointed.

But he was so different from what the Jews expected. They just could not think of the Messiah in such humble guise, and above all else as allowing himself to be nailed to a Cross. They thought Jesus was a blasphemer in claiming to be the Messiah. They received him not as such. They still look for the Messiah. The look in vain—the Messiah has come. Jesus is the Christ, the Messiah, God's Anointed.

(Based on lesson copyrighted by International Council of Religious Education.)

MRS. REIDELL DIES AT HOLLAND.

Mrs. Margaret Elizabeth Reidell, 81, died Saturday morning at her home in Holland, Virginia, after a long illness.

Survivors include her husband, R. H. Reidell of Holland; a son, E. R. Reidell of Emporia, Virginia; six grandchildren and six great grandchildren; two sisters, Mrs. E. Duke of Ivor and Mrs. Lula Jones of Suffolk; several nieces and nephews.

Funeral services were held Monday afternoon at 2:30 o'clock at the Holland Christian Church with Dr. W. B. O'Neill and Dr. I. W. Johnson as the officiating ministers. Burial followed in the Holland Cemetery.

REPORT OF HISTORIAN, N. C. & VA. CONFERENCE.

(Continued from page 10.)

ing a history of each individual church in the Southern Christian Convention to be placed with those already there. Being the Historian of both the North Carolina and Virginia Conference and of the Southern Convention, I decided to take the lead in attempting this. I began with this conference and have secured a history of about twenty-five per cent of our forty-seven churches.

Mr. MacClenny has donated to the Church History room some important history relative to this conference. I hoped to give this session of conference the benefit of these records and went to Elon with this in view, but was not able to gain access to the library, as school was closed on that day.

In conclusion I shall give briefly such facts as I was able to secure concerning the work of the past year among our churches.

Asheville has made important improvements to her church property. The interior and exterior of the house of worship has been painted and a new memorial altar installed and dedicated.

Belew Creek and Salem Chapel now constitute a pastorate with Rev. Allen Hurdle giving his full time to the work of these two churches. Mr. Hurdle and family are comfortably situated in the attractive parsonage, located at Belew Creek.

Carolina has installed a central heating system, and plans are being made for new Sunday school classrooms in the basement.

Danville has completed a new educational building costing \$30,000.00. This church had its beginning in 1914 in a two-room public school building on Third Avenue. Through the years there has been a splendid growth both in numbers and influence. It is now an institutional church with buildings and equipment valued at \$75,000.00. The annual financial outlay is about \$40,000.00. At home and abroad there are about one hundred and fifty persons looking to this church for support.

Faith Home, Incorporated, was founded by this church in 1937, and has a staff of seven workers and property valued at \$30,000.00. The annual budget for the support of this home is \$10,000. Thirty children are cared for regularly and each year fifty children are placed into permanent homes.

Gibsonville plans to build a new auditorium. The work there is moving forward.

Palm Street (Greensboro) has purchased additional land joining the present church property and about February 1, 1950, plan to begin the construction of a modern plant with auditorium and additional equipment to meet every need in modern progressive church work.

First Church, Greensboro in 1947 voted to set up a steering committee to study ways and means of securing a new church building. In May, 1948, the church authorized its board of trustees to purchase seven lots between East and West Radiance Drive in the sub-division known as Roseway. These lots were purchased and a planning committee was set up to prepare plans for the new church. The estimated cost of building and equipment is \$160,000.00. This church has had an increasing building fund for a number of years. In September it was announced that \$54,000.00 additional was needed to carry out plans for the new church. A canvass was made resulting in cash and subscription of nearly \$60,000.00.

Progress is being made on the new building at Bethlehem where over \$44,000.00 has been spent in the construction of this modern church plant. There are seventeen rooms in the Sunday school building. Kitchen and small assembly room in the basement. Over \$600.00 has been spent on the grounds in grading and laying off driveways and parking spaces. Grounds will be seeded and driveways graded. When completed there will be a central heating system and running water. The seating capacity of the main auditorium will be six hundred.

Burlington has purchased a beautiful parsonage with spacious grounds in one of the most desirable residential portions of the city. This church plans to erect a modern educational building at some time in the not-so-distant future.

Elk Spur and Rocky Ford of our Carroll County work have painted their parsonage both interior and exterior. Rocky Ford people have painted their house of worship. Rev. James Madren, a ministerial student in Elon College, served as summer pastor for these churches and it was under his leadership that most of the improvements were made.

Tryon (Erskine Memorial) has completed a new educational building at a cost of more than \$35,000.00.

Union (N. C.) plans a new building

which will be modern in construction throughout.

Zion, organized last year and admitted to this conference, is now constructing the first unit of its building. Rev. G. C. Crutchfield, the pastor, is to be commended for the manner that he has led this newly organized band to do things. Walls of the first floor are nearing completion. Door frames and a part of the window frames are in place and the windows are purchased. All bills have been paid to date, but money is needed to complete the building. Services are being held regularly in a private home.

Durham is now in the midst of a building fund campaign for a Christian educational building. The estimated cost of this is \$50,000.00—\$30,000.00 of this amount is in the church treasury. Work will begin on the proposed building at an early date.

Elon College Community Church has erected a parish house by purchasing in January, 1948, an Army Chapel from the Government. This building was located at Camp Davis near Wilmington, North Carolina. It was dismantled and moved to the church lot adjoining the parsonage at Elon College.

The exterior of the building was not altered, but the interior was arranged to serve the local needs. The building is forty by eighty feet, has an assembly room and will seat two hundred and fifty people for worship or for assembly. There are seven other rooms, including a modernly equipped kitchen with china and seating capacity for feeding one hundred and fifty people. A nursery is provided for small children, a small church parlor, a room for scouts and other rooms for Sunday school purposes.

This project has added new life and interest to the entire church and community. The building and equipment represents an investment of \$15,000. Other work to be done will increase the entire cost to \$16,000. This is the first church building in the history of the community. Religious services, worship and exercises, have been held in the College Chapel.

New Lebanon has in the course of construction a brick veneered building with auditorium and seven Sunday school classrooms to cost \$30,000. The work will be completed in 1950. This project when completed will be a credit to the membership, the community and a valuable addition to the church property of the North Carolina and Virginia Conference.

C. E. NEWMAN, *Historian*.

The Orphanage

DEAR FRIENDS:

I wish you knew these boys and girls. I wish you knew them everyone. I wish you could have seen a 16-year-old yesterday spending the long, hard day in a clinic where her roommate was coming out from under ether after an operation. She was but a school girl, and mostly full of laughter which often was but a mere giggle, but yesterday she was all business. The way she dampened her patient-friend's face, smoothed the covers, adjusted the sputum pan, talked quietly to her, held her at times by main force, and kept right on the job all day long. You would have stood in amazement at her resourcefulness and competence. "Helen, you are a real nurse and a brave fine girl," I said to her. "She is such a good patient, and I have only tried to do exactly as the nurse told me to do." "Hasn't the day been long?" I asked. "Not too long, and it has been such fun."

The other day a little fellow stood in my office. "My clinker iron has gone to pieces, and I must have another before the furnace fills with clinkers and I have trouble." "What furnace? Where, young fellow?" I asked. "The furnace that is keeping this building warm," he said. Well, there he was wheeling coal in a wheelbarrow as big as his 12-year-old self, and shoveling it into the hopper, just like a man. How bright and keen he was. How well he knew his job! How fine his service. I wanted to hug him, but you can't hug a man as big as that!

Three fine young fellows stood before me at the desk a few days ago to get me to sign an "excuse" for their day's absence from high school. And why were they absent? By everybody laying-to good and steady the day before Thanksgiving every last ear of corn that could be brought in from the fields. Their hands were rough, but their faces and spirits were something shining, shining like men unafraid of work, and glad to have a great job well done.

Yes, I could fill my column with many stories of real faithful service which these boys and girls render. It seems perfectly marvelous to me. The other staff members are not surprised for they know how very excellent these lads and lassies are. Are you going to fail them? No, you

must not. Help them achieve the manhood and the womanhood to which they are entitled. Let your heart speak to you, and send us the funds which are so greatly needed to reach our goal. Look at the final total today at the foot of the attached report and see how much it lacks of being \$50,000.00, and then say a prayer for every child here and make a Christmas or Thanksgiving donation now. Maybe you cannot give much, or maybe you can give more than you realize but whatever you give will help make good fortune overcome misfortune in the lives of these brave, fine children.

And do remember this worthy institution in your wills. Just this week we received \$100.00 which comes to us from a bequest.

JOHN G. TRUITT,
Superintendent.

REPORT FOR DECEMBER 15, 1949.

Sunday School Monthly Offerings.

Amount brought forward \$15,134.30

Regular Offerings.

Eastern N. C. Conference:

Catawba Springs \$23.00
Ebenezer 32.00
Liberty (Vance) 217.50

272.50

Eastern Va. Conference:

Berea (Nans.) S. S. \$50.00
Centerville 21.00
Holy Neck S. S. 140.00
Norfolk: Bay View 17.33
Little Creek 30.00
Windsor S. S. 10.00

268.33

N. C. & Va. Conference:

Kallam Grove \$10.00
Lebanon 18.08

28.08

Western N. C. Conference:

Big Oak \$20.00
Pleasant Union S. S. 11.18

31.18

Valley Va. Conference:

Bethel S. S. 40.00
Mt. Olivet (G) 24.20
Winchester 8.34

72.54

Total Regular Offerings ... \$ 672.63

Thanksgiving Offerings.

Eastern N. C. Conference:

Auburn S. S. \$36.15
Chapel Hill 25.00
Henderson 135.38
Southern Pines 18.30
Southern Pines S. S. 20.52

235.35

Eastern Va. Conference:

Dendron \$20.00
Newport News 475.00
Windsor S. S. 29.65

524.65

N. C. & Va. Conference:

Apple's Chapel \$96.07
Berea 14.50
Bethlehem S. S. 18.85
Burlington S. S. 492.61

Burlington (Mr. J. A. Holt, Jr.) 500.00
Carolina 7.30
Concord 32.00
Graham (Providence Mem.) 32.00
Lebanon (Miss Louise Wells) 30.00
Zion 5.00

1,218.33

Western N. C. Conference:

Grace's Chapel \$147.00
Mt. Pleasant 18.00
Pleasant Hill 317.46
Ramseur S. S. 60.00

542.46

Valley Va. Conference:

Antioch \$56.80
Antioch (Miss L. Pauline Armentrout) 75.00
Antioch (Mrs. Dottie E. Armentrout) 25.00
Timber Ridge 20.86
Winchester 15.00

192.66

Total Thanksgiving Offerings \$ 2,713.45

Total this week from churches \$ 3,386.08

Total this year from churches \$18,520.38

Special Offerings.

Amount brought forward \$20,616.21
Special gifts \$173.28
The C. B. Dolge Co. 5.61

178.89

Thanksgiving Offerings.

Mr. George W. Helmer .. \$10.00
Mr. W. S. Beamon 25.00
Mr. L. S. Burton 10.00
Mr. Jule Pace 25.00
Mr. & Mrs. Fred Pickard and Doris 3.00
Mrs. Alice C. Saunders ... 5.00
Mr. & Mrs. W. H. Burchett 10.00

88.00

Total this week from Special & Thanksgiving Offerings \$ 266.89

Total this year from Special & Thanksgiving Offerings \$20,883.10

Grand total for the week ... \$ 3,652.97

Grand total for the year ... \$39,403.48

LETTER FROM THE JACKSONS.

(Continued from page 8.)

It is my fervent hope that my native country will do all in its power to go the second mile, in furthering mutual understanding and cooperation between the Chinese and ourselves. I heard it said recently that if America abandons China now, it will serve to throw her into the lap of the Soviet Union. Therefore, for our own good as well as for "good neighbor" reasons, recognition and economic assistance should immediately be forthcoming. Such is the hope of

Your representatives on the field,

THE JACKSONS.

REPORT OF NORTH CAROLINA AND VIRGINIA NOMINATING COMMITTEE.

President—Dr. Stanley Harrell.

Vice-President—Rev. Thurman Bow-
ers.

Secretary—Rev. W. J. Andes.

Assistant Secretary—Rev. J. B. Al-
lan.

Treasurer—Mr. Russell B. Powell.

*Executive Board of Southern Conven-
tion*—Rev. J. L. Neese, Mr. Robert
Walker.

Board of Home Missions—Rev. W. W.
Snyder, Mrs. J. D. Strader, Mr. W.
T. Dunn, Mrs. O. H. Paris, Rev. K.
Register, Mrs. R. W. Iseley, Rev.
G. H. Veazey, Mrs. J. G. Truitt.

*Representatives to North Carolina
Council of Churches*—Rev. W. E.
Wissemann, Rev. Tucker Humphries,
Mr. Geo. Colclough, Mr. W. T. Fon-
ville; Alternates—Rev. K. D. Reg-
ister, Rev. Mack Welch, Mr. A. H.
Henshaw, Mr. D. L. Boone, Sr.

*Representatives to Virginia Council
of Churches*—Rev. J. B. Allan, Mrs.
C. B. Wilkins.

REV. J. S. CARDEN.

My first knowledge of Brother Car-
den was in July of 1910. He came to
our church (Pleasant Ridge, Guil-
ford County) with Rev. S. B. Clapp
to assist him in a series of revival
services. Brother Carden did the
preaching through the week and made
a favorable impression upon the en-
tire community. Brother Clapp was
giving up the work there that fall,
and the church extended a call to
Brother Carden, which he readily ac-
cepted and served the church accept-
ably for some seven years, without a
break. As I look back over the years
now, I think I can truthfully say,
those were the most prosperous years
of my knowledge of the church. While
Mr. Carden was a good preacher, pre-
senting his message in plain and un-
derstandable language, yet it was not
his preaching that impressed me most.
It was his life, as a man, gentle, con-
siderate and friendly to every one he
met.

Those days were days when no one
traveled by auto—all traveling was
done by horse and buggy, or horse
and wagon. When preaching day
came around, some one had the pleas-
ure to meet him either at Friendship
R. R. Station, or Summerfield, and
carry him to their house for the night
and see him to church on Sunday.
It was a standing custom of my fa-
ther—if he did not meet him at the

railroad station to be the first on the
grounds and when Brother Carden
arrived to put in a bid for him to go
to our house for dinner, and to spend
the night, and these visits gave me
my impression of Brother Carden.

Usually several of our neighbors
would come over and far into the
night a lively and interesting conver-
sation was carried on, which was both
interesting and inspiring. When the
crowd would subside, Brother Carden
would lead in our family worship. He
would always start at the head of the
family and call all our names in his
prayer. This made an impression I
have never forgotten, which no doubt
resulted in the entering of the min-
istry of my brother, H. E., and my-
self. As it was under his preaching
that both of us professed faith in
Christ and united with the church.

Throughout all these years Brother
Carden was minister No. 1 to our
family. He was a good man, a hard
worker, who preached all his years
and never received a living wage. I
recall Brother Charlie Rowland hav-
ing said of Brother Carden on one oc-
casion, "Here was goodness at its
best."

G. C. CRUTCHFIELD.

THE TALE OF THE GOBLET.

The tale of the goblet, which the
genius of a heathen fashioned, was
true; and taught a moral of which
many a death-bed furnishes the mel-
ancholy illustration. Having made a
model of a serpent, he fixed it in the
bottom of a cup. Coiled for the
spring, a pair of gleaming eyes in its
head, and in its open mouth fangs
raised to strike, it lay beneath the
ruby wine. Nor did he who raised
that golden cup to quench his thirst,
and quaff the delicious draught, sus-
pect what lay below, till, as he reach-
ed the dregs, that dreadful head rose
up and glistened before his eyes. So,
when life's cup is nearly emptied, and
sin's last pleaser quaffed, and un-
willing lips are draining the bitter
dregs, shall rise the ghastly terrors of
remorse and death and judgment, up-
on the despairing soul. Be assured, a
serpent lurks at the bottom of guilt's
sweetest pleasure. To this awful truth
may God, by his Word and Holy Spir-
it, open your eyes!—*T. Guthrie.*

LAYMEN AT WORK IN THE CHURCH.

(Continued from page 3.)

also published by the Laymen's Move-
ment for a Christian World a paper
called the *Christian Layman*, which

can be secured for \$1.00 per year.
Address: The Laymen's Movement
for a Christian World, Room 1402,
347 Madison Avenue, New York 17,
New York. Those who would like to
help with the interdenominational
work may become a member of this
organization for a membership fee of
\$5.00 per year, which will include
subscription to the magazine, also
that will include mailing of all pub-
lications by the movement. Our own
Convention Fellowship has prepared
a hand book for Laymen's Fellowship
which may be secured from the Con-
vention Office or from Mr. George D.
Colclough, the Convention Chairman.
Another pamphlet which will be of
especial interest to those who want to
work on around the church building
and parsonage and grounds is *Men
Working*, which is published by Drew
Theological Seminary and can be se-
cured from Dr. Ralph A. Felton, De-
partment of Rural Church, Drew
Theological Seminary, Madison, N. J.,
at a cost of 3 cents each. While this is
put out by the Rural Church Depart-
ment, it is not confined to rural
churches only having valuable infor-
mation for both rural and urban
churches. There are also many pam-
phlets put out by our own publishing
house as well as by other denomina-
tional publishing houses.

If we give our men the *inspiration*
and *information* they will furnish the
perspiration. We plan at this session
of conference to start a conference
Laymen's Fellowship and during the
year hope to be able to get going some
smaller district organizations in vari-
ous parts of the conference and to
help wherever needed to organize lo-
cal church groups.

We hope at the next session of con-
ference to be able to report increased
number of local fellowships, increased
interest by the men in the whole pro-
gram of the church at home and
throughout the world.

APPORTIONMENT GIVING.

(Continued from page 7.)

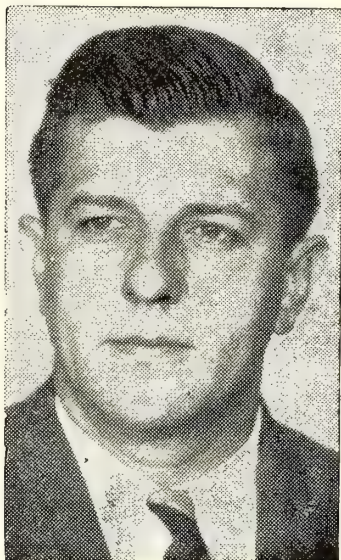
you please consider the facts as they
are and forward balance due on your
apportionment before the end of the
current year?

Previously reported	\$12,357.27
Eastern Va. Conference:	
Little Creek	5.00
Valley Va. Conference:	
Timber Ridge	10.00
Winchester	8.34
Total	\$ 23.34
Grand total	\$12,380.51

Greetings from Southern Synod, Evangelical and Reformed Church

By REV. LONNIE A. CARPENTER, President

It is a great joy for me to be able to bring greetings to the pastors and members of The Southern Convention of the Congregational Christian Churches. I speak not only for myself but for the pastors and members of all the Evangelical and Reformed Churches of Southern Synod, for I am certain that they would want me to do so.



Many months have passed since we first began talking about a possible merger of our two great churches, but as these months have rolled by we of the Evangelical and Reformed Church have had an opportunity to learn to know you of the Congregational Christian Churches and we have learned to love you. We are anxiously looking forward to the day when we will truly be The United Church of Christ. Out of our two Communion will come this one great church, moving forward as a mighty army to do the will and work of our Master and His Kingdom.

Several weeks ago the Synodical Council of our Church met with the Executive Committee of your Southern Convention at Elon College. The discussions and experiences that we shared together at this fine meeting were indicative of the splendid Christian spirit which you people of the C. C. Churches here in the South have manifest throughout the merger proceedings. We of the Southern Synod left Elon College on that day feeling that it was good to have been there. The true spirit of our Lord was exemplified in every thing said and done on this occasion.

The sending of your splendid church paper, The Christian Sun, to the ministers of our Synod has been greatly appreciated. It has given us an opportunity to read of the progress you are making in your churches, and helps us to know you more intimately. We have reciprocated and are sending our synodical paper, The Standard, to the ministers of your fellowship. We hope through it they may learn to know us just a bit better.

Again, let me say, that is a real joy to say "GREETINGS" to you of the Congregational Christian Fellowship on behalf of myself, our ministers and people. We pray that the Spirit may continue to work through us so that soon we will be able to say, "We are The United Church of Christ." I am certain that in that glad hour the Master and Lord of us all will say, "Well done, thou good and faithful servants."

1844 - Over a Century of Service to the Denomination - 1949

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CI

RICHMOND, VA., THURSDAY, DECEMBER 22, 1949

NUMBER 50

The United Evangelistic Advance For Jesus Christ and His Church

In THE SOUTHERN CONVENTION OF CONGREGATIONAL
CHRISTIAN CHURCHES

To our Churches, their Pastors, Laymen, Lay Women, and Youth:
Greetings in Jesus Christ:

Our Testimony and Commitment

In testimony of our devotion to Jesus Christ, our Lord and Savior, and as an acknowledgement of the fulfillment of the promise of the Holy Spirit to us, we beseech you to join in covenant with God through Christ, and with one another . . .

1. To enter into and to promote the UNITED EVANGELISTIC ADVANCE in every Church of the Convention from January 1 to December 31, 1950.
2. To seek to bring men and women, boys and girls to a saving knowledge of Jesus Christ, and to the commitment of their lives to His service.
3. To consolidate the force of these decisions for Christ by enlisting them into the membership of His Church; and to this end seek a membership gain of at least 10 per cent in each local Church.
4. To practice and promote regular attendance at Church and Sunday School services for worship, spiritual enrichment and study; and the daily practice of private and family devotions.
5. To give ourselves individually and collectively to achieve these high objectives, and to enlist every Pastor, Layman, Woman, and Youth of our church in this EVANGELISTIC ADVANCE.

Yours for Christ and His Church,

ROBERT A. WHITTEN, Chairman
Southern Convention Evangelism Committee

GEORGE D. COLCLOUGH, Chairman
The Laymen's Fellowship

MRS. O. H. PARIS, President
The Woman's Convention

C. BAXTER TWIDDY, President
The Pilgrim Fellowship

JOHN G. TRUITT, President
The Southern Convention

WM. T. SCOTT, Superintendent
The Southern Convention

N. B.: See "Plan of Action on page two.

News Flashes

Rev. Earl Farrell is the new Chaplain of the Cypress Ruritan Club, near Suffolk, Virginia.

There will be no paper issued next week. Meantime the publication force wish for each reader a Happy Christmas and a Prosperous New Year.

Elon College still needs contributions for its gymnasium building program. Why not make Dr. Smith happy by sending the college a Christmas gift for this fund?

The evening service at our Richmond Church last Sunday featured the church orchestra in a concert of pre-Christmas music. Dr. Helfenstein spoke briefly, but most interestingly, using as his subject, "My Visit to Bethlehem."

JOY TO THE WORLD.

By WILLIAM R. CATTON.

That your joy might be full."

—JOHN 15:11.

There are many things to occasion our rejoicing. The reunion with family or friends at Christmas time, giving and receiving gifts, abundant health, worthy work to do and strength with which to do it, valor and fidelity in the face of adversity, patience and perseverance in defeat, courage to encounter all the ills of life and still to greet the unseen with a cheer. One or another of these has given or will give joy to all of us.

We are friendly, we are honest, we are brave—and we are joyful. Material abundance may add its measure of satisfaction, but the deeper joy of life is built on character, and on faith.

Profoundest of all the reasons for our joy we hear in song on Christmas Day, "Joy to the world, the Lord is come." If God be for us, who can be against us! The birth of this child in Bethlehem, and his becoming all he did become, is our assurance of the love of God. For God sent his son that the world through him might be saved. Here, indeed, is reason for joy.

Let us wish for one another a joyful Christmas. Whether on the surface it is merry and gay, or a quiet and a solemn day, may it be truly a day of deep and abiding joy. Rejoice and be exceeding glad, for the promises of God, confirmed in Jesus Christ, are this day renewed, and they are altogether sufficient for our faith.

SANFORD ACCEPTS CHALLENGE.

A new educational building involving more expense for fuel, lights, insurance and janitor service together with an increase for pastor's salary and benevolences caused our congregation to face the absolute necessity of increasing the budget to almost double. When the total amount of the budget was considered and compared with the membership (which is small) the task seemed impossible. The finance committee gave much thought to the matter and discussed ways and means and hoped to find a method that would work successfully. Their final decision was to have a Stewardship Institute. Although a bit skeptical of the Institute, it seemed the best "risk" of any of the plans or schemes considered. Dr. Jesse H. Dollar of the Elon Community Church was secured to conduct the Institute which proceeded as follows:

On Sunday night, November 27, a film, "And Now I See," was shown to the entire congregation. After this, Dr. Dollar met with members of the

finance committee to counsel and advise them. Young people were especially invited to attend as students pledging themselves to attend all sessions and to assist in the canvass.

Three study classes were conducted by Dr. Dollar beginning on Wednesday and continuing through Friday night. Sunday, December 4, was chosen as Loyalty Sunday. The service was conducted by our pastor-elect, Dr. Will B. O'Neill, with Dr. Dollar preaching the sermon. Pledges were made and envelopes given to the people as they left the church. The results of the pledging at the end of the service were amazing.

In the afternoon the workers returned for final instructions and a prayer of consecration by Dr. Dollar. The canvasser went to call on those who did not attend the service. Total pledges amounted to two and one-half times the total income for the church the previous year.

How do we feel now? One said, "It was as if our church had a re-

(Continued on page 14.)

SOUTHERN CONVENTION EVANGELISTIC ADVANCE

Plan of Action

A Call to Prayer and Commitment in each Church and Sunday School on Sundays, December 25, 1949 and January 1, 1950, to lay the high purposes of the UNITED EVANGELISTIC ADVANCE upon the hearts, minds and wills of all our people as our primary objective during the year of 1950.

An enlistment in each Church of lay people personal workers, and their participation in training for the important work of personal evangelism.

Conference-wide area training and inspirational meetings of committee personal workers.

Each local Church locate and list the names of prospective Church members in the community or parish.

Period of cultivation and commitment of prospects . . .

- (a) Through "Two by Two" personal witness and visitation.
- (b) Through Pastors' Classes and other Study Groups.
- (c) Through special services, appropriate literature, and decision days.

Special Services of Ingathering into Church Membership at Evangelistic Services, Easter, on Children's Day, at Youth Conferences, on World-Wide Communion Sunday, Thanksgiving, and at other regular intervals during year.

Strengthening the Members of the Household of Faith . . . Each Church and Pastor is called upon to assist each new member received into the Church to find his useful place in the Church; to discover and offer opportunities for service in the program of the Church as a means of Christian growth; to encourage non-resident and inactive members to re-enlist themselves actively in their own or some sister Church.

CHRISTMAS EVE IN BETHLEHEM.

By GLORIA M. WYSNER, *Assoc. Sec'y,*
Foreign Missions Conference.

Christmas Eve I went to Bethlehem. It had always been my dream to spend a Christmas Eve there. With a Swedish Missionary friend we went to the Damascus gate where we took a delapidated taxi and asked the driver to take us to the Church of the Nativity in Bethlehem. We had covered about three quarters of the distance from Jerusalem to Bethlehem when we ran into the worst traffic jam I have ever been in. There were jeeps,

others were several Jews who had come from one of the large concentration camps, sent by their fellow Jews to see what the Christians do in Bethlehem on Christmas Eve. They were there because they were curious and so was I. Many of the folks were far from home and were lonely and needed a Friend. I was far from home and lonely and I, too, needed a Friend. Some were there who had recently lost loved ones, whose hearts were broken, and who needed a Comforter. Such an experience had been mine only a few days before, and I, too, needed a Comforter. We met a

THE CHRISTMAS MESSAGE

By REV. C. REXFORD RAYMOND, D. D.
Pastor, Circular Congregational Church, Charleston, S. C.

The Angel Song of Christmas and the Star
Proclaim that love abides, the greatest gift
Of God. For love endures all things, is far
Above self-seeking, patient, kind and swift
To see the good that lives in other folk;
Rejoices in the right, seeks not her own,
Not arrogant or rude, does not provoke
Discord, nor plans to live for self alone.

Love makes the home a refuge from the storm
And jealous strife that otherwise might rule
The warring lives of men. Love can reform
The world and usher in the joy of Yule.
For homes alit by love become earth's leaven,
The foregleam of eternal peace in heaven.

ambulances, private cars, busses and four-wheel vehicles of every description trying to make their way to and from Bethlehem on the narrow road. For an hour we waited, unable to move. Finally, my friend suggested that we walk. I shall always be thankful that we walked to Bethlehem that night. Instead of being whirled up to the door of the Church of the Nativity in true American style, we made our way up the winding narrow streets of Bethlehem. Children thrust their heads out the doors and windows to see the crowd. Passing some of the houses one heard the donkey bray and saw the camel beside the door resting from his travels of the day. Arab merchants were on the street selling sweets. We mingled with the crowd. Young men and women in the uniforms of many nations were there. Some spoke strange tongues.
Men and women of all races mingled in Bethlehem that night. Among

Moslem doctor who had sat next to me at dinner about three hours earlier. To him Jesus was a Prophet. To me He was the Christ. All on the streets of Bethlehem that night had
(Continued on page 11.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Dr. Wm. T. Scott
Elon College, N. C.

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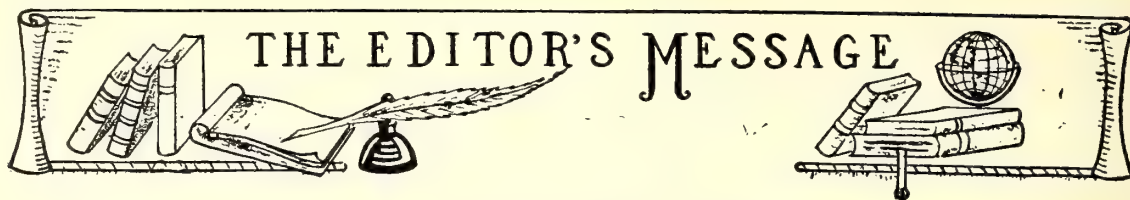
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Address



CHRISTMAS AROUND THE WORLD

This is no mere romantic idea. It is realism; not stark realism, but glorious realism. On wings of prayer, preaching, stewardship, and missionary endeavor, the gospel has gained advent into all representative nations and cultures of the world. The angel song which echoed throughout the Judean hills has echoed around the world.

In far too many instances the record of the Christian religion may be written in the familiar words, "Too little, too late." But we may give thanks to God that from generation to generation there have been those who have responded to the Call of Christ, that multiplied sacrifices have been made.

"And the angel said, Fear not; for behold, I bring you good tidings of great joy, which shall be to all people." That prophecy, its continued and expanding fulfillment brings to fruition innumerable hopes. "To all people," mind you. A true Christmas cannot be a selfish one. "All people" have a claim on the blessings which stem from Christ.

As an illustration of the ever widening influence of the gospel, here is the announcement that a contract has been signed with Radio Luxembourg in Europe which will permit Dr. Hyman J. Appleman to preach, by transcription, an evangelistic Gospel message for one-half hour each Thursday night, from 11:00 to 11:30, begin-

ning in February. This tremendously powerful 200,000 watt radio station, which covers eighty-two per cent of the great continent of Europe, or a population of approximately 34,000,000 potential listeners, will carry Dr. Appleman's voice behind the Iron Curtain of Russia with a message of hope to his own people. While this Gospel program is to be presented in English, plans are already under way to contract for another period of broadcasting over this same station during which Dr. Appleman will preach in the Russian, the German, or the Yiddish language.

Arrangements are also being made to broadcast fifteen-minute Gospel programs featuring Dr. Appleman over station H-C-J-B in Quito, Ecuador, well known as "The Voice of the Andes." This radio station, located 10,000 feet high in the Andes Mountains of Ecuador, provides a world-wide radio voice to short-wave listening audiences numbering nearly 300,000,000.

When the Prince of Peace was born, the song of "peace on earth, goodwill toward men" was heard in the fields about Bethlehem. No one had a monopoly on the first Christmas. It is our confidence that the message, the spirit and the fruits of Christmas will extend far and wide throughout our world during this blessed season. There is a great joy in having some small part in this significant achievement.

TESTIMONY FROM TOKYO

Early in October, 1,300 Japanese pastors of the Kyodan, the united Church of Christ in Japan, gathered in Tokyo for a meeting to commemorate the 90th anniversary of the opening of Protestant work in Japan. Reports indicate it was a good meeting. Before it concluded, a resolution was passed which will be of interest to American Christians generally. It was adopted by unanimous vote, as follows:

"Remembering the generosity of the churches in America in assisting our Kyodan in the post-war period by providing us various Spiritual and Material necessities and especially by arranging to encourage us with

good gifts of food, clothing and, even more, with scholarships for our children;

"Moreover, learning now that they have generously contributed a substantial sum toward the expenses of this great gathering which enabled us to get together on this historic occasion, the first time since the war;

"Hereby we wish to express our deepest gratitude and hearty appreciation to the Churches in America for their gracious Christian friendship shown to us and request the Council of Cooperation and the Interboard Committee to convey our message with Christian greetings to their constituencies."

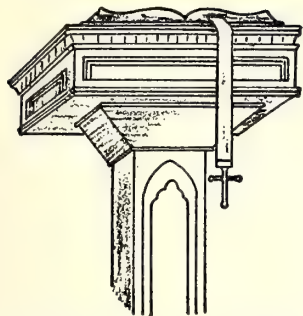
Guest Editorial: Tarheelia as a State of Writing

In Mayflower Cup competition this year 47 books by residents of North Carolina were entered and judged. It may be worth while to analyze and evaluate Tarheelia's 1949 literary crop.

In the first place it was a big one, twice as big as last year's. Of the 47 books, 12 were fiction and 35 non-fiction. It was and always has been difficult, if not impossible, for the judges to make an award they could be satisfied was correct in a competition covering both of these vast fields of literature. Which is better, a book of poems or a volume of history, chalk or cheese, ham or

nylons? Who can say? It is good to hear that plans are being considered by the Mayflower Society to have the competition divided into the two categories.

In fiction this year the level was good. There were skillfully written romances, e. g., Katherine Newlin Burt's "Still Water" and James Street's and James Childer's "Tomorrow We Reap." There were two historical novels, Chalmers G. Davidson's "Cloud Over Catawba," and Legette Blythe's "Bold Galilean." Robert K. Marshall's "Little Squire Jim" relied on folklore in the Mt. Airy-Hanging Rock area. Carl (Continued on page 15.)



AN EXPECTANT CHRISTMAS.

(PSALM 62.)

A Sermon

By REV. EDWARD J. VORBA,
First Congregational Church,
Bradford, Vermont.

The sense of expectation is a vital part of the Advent and Christmas season. Perhaps the anticipation of things to come is never so high in any other time of the Christian year to many people.

An expectant Christmas is written large in the Gospel records. It is Luke who tells us most about this Christmas time, and the earnest look forward is in every line. That Gospel opens with the coming of two new lives into the world. What joy and wonder about the future can come at such a time! A new life—new possibilities—everything yet to happen! Oh, what thrills run through the stories of the angel's announcement to Zechariah about the approaching birth to his wife Elizabeth of a son to be called John the Baptist. Then the glory of the coming of the angel Gabriel to Nazareth and his speaking to Mary of the coming of a son to her and her husband Joseph.

Then what vibrant lines of expectation there follow as Mary journeys to Judah to visit her cousin Elizabeth. Some of the most joyous verse and music in all the world have come from Mary's lips in "The Magnificent":

My soul magnifies the Lord, and my soul rejoices in God my Savior!

And then when John is born, Zechariah sings of the future:

... the day shall dawn upon us on high to give light to those who sit in darkness and in the shadow of death.

Then the crescendo of expectancy as the Christmas story proceeds in Luke's Gospel. It is a glorious fact there on the plains of Palestine as the angels surround the shepherds and sing:

Glory to God in the highest, and on earth peace among men with whom He is well pleased!

It is in antiphony to those magnifi-

cent words uttered so long before by Isaiah:

For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The Might God, The Everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever.

May that joyous note of expectancy mark our celebrations of this Advent and Christmas season this year. As we hear words coming to us from our God as He does reveal Himself in His Son, may we say with the Psalmist:

My soul wait thou in silence for God only; for my expectation is from Him.

Yea, while we watch on these plains of earthly darkness as did the shepherds of long ago, may the angels of Christmas come once again. And may our hearts be filled with high expectation at the coming of our Lord.

There is nothing that I can think of that is more needed now than this feeling of expectancy. For the future today is something to be feared. It is to be dreaded and to be quaked at.

Oh, what a change I have seen in this past year and a half. I came back from Europe filled with a vital understanding of the world situation first hand contact. I could envision the task for all of us ahead. On the *Britannic* as I returned to these shores I thought of my forefathers as they had come over those same waters a full century before. They had a mission! So did I in this modern age!

Then the minute my feet touched the streets of New York I felt things beginning to change. I had been out of touch for a whole year and knew only the scars of war and the needs of despairing people. I had forgotten about the greed and indifference there can be in Americans. I was unprepared to find the same fear of the future I had felt in Europe. One moment on that summer morning the Statue of Liberty and all she means! Then the fear and mistrust of our real America!

So that realization has deepened since. I know what the Psalmist meant by saying we can be "bowing walls and tottering fences." We are paralyzed by the fear of another war. We cringe with the thought of an-

other depression. We tremble and take it all for granted. And I understand now more than I did a year ago my contention that I would prefer war to a depression. It is a low state of affairs when one is forced to make such a choice!

But there it is. It is a very real part of our daily life. We eat it. We sleep it. And we are beginning to say what Pope did in his "Letter to Gay"—"Blessed is he who expects nothing, for he shall never be disappointed."

Oh, into the gloom and resignation of our time must break the expectancy of our Christianity as it reaches a climax in this Christmas time. The stars must shine again for us! That One Star must lead us once again! The heavenly angels must sing again, and we must journey to Bethlehem once more!

This is no easy or shallow expectancy God is bidding us to at the advent of His Son. He summons us to it right in the middle of this dark night. Congreve knew what he was talking about when he said, "Uncertainty and expectation are the joys of life." They are linked even now.

We have believed that progress was inevitable. We thought that we and the world were getting better all the time. Then came the war to shatter all that. Now we live in disappointment. We are beginning to feel that man is but a puppet in the hands of Fate. We turn once again to belief in economic laws and cycles.

Our Christian expectancy must disperse such disillusionment and ride rough shod over such lack of faith. And it can, for it is rooted in divine things. It is the certainty that God is working within history. It is the assurance that He labors with us for good. It is the knowledge that our partnership in obedience to Him can and will triumph over evil. It is the hope that lives and nations will be made "a highway for our God." It is expectancy based upon the joy and hope—the "Christian-ness" of this Christmastide.

Sir William MacGregor, whose unflagging zeal for humanity in many parts of the globe has done so much for the cause of Christianity, once discussed with me the relatively rapid progress of Mohammedanism in West Africa as compared with that of Christianity. "It's just this," he said, "every Mohammedan regards himself as a missionary; the majority of Christians think it is another man's work."—*Bishop Frodsham.*

**STATEMENT ON
"THE CHURCHES AND AMERICAN
POLICY IN THE FAR EAST"***

The advance of Communism in the Far East, signaled by the proclamation on October 1, 1949, of the "People's Republic of China," is a matter of deep concern to the American people. Despite developments deemed to be inimical to our cherished democratic ideals, it remains within the power of the United States to help shape the destiny of the 1,200,000,000 people of Asia.

This is true because the record of our nation, in the main, has been one of sincere friendship for the peoples of the Far East. The right of the Chinese people to develop their political institutions without interference from without has long been a cardinal principle of American policy. For fifty years our Government has opposed efforts to establish "spheres of influence" in China. The "Open Door" and related policies encouraged the Chinese people to resist encroachment upon their sovereign rights. In opposing Japan's Twenty-One Demands, the United States championed the territorial integrity of China. In remitting to the Chinese Government the larger part of the Boxer indemnity payments, our country sought to build a bridge of understanding between East and West. Our nation has stood before the world as the advocate of political freedom for subject peoples. In pursuance of this policy the Philippine Islands achieved their independence. Influential voices in America have been lifted in support of human rights in Asia. The traditional American mood, respecting the peoples of Asia, has been one of opposition to economic slavery, political tutelage, and dictatorship of the few over the many.

Despite this record of American friendship for the peoples of the Far East, the ideological clash and power struggle which today engulf the world have adversely affected the moral position of our nation in Asia. This has been due, in part, to the spreading of hostile propaganda and, in part, to the seeming inability of our nation to formulate a policy related to the realities of the revolutionary era emerging in Asia.

We believe that the time has come for the United States unequivocally to restate its concern for those Asiatic peoples who today are struggling for

higher standards of living and for equal rights within the world community.

We believe our churches would welcome a bold proclamation of policy by the President of the United States, delivered before a joint session of the Congress, the purpose of which would be to encourage the peoples of Asia to believe that the best way to achieve their awakened desires is not civil war and revolution with their dangers of a permanent totalitarianism, but an orderly and progressive march toward the goal of a free and democratic Asia.

We believe the further advance of Communism in China and Asia cannot permanently be stopped by military action. Such military assistance as the United States placed at the disposal of the Chinese Nationalists proved unavailing. The reasons for this are many, but among these reasons is the fact that the civil war in China is not only a test of arms, it is also, in part, a social and political convulsion of revolutionary proportions. Similarly, the thrust of Communism in other parts of Asia is only in part a military operation; in other and more important respects it has taken advantage of a mass protest against grinding poverty, economic injustice, social maladjustment, and political subservience to the West. Accordingly, neither the creation of a Pacific military alliance, nor the granting of military assistance by the United States to the non-communist forces of the Far East, would alone suffice to establish in that area the conditions of a just and durable peace.

Nor do we believe that the challenge to the West deriving from the revolutionary upsurge of Asia's millions can be met by the hasty improvisation of national policy designed to counter the spread of Communism first in one country, then in another. It is a matter genuinely to be deplored that the United States, with its democratic traditions and its long established commitment to freedom for subject and dependent people's, has become aligned in popular world opinion with the maintenance of the *status quo* rather than with the forces making for a new Asia. This has been due, in part, to the confusion in the public mind regarding the developing crisis in Asia. The fear that Russia might control Asia must not tempt us into a reliance upon military strategy when it is obvious that Communist influence cannot be arrested apart from a general effort to further the economic better-

ment and growing independence of the Asiatic peoples. The real issue is whether or not our government is prepared to advance the greater welfare of the peoples of Asia, with higher standards of living, and with cultural, social, and political institutions which will accord with the free choice of the peoples directly concerned.

We believe the United States should proclaim its purpose to work for an early peace settlement with Japan. It should be possible to negotiate a peace settlement with Japan, the effect of which would be to establish a mutuality of interests between that country and her neighbors and with the West. The creation in Japan of a free state, under conditions which would safeguard the rights and ensure the dignities of her people and which would accelerate the processes of economic and moral recovery, could be a powerful stimulus in the evolution of a democratic Asia.

We believe the United States, in cooperation with the United Nations, should labor incessantly for the observance of human rights and fundamental freedoms for the peoples of Asia. The status of inferiority thus far imposed upon these people by the West is coming to an end. Since the War India, Pakistan, the Philippine Islands, Burma, Ceylon, have acquired their independence. The United States of Indonesia is in the process of formation. This rapid succession of peoples toward political freedom heralds the dawn of a new era in the Far East. The International Trusteeship System of the United Nations provides opportunity for the United States and other member nations to advance the economic, social and educational progress of the peoples of the Trust Territories and to develop self-government. The United States, which has entered into a trust agreement respecting the former Japanese Mandated Islands and which is the sole power occupying Okinawa, has it within its power to provide a living demonstration of its purpose to respect the rights and to promote the well-being of the inhabitants of these areas. Support for and participation in the activities of the Trusteeship Council should be regarded by the United States as a priority of the highest importance.

We believe the United States, as an earnest of its purpose to respect the rights and freedoms and dignities of Asiatic peoples, should complete the process of amending its immigration and naturalization laws so that, within the quota system, all discrimina-

(Continued on page 8.)

*Adopted by the Executive Committee of the Federal Council of the Churches of Christ in America, Atlanta, Georgia, December 6, 1949.

News of Elon College

By PRESIDENT L. E. SMITE

HE IS FROM EVERLASTING TO EVERLASTING.

With prophetic vision, the prophet, Isaiah, looked out over the hills of time and saw the day of the coming of the Lord. The prophet declared that the people who walked in darkness would see a light which would mean good government for His people, order and peace for the world.

The Shepherds keeping watch over their flocks on the stony slopes of Bethlehem heard the songs of angels announcing the Savior's birth. They abandoned their sheep and hastened to the manger, beheld the mother and child and went forth to spread the good news that the one whose name was called Jesus had come to save His people from their sins.

The Wise Men saw His glory reflected in the skies and guided by the light of the star came to Bethlehem. They, too, found the young child, Jesus. They opened their eyes and beheld Him. They opened their hearts and worshipped Him. They opened their treasures and gave to Him precious gifts, gifts that honored Him as King, Physician, and Savior.

John the Baptist, moved by God's power and led by His spirit, marched through the wilderness declaring, "Prepare ye the way of the Lord."

He came not to be ministered unto but to minister and to give his life for mankind. He came not to call the righteous but sinners to repentance. He was in the world in Isaiah's day for He is from everlasting to everlasting. He was born in Herod's time. He is born today in every heart and land that will be opened to Him. He was proclaimed by angels, prophets and Kings. His servants are commanded to carry the gospel to the ends of the earth even in our time. He was worshipped by the wise men and ignorant people alike. Today, He claims the homage of all—wise and ignorant, high and low. His love includes all. His power is as wide as the world and His mercy endures forever. At this season of the year, we proclaim His birth. All men, everywhere, in one way or another, acknowledge His coming and are glad to receive His benefits, material and spiritual. To our shame, it would seem that we attach more importance to the possibility of material gain

than to the spiritual graces and blessings. The commercial world apparently becomes impatient waiting for the Thanksgiving festival to be over that they may begin to commercialize Christmas, the time of the birth of our Lord. The average city lines its streets with decorations and floods its byways with brilliant lights, not in honor or even recognition of the birth of Christ but in the hope of attracting customers who with their earnings may purchase their wares. There is no sin in striving to attract would-be customers and to offer commodities for barter and trade, but there is sin in not opening our hearts to Christ and refusing to give ourselves to Him and failing to honor Him with the due proportion of our substance. The world was in darkness and need when, nearly 2000 years ago, Christ was born. The world is in confusion, need, distress, and fear today. If all who have accepted Christ and know Him would walk in His footsteps and share what they have as did the Christ, confusion would largely disappear, need would be partially met, fear would vanish, and hope and assurance would possess our hearts and the world. May we behold His star anew and have the courage to forsake the evils of selfishness and greed and divide our living in the spirit of Christ that the world may be blessed because we live.

MT. BETHEL.

The second Sunday in December I preached in my old home church, and joined with Rev. Fred Allred, the pastor, and the people in the service of the Lord's Supper. It was a great privilege to preach again in the church of my childhood, to see in my memory my brothers, my sister and my parents as we went to its Sunday school and its main worship services in years gone by. But as I saw the fine young teachers, the little boys and girls, the young deacons, and the congregation made up largely of young people I said it is a new day, and here is tomorrow.

The Rev. Fred Allred and Mrs. Allred are greatly beloved by the people of the community and church, and they are doing a constructive piece of work. There is a good future for that church. Mt. Bethel stands in

the heart of a fine rural community where the people own their farms and their modern homes, and a good many of them go to church. Let the church catch the imagination and heart of the people with a really constructive leadership such as the Allreds are capable of giving as soon as Mr. Allred finishes his college course and it will assume its rightful place in the spiritual leadership of a good people. Already they are thinking of a parsonage right near the church and a minister living in their community. The church is alive and its members are devoted to it and they feel that if they can hold their present pastor a much better day is ahead for them. Translated, "Mt. Bethel" means "God's house on a hill." May it long remain God's house where dreams continue to come true for young parents and their lovely children.

JOHN G. TRUITT.

CHRISTMAS WITHOUT EGGNOG.

Many years ago, we knew an old gentleman who considered himself in every sense of the word, a temperance man. He wouldn't drink a drop of liquor *except at Christmastime*, when he always served egg-nog.

On December 25, 1949, when we celebrate the birth of Jesus Christ, the United States will serve egg-nog. It served egg-nog at Christmas time in 1948, and right on back through the years of Repeal. The egg-nog served was a mixed drink in every sense of the word. It contained murders (scores of them), rapes (only God knows how many), brutal beatings of little children (hundreds of them), accidents, disasters, misery. We like to think of Christmas as a joyous occasion but for many, many thousands of people it is a time of horror and suffering.

During the Christmas season, the liquor traffic will sell much more than usual. Those who drink will be urged to buy—to have "Christmas Cheer" in their homes, to present to their friends liquid Hell and distilled damnation all wrapped up in pretty packages tied with red ribbon.

How wonderful Christmas would be without egg-nog! After all, it is a time for rejoicing rather than a time for brutality and suffering. The celebration of the day ought to be in keeping with the character of the Man-God whose birth is the occasion for the rejoicing. Whisky and gin, wine and beer, can contribute nothing to the proper observance of the Day which honors the birth of Him who was the loving Savior of mankind.

Christian Missions

At Home and Abroad

A LETTER FROM DR. RIGGS.

NOTE—This letter from Dr. Riggs has been delayed until it is almost useless as a barometer of present conditions in the Shaowu area. However it is interesting and helps to round out later reports which have been received. It also shows the loyalty of those who represent us on the foreign field.

Shaowu Christian Hospital,
Shaowu, Fukien, China,
August 24, 1949.

DEAR FRIENDS:

We have just received the news of the liberation of Foochow, which gives us fresh hope that communications with the outside may once again be reliably established. We have been receiving a trickle of letters from America ever since we were liberated in May, but our folks there had apparently not been hearing from us. For the past few days we in our mountain home here on Erh Shih Tu even seemed to be cut off from Shaowu, as Communists and local resisters were fighting it out between here and there. But now that the capital of the province has surrendered, we think scattered resistance and disorder will come to an end and more nearly normal communications and trade restored.

Our mountain Erh Shih Tu area where we have been living since April has not been affected by all the disorders and troubles of the outside world. So isolated are these remote villages that they have always considered themselves immune from the plagues of former governments, such as taxation, conscription, and interference by county government officials; and they expect their relations with the new government to be equally peaceful and remote. That has made this area an ideal place to live and work during these weeks of disturbances in the outside world. For nearly three months now I have been out in the various villages, seeing patients and showing health posters; and for the past month a special team has been with me most of the time, with a portable generation and slide projector, showing slides and film strips on health education, religious topics, agriculture and home life, etc. The response we have had to this program has been heartwarming in its enthusiasm. For a brief period we were also spraying villages with DDT

as a public health measure for the control of malaria and diarrheal diseases through the destruction of mosquitoes and flies; but this phase of the work came to an abrupt end when we ran out of DDT, with no hope of getting any more.

I am not deluding myself into believing that this brief sporadic effort is doing these people much permanent good. They have been isolated in the mountains for so long and are so set in their old ways of thinking and living that it will take more than occasional lectures and moving pictures to change them. But the effect on me, of getting down out of the "ivory tower" of the Hospital in Shaowu, and into the homes of these people, to observe and share a bit in their life, and learn how friendly and kindly they are and yet how tragically shackled by their poverty and some of their old vicious health practices and lack of sanitation, has been worth an awful lot. I am finally getting some conception of what disease conditions exist in this area and why, and what some of the problems and opportunities are as a challenge for the establishing of an effective health and medical program for this North Fukien area for which we have assumed responsibility.

Only one disturbing fact darkens the prospects for the future. We have been immune here from direct interference by the civil war and the Communists; but the securing of funds and supplies for this program, difficult continually for the past two years because of poor communications, has been cut off entirely during the past few months due to the outside disturbances; and there does not seem to be any hope that this problem can be solved within the foreseeable future. Much as I am reluctant to admit, my ability to do any good here is absolutely dependent on the steady flow of supplies. I have already run out of DDT and worm medicine—the most commonly needed remedy in this area—and am on the verge of being crippled by lack of various other spare parts and materials. If the new government foreign policy is going to continue to restrict our work here in this way, we may be forced to abandon this whole program just as the opportunity is opening up and look

elsewhere for a field of work in some other part of the world. Needless to say we will leave here, if we have to, with genuine regret.

Best regards,
ED RIGGS.

POLICY IN THE FAR EAST.

(Continued from page 6.)

tory statutes based upon considerations of color or nationality, would be removed. All Oriental peoples, now racially ineligible for citizenship, should be granted the same status in relation to our immigration and naturalization laws as is or may be accorded the peoples of China, India and the Philippine Islands.

We point to the faithful and courageous Christian minority in Asia with admiration and thanksgiving. We call upon the Christian community of America to join with the Christian community in Asia in advancing a movement of spiritual reformation as daring in its conception and as revolutionary in its effects as was the Christian enterprise of the early Apostles. Christian youth in Asia, America and other lands, should be encouraged to participate in a veritable crusade to bring the whole of the Far East into a knowledge of Christ. Our churches, colleges and theological seminaries should undertake the enlistment of vastly expanded missionary personnel firmly grounded in the Christian faith and with a thorough understanding of the methods and techniques by which secular ideologies are propagated. New types of missionary endeavor should be explored which would more effectively relate the gospel of Christ to the struggles of Oriental peoples for economic and political justice. Nor can the influence of the Christian gospel be made pervasive among the masses of Asia as long as Christians of the West give so sparingly of their earthly treasure to exalt the name of Christ in lands other than our own. If the secular influences currently sweeping over Asia are to be countered by the healing and reconciling influence of Christianity, our people must be prepared substantially to increase their total giving for the world mission of the Church.

The Christian enterprise in Asiatic lands is believed by its critics and by many of its friends, to be too much dominated by the patterns of the West. The churches of Christ in America, in their relations with Orientals, should seek to widen their geo-

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Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

DR. LAUBACH SPEAKS TO WOMEN AT ELON.

I was one of those women who heard Dr. Frank C. Laubach on December 14th at 3:00 p. m. at Elon College, having been given a special invitation by the Elon Woman's Fellowship. Attendance was not very large, though those who came seemed quite eager and interested.

Dr. Laubach, introduced by Miss Pattie Lee Coghill as a "World Christian," has been in sixty-one countries—two more than the number of countries in the United Nations—59. He was invited to those countries, not by the churches, but by the governments, and he has been personally thanked by those governments. Governments, he stated, are extremely anxious to have their illiterates taught to read, and they are not opposed to Christianity. Using his famous method of "each one teach one," Dr. Laubach first teaches the pupil to read. Then he tells him that Christ himself began this method—he opened the eyes of the blind and everything was all new again. So, he creates an opening for introducing the Christian gospel. The people are not prejudiced toward Christianity, Dr. Laubach says. They are eager to accept it and want to learn about it.

The only trouble is that we don't have enough people to teach and we don't have enough money to carry on the work. Though each person is taught to teach another as soon as he learns, there are not enough people to teach to spread Christianity fast enough. In other words, Dr. Laubach says that we will lose Asia unless we put enough money and people into the work fast enough to combat Communism. We should have 10,000 new teachers to teach 1,000 illiterates each year, so that we would have 10,000,000 people taught yearly. This, he thinks, is the only way to strengthen the gospel and do our duty toward God. If we lose these people to Communism, Dr. Laubach says that we will have many enemies—practically everybody will be against us—even God because we will have failed him.

Ninety per cent of illiterates are *not* Protestant, while ninety per cent of Protestants *are* literate. This is

mostly because Protestants *are* taught to read the Bible for themselves. After the illiterates are taught to read, then they can be given Bibles, and providing suitable literature is another part of Dr. Laubach's work.

In the countries where the greatest per cent of illiterates are, those are also the areas of high mortality—the areas of hunger—and the underdeveloped areas. These people make up three-fifths of the world's population.

Dr. Laubach suggested several things which we could do to help strengthen our Christianity. One relates to the recent major triumph in the Assembly of United Nations, when the program to help backward nations was approved 100 per cent. This is the program in which the U. S. will send to other countries some of our technicians in different fields to help develop the underdeveloped areas. To learn what we can do and how to write Congressmen about this, write to: Richard Fagley, Federal Council, 297 Fourth Avenue, New York City. There is danger of this fine program being done in the wrong way if we don't do our part to urge it being done in the Christian way.

Another suggestion involves the Representatives in the United Nations. These people have tremendous decisions to make, and they need our prayers and interest. Write to: Layman's Movement, 347 Madison Avenue, New York City, and ask for the Prayer Cards so you can have the names of each country's representatives and can pray for them all.

Another suggestion is that we write to our missionaries. They need our prayers and our support. Let them know that you are thinking of them and praying for them.

"Prayer," said Dr. Laubach, "is the mightiest force in the world—when you also act."

SWEDISH WOMAN HELPS TIMOTHY CHANG.

Though she doesn't know about it, perhaps, Mrs. Tillie Gundersen is helping Timothy Chang—because the Woman's Association of Winston-Salem has sent in \$10.00 for a Memorial Certificate and that \$10.00 came from Mrs. Gundersen.

Mrs. Gundersen came to Winston-Salem from Chicago, where she had been living in a Sweish settlement and attending a Lutheran church, having been a Lutheran all her life. She visited practically all the churches around Winston-Salem, and they all seemed too large and too cold. Finally, one day she was riding by our church with her son and he said to her, "Mother, maybe you would like this little church." "Maybe I would," she said, "I believe I will go in and see what it's like." So she started coming to our church and we began learning what an interesting person she was. Having been born in Sweden, she had a definite accent and we always enjoyed hearing her talk—not only because of her accent but because she always wanted to give her witness to her Lord. She could lead beautiful prayers and always did when called upon. She enjoyed our Woman's Association because it gave her a chance to make friends. She was always so lonely because she missed her native people and her Lutheran Church.

On Wednesday before Mrs. Gundersen was to join our church, she quietly slipped away. Several weeks later, a member of her family called Mr. Andes and stated that they had found some of her tithe money and they wanted to give some of it to our church and some to her church in Chicago. They would like it to go for some phase of missions, they said.

Knowing Mrs. Gundersen's keen interest in the work of our women, we in the December meeting decided that a Memorial certificate in her honor would be the most appropriate thing we could use it for.

This money, of course, goes into our Life Memberships and Memorials fund and helps during these four years Timothy Chang, a student at Duke Divinity School. So, this Swedish woman has given some of her money to help a Chinese boy through Seminary, so he may return to his own country, and help teach Christianity.

POLICY IN THE FAR EAST.

(Continued from page 8.)

graphical thinking to the end that Christ may be received among the people as One for whom there is no East or West. It is the inescapable duty of Christians everywhere to seek a spiritual unity in Christ that transcends all considerations of race or nationality. Only in this manner can Christianity be made a living and dynamic force among Asiatic peoples.

FOR THE CHILDREN

Mrs. R. L. HOUSE, *Editor*

DEAR BOYS AND GIRLS:

We know that Mrs. House must have written a wonderful Christmas story for you, but we have waited for it till Wednesday morning and must go to press. The mails are terribly slow, you know, at Christmas time.

We are giving you two poems which we hope you will like. One is for Christmas and the other is a New Year's Wish.

CHRIST'S BIRTH.

*At the decree of Caesar
Joseph and Mary came
To Bethlehem of Judea,
To register their name.*

*The Inn was overcrowded,
And night drew on apace;
The stable gave a straw pallet—
A lowly, humble place.*

*Angels, Joseph and Mary
Were at the trysting place,
Where she brought forth her
First Born
Heaven's glory in His face.*

*Thus came the loved Redeemer,
God's spoken Word to man,
Bringing salvation by the cross—
And Christmas Day began.*

*He will return some glad day,
Ruler and Judge of all;
When angels will again rejoice,
Chanting the Advent call.*

—Mabel F. Dennett.

NEW YEAR'S WISHES.

*What shall I wish thee?
Treasures of earth?
Songs in the springtime,
Pleasures and mirth?
Flowers on thy pathway,
Skies ever clear?
Would this insure thee
A Happy New Year?*

*What shall I wish thee?
What can be found
Bringing thee sunshine
All the year 'round?
Where is the treasure,
Lasting and dear,
That shall ensure thee
A Happy New Year?*

*Faith that increaseth,
Walking in light;
Hope that aboundeth,
Happy and bright;*

*Love that is perfect,
Casting out fear;
These shall ensure thee
A Happy New Year.*

*Peace in the Saviour,
Rest at His feet,
Smile of His countenance
Radiant and sweet,
Joy in His presence!
Christ ever near!
This will ensure thee
A Happy New Year!*

—F. R. H.

WHAT'S THE MATTER WITH BILLY?

By IRMA DOVEY.

Issued by the National Kindergarten Association.

Billy sat on the back porch with his chin in his hands.

"Our boy seems unhappy about something today," said Mother. "I wonder what it can be. Anybody who had five candles on his cake yesterday—"

"I thought something was the matter," said Father. "Was it too much birthday cake, do you think? Or didn't the new wagon please him?"

"Oh, it wasn't the wagon!" exclaimed Mother. "That was just what he wanted. He has talked of nothing else for days."

"It must be *big* enough," went on Father. "A wagon that was any bigger would be too much for him to handle."

What could be the matter with Billy? Mother coaxed him at dinner-time with his favorite potato soup followed by ice cream, but he would eat very little of either.

All afternoon Billy continued to appear troubled. He played with the new wagon in a spiritless sort of way—most of the time sitting in it very quietly.

"I can't understand it," said Mother. "He's always whooping and shouting with the other boys."

"Do you think we ought to call, the doctor?" Father asked.

"Oh, no—not yet," replied Mother. "But if he isn't better by morning—"

Then, just before supper, Mother found Billy in his bedroom with his

back straight against the wall, "Why, Billy, what are you doing? Trying to measure yourself?" she asked.

"Y-y-yes," Billy admitted. "You said when I was five years old I'd be bigger, but I'm just the same size."

Mother took Billy in her arms. "Oh, Son, is that what has worried you?" she asked. "You will be taller soon, but not at once. You'll be five for a year, you know; you'll grow a tiny bit day by day. But, Billy, it's not how tall you are, it's how you behave—the way you do things—that will tell people that you are really five years old now!"

We should be careful to make our statements about time and growth intelligible to children. It may be hard for us to recall any confusion, regarding the statements of adults, that existed in our own minds during childhood, but close observation will convince anyone of the fact that children often wander in a wilderness of strange terms. Many persons could match the above story with other instances of misunderstanding.

Some children of school age think that Lincoln lived before Washington because his birthday comes first on the February calendar. Very young children frequently ask, "Is it morning or afternoon?" or say, "Did we go home yet?"

The remark by his mother that Harry was not yet "big enough" to go to kindergarten, when a neighbor not nearly as tall as Harry went every day, was extremely hard for Harry to understand.

Let us be very thoughtful and develop concepts more completely, so that the small child will know what we are talking about. If we do not exercise this care, many a small bewildered "Billy" may bewilder us by his strange conduct.

A minister, having preached on the doctrine of original sin, was afterwards waited on by some persons who stated their objections to what he had advanced. After hearing them, he said, "I hope you do not deny actual sin, too?" "No," they replied. The good man expressed his satisfaction at their acknowledgment; but, to show the absurdity of their opinions in denying a doctrine so plainly taught in Scripture, he asked them, "Did you ever see a tree growing without a root?"—J. Caird.

It is still not too late to send some friend a Christmas Gift Subscription to THE SUN. Use the blank on page 3.

Youth at Work in the Church

ANN TRUITT, Editor; HELEN JACKSON, C. B. TWIDDY, Associates.

STUDENT CONFERENCE TO BE HELD AT ELON COLLEGE.

Rev. C. Baxter Twiddy, president of the Southern Convention Youth Council, has called a special student conference to be held at Elon College on January 6 and 7, 1950.

All students of the Evangelical and Reformed Church as well as Congregational Christian students are invited and urged to be present for this, the first joint meeting of Congregational Christian and Evangelical and Reformed students to be held in North Carolina.

Dr. Bryant Drake, National Student Secretary of Congregational Christian Churches, has been secured as special speaker and conference leader. There will be other speakers who will be of especial interest to all students. In addition to the program of speakers and seminars, there will be time for fun and recreation.

That students from distant colleges may have ample time to get there, the first meeting is set for 5:30 p. m., Friday. The conference will close around 3:30 Saturday afternoon.

A registration fee of one dollar will cover all expenses while at Elon College. Those expecting to attend should notify Rev. C. Baxter Twiddy, Elon College, North Carolina, immediately so that over-night accommodations may be arranged.

VALLEY OF VIRGINIA YOUNG PEOPLE'S RALLY.

The Young People of the Virginia Valley Central Conference will meet in a New Year's Rally on Sunday afternoon and evening, January 1, 1950, at Bethlehem Church, located on the Valley Pike, between Harrisonburg and New Market. All young people of the conference—not just organized groups—are invited, and it is hoped that every church in the Valley Conference will be well represented. The program is as follows:

Afternoon Session.

- 2:30 Registration.
- 2:45 Opening Worship — Conducted by Bethel Young People.
- 3:00 Roll Call and Introductions.
- 3:20 Presentation of Commissions by Southern Convention Chairmen:

- 1. Personal Action—Fleta Moffitt, Greensboro, N. C.
- 2. Social Action—Lois Long, Virgilina, Va.
- 3. Missionary Action—Melva Foster, Greensboro, N. C.
- 4. Interdenominational Action—Evelyn Moore Graham, Elon College, N. C.
- 4:20 "Program Planning" and Presentation of Materials—Pattie Lee Coghill, assisted by Y. P. from Leaksville.
- 5:30 Supper (Picnic style, delegates bringing own lunch. Drink served by Bethlehem Y. P.
- 6:15 Special Music—By Winchester, Leaksville, Elon College and Others.

Evening Session.

- 7:00 Opening Hymn and Prayer by Mr. Roy Larriek, Counselor.
- 7:10 Address: "My Summer With European Young People"—C. Baxter Twiddy, President, Southern Convention Young People.
- 7:40 Special Offering for Overseas Worker Next Summer.
- 7:50 Moving Picture: "And Now I I See"
- Benediction—Rev. Clyde O. Koon, Minister, Bethlehem Church.

* * *

Following are the officers of the Virginia Valley Young People: Howard Carper, President; Willie Madren, Vice-President; Elizabeth Short; Rev. Silas Madren, Mr. Roy A. Larriek and Mr. Clarence Phillips, Counselors.

OUR WORK CAMP PROJECT.

We now have some general information on the expenses of the work camper who is selected to go to Europe next summer. These expenses, however, do not include transportation to the port.

OCEAN PASSAGE—

Round Trip\$400.00

OTHER EXPENSES—

Preparatory, in the United States:

- Medical examination, inoculations . 15.00
- Passport photos 4.00
- Passport 10.00
- Orientation fee, Student Ships 4.00
- Military permits 3.00

On Shipboard:

Tips, refreshments, etc.	20.00
While Abroad:	
Maintenance, contribution while in camps (\$1 daily, payable in New York)	30.00
Accident insurance, effective from time of leaving New York until return (\$10 monthly, payable in New York)	30.00
Baggage Insurance (Cost dependent on amount taken, payable in New York)	10.00
Travel, hotels and other expenses—for time before and after camps (allow from \$2.50 to \$7.00 daily. Travelers checks and small amounts of foreign currency recommended)	99.00
	\$625.00

FUND FOR WORK CAMPER.

Ingram P. F. (N. C. & Va.)	\$ 7.50
Berea (N) Y. P. Miss. Soc. (E. Va.) ..	5.00
Flint Hill (R) Y. P. (W. N. C.)	8.00
Holland P. F. (E. Va.)	10.90
N. C. Youth Rally	34.02
Other gifts	3.19

Total received before Oct., 1949 ..\$ 68.61

Recent Receipts.

Virgilina Area Rally (N. C. & Va.) .	16.64
Timber Ridge Y. P.	2.00

Grand total\$ 87.25

* * *

Send all money for this fund to: John Truitt, Jr., Box 157, Elon College, North Carolina.

CHRISTMAS EVE IN BETHLEHEM.

(Continued from page 3.)

sinned and needed a Savior, and so did I.

Then I looked to the left and saw on the shepherd's field a fire still glowing. Services had been held there earlier in the evening for the men in the armed forces. I thought of that first Christmas Eve when the angels announced to the shepherds there the birth of Jesus. How significant that announcement was! I had visited in various countries and everywhere I was finding some kind of fear—fears of all descriptions and some beyond description. How significant then the words of the angels, "Fear not, for I bring you good tidings of great joy which shall be to all people, for unto you is born this day in the City of David a Saviour who is Christ the Lord."

Mingled in the streets of Bethlehem were the curious, the lonely, the broken-hearted, the sin-sick. All of us needed the Christian message of the angels and I realized again that only in Him could all these needs be satisfied.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE CONTINUING BAND OF DISCIPLES.

LESSON I—JANUARY 1, 1950.

MEMORY SELECTION: *You shall receive power when the Holy Spirit is come upon you; and you shall be my witnesses in Jerusalem, and in all Judea, and Samaria, and to the end of the earth.*—Acts 1:8.

LESSON: Acts 1:1-14.

DEVOTIONAL READING: John 14:14-20.

Volume No. I.—Dr. Luke.

"The former treatise I made, O Theophilus, concerning all that Jesus began to do and to teach until the day that He was received up after that He had given commandment through the Holy Spirit unto the apostles whom He had chosen." The Gospel according to St. Luke, or the Gospel of Luke was written by Luke "the beloved physician" to tell about what Jesus began to do and to teach. The emphasis is upon the word "began." At least Luke could tell only of the beginning of the ministry of Jesus. It is still going on, in increasing volume and influence.

Volume No. II—Dr. Luke.

• Dr. Luke wrote Volume No. II to his friend Theophilus. In this volume entitled Acts or "The Acts of the Apostles" the beloved physician, a friend and fellow-traveler of Paul, wrote about what the living Spirit of this Jesus did in and through these apostles whom He had called. As his first book was a book of beauty, his second book is a book of power. It is history, but there is nothing dry or dull about it. It is alive, thrilling, vivid, dramatic, inspiring.

The Foundation of Christian Faith.

"To whom He showed himself alive after His passion by many infallible proofs, being seen of them forty days." That was the central theme of the preaching of the apostles—the fact, the indisputable fact that Jesus Christ had risen from the dead, and that He was alive forevermore. He demonstrated this fact by many infallible proofs and over a long period of time. Christianity stands or falls on the Resurrection of Jesus Christ.

Concerning the Kingdom of God.

"And speaking of the things pertaining to the Kingdom of God."

When Jesus began His public ministry "He came preaching the gospel of the Kingdom of God or of heaven. It was the central theme of much of His preaching. He taught His disciples to pray "Thy kingdom come." And after He had risen from the dead, He spoke with them of the things pertaining to the kingdom of God. The command given during His life to seek first the Kingdom of God was not repealed by our Risen Lord.

Concerning the Unknown Future.

"Wilt thou at this time restore again the kingdom of Israel?" The question is revealing on two points. It shows that the disciples had not fully realized the nature of Christ's reign—they thought of it in terms of the Messianic kingdom, of an earthly kingdom, of the restoration of the glory of the Davidic reign, with the Jews "sitting pretty." And they were unduly curious about the unknown future. God's wisdom and love are revealed as much in what He does not let us know, as in what He does make known. Dreaming can take the place of doing, to the detriment of the Kingdom.

Not By Might, But By My Spirit.

"Wait for the promise of the Father . . . but ye shall receive power after that the Holy Spirit is come upon you." There was so much to do then and the apostles were so eager to do it. But they were not ready to do it. They did not have the power of the Holy Spirit. Religion is primarily a matter of dynamics and not of mechanics, although mechanics are necessary. The average church would do more and do better if it waited for more power. Our modern world needs the discipline and the dispensation of "The Upper Room."

Beginning Where We Are.

"Beginning at Jerusalem." That was a difficult and it was a dangerous place to be and to begin. But that was just where they were to begin—right where they were. And that is just where we are to begin to witness for Christ—right where we are. Let no one think he would witness for Christ if he were somewhere else if he is not witnessing for Christ where he is.

One must witness in Jerusalem as well as to the ends of the earth.

Mystery In Religion.

"And a cloud received him out of their sight." That cloud might well stand for the mysterious element in religion in general and concerning the Ascension in particular. The fact is that the Ascension marked the end of the earthly ministry of Jesus. But it was only a part of His continuing ministry in the Spirit. Men are not to allow the things that they cannot understand in religion to keep them from doing the things they ought to do and they know they ought to do.

In One Accord In Prayer.

"These all continued with one accord in prayer and supplication." They obeyed the command of our Lord and they later received the power. It is ever thus.

THE CHURCH EMPOWERED.

LESSON II—JANUARY 8, 1950.

MEMORY SELECTION: *Repent and be baptized, every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit.*—Acts 2:39.

LESSON: Acts 2:1-4; 14-17; 37-41.

DEVOTIONAL READING: Joel 2:28-32.

The Outpouring of the Holy Spirit.

Pentecost marked the birthday of the Church. It was on that day, the fiftieth day after the Passover, that the Holy Spirit came upon the waiting and praying group in the Upper Room, and that in a way the Church was born. The Spirit came in fulfillment of the promise made by our Lord to His disciples before His death and before His Ascension. The account of the coming of the Holy Spirit is brief—only four verses are devoted to its actual coming—but it was history-making. Like the Resurrection it had to be put in symbolic language. There was a sound "as of a rushing, mighty wind from heaven"—an invisible, supernatural power which could not be seen, but the effects of which could be seen. There were cloven tongues "as of fire," and fire was a symbol of the divine presence and activity. There was a sense of abundance—the house was "filled" where they were sitting, and "they were all filled with the Holy Spirit." And in some strange way those upon whom the Spirit came, began to speak with other tongues, that is in languages.

(Continued on page 13.)

REPORT OF COMMITTEE ON EVANGELISM.

[Adopted at the North Carolina and Virginia Conference, Ingram Church, November 15, 1949. Voted to be printed in The Sun.]

As we come near to the halfway mark of the twentieth century, it seems to be wisdom on our part to take stock of what has been happening. It opened with great confidence in the future. Looking back, we see an almost incredible advance in science and technology. Man has learned as never before to master nature for his own benefit. The proponents of our national advance in evangelistic efforts interpret the first half of our century as an age in which men have been absorbed in their own interests, with little or no vision of the purposes and plans of God for them. It might rightly be called a secular age. Therefore, the words of United States Senator Frank P. Graham are pertinent at this point: "If civilization is not as inventive socially and politically, and as concerned spiritually, as it is powerful scientifically, it will eventually lose itself." Present world conditions call for a genuine revival of Christianity patterned upon the teachings of the Savior.

It is said when the Duke of Wellington was asked if it was worth while to send evangelists of the Cross to entertain people he said, "What are your standing orders?" The apostle Paul advised young Timothy to do "the work of an evangelist." The Master gave all of us as His disciples the Divine Commission when he said, "Go out into the highways and hedges." He also gave us the Divine compulsion when He said, "and compel them to come in." This may be done by invitation, intercession, and being kind and good to people. Then follows the Divine conception, that "My house might be filled." These are our present standing orders from our great Leader, Jesus the Christ.

As ministers and lay men and women of the Conference we have an unusual opportunity before us now, in helping to "fill His House." The United Evangelist Advance began on World Communion Sunday, October 2, of this year and will run through December 31, 1950. This program of evangelism is sponsored by 27 constituent denominations of the Federal Council of Churches, together with eleven other denominations not in the Federal Council. These 38 Protestant bodies number approximately 40 million members and will march forward together under the banner, "America for Christ."

We therefore most earnestly recommend that every pastor acquaint himself and his people with the program of the United Evangelistic Advance. We believe that this information will result in the cooperation of pastors and people in making this period a time of ingathering of souls for the Master and His Kingdom.

We further recommend that we, as individuals, commit ourselves to the mission or purpose of the Advance in achieving the five-fold objective:

1. The spiritual renewal of the ministry and membership of the churches.

2. The reaching and winning of the multitudes of unchurched of the nation for Christ and His Church.

3. The careful instruction and assimilation of every new member who is brought into the membership of the churches.

4. The enlisting of all members who have moved to new communities and who have failed to identify themselves with any local church where they now live.

5. By the vital transformation of persons through Christ, so that Christian personalities shall be developed in the home, business, politics and in all other human relationships in order that these new persons may in turn produce a more Christian society.

THURMAN F. BOWERS,
MACK V. WELCH,
J. L. NEESE,
Committee.

ACHESON APPROVES CHRISTIAN UNIVERSITY IN JAPAN.

Secretary of State Dean Acheson has given his unqualified approval to the International Christian University in Japan for which the Japan International Christian University Foundation is now raising a fund of \$10,000,000. Mr. Acheson made this statement at a press conference in Washington on November 30:

"I should like to call your attention to a project which is being undertaken by a foundation in New York under the leadership of Dr. Ralph E. Diffendorfer and Dr. John Coventry Smith to establish an International Christian University in Japan. Joseph C. Grew, former Under-Secretary of State, is National Chairman of a campaign to raise funds in this country and Canada to finance the undertaking.

"I think this is an excellent project. A university of this character can do a great deal of constructive good in an educational way and for

the development of democracy in Japan. General MacArthur has heartily endorsed the project, and I am informed that the Japanese themselves have already subscribed over 150,000,000 yen, 95 per cent of the contributors being non-Christians.

"The University is to be non-sectarian and the emphasis is to be on maintaining the highest academic standards. The faculty, both Japanese and international, is to be Christian but there is to be no attempt to proselytize, for freedom of religion is one of the most important of the freedoms.

"Many prominent people in the United States and Canada are supporting the project. Such a university cannot fail to play an important part in Japan's future and I think the project deserves the interest and support of all of us in our own interest as well as in the interest of Japan."

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

languages other than their own. Back of and beneath all this mystery is the fact that the Spirit of the living God and the living Christ manifested himself and filled the lives of the disciples and the gathered group because their hearts were prepared and receptive. Our Lord had promised that if they tarried in Jerusalem they would be endued with power from on high, and this was the fulfillment of that promise. He also said that they should be His witnesses and they began immediately to witness for Him.

Evangelistic Preaching.

Peter's sermon at Pentecost was vital and life-changing. It was scriptural in background and content and centered in Christ. It was disturbingly pointed and plain and pierced to the very hearts of the hearers who cried out, "What shall we do?" Coming as it did from a man who was filled with the Holy Spirit, and accompanied by the Holy Spirit which brought conviction, it resulted in the conversion of three thousand souls. Here is preaching at its best.

The Ingathering.

"And the same day there were added unto them about three thousand souls." How important it is that the new convert is received into the fellowship of the church. And that he continue in that fellowship and in learning and in attending Holy Communion, and in prayer as did these early converts of the church.

(Based on lesson copyrighted by International Council of Religious Education.)

The Orphanage

DEAR HELPERS:

Their little suits were very new, very plain. They had been bought for the special purpose of going to the Christian Orphanage. They were twins so the suits were exactly alike. Little eight-year-old boys. They have been here now a week. Their little faces are peeked, and their little bodies show the need of better food, better prepared. Their big, soft eyes are lusterless, but their grades in school are good. It is their first Christmas away from home. Already they have been entertained by two large groups of college young men and women—at Chapel Hill and Elon. Already they are having fun, and already they are beginning to improve.

Tomorrow two more will be added to the orphanage family. They will be added to a group of lovely children. They will find warm rooms, warm clothes, Christmas and Santa Claus. Some song or story will remind them of their former home or lack of it, and at such times they will be quiet and mindful of yesterday, but in the main they will be happy. They will find friendship and companionship such as goes to make a lovely home. No, not everything that makes home, but close to it. It is that difference which touches our hearts, and causes us to love them all the more. Bathed bodies, new clothes, and good food and something pleasant to play, or do, goes a long way toward bringing fairyland right here under the big oak trees atop these quiet hills.

When I talk with, play with and work with these olders boys and girls, see their fine bright minds, their happy industrious and gay spirit, their growth in real character and personal responsibility and strength, I cannot help but be proud of them. The way they look out for one another, and share their gifts, or clothes, or spending money I say to myself, "There are real folks."

Too, when I see all I see here I wonder how we can fail to get the final goal of \$50,000.00 so much needed. At this report we are \$8,879.14 from it. Sixty-two churches have sent nothing in November or December. If you could see them start out on a cold and rainy winter morning several blocks to school you would quickly realize that they are facing life "the good, tough way" with the need of

more than they have. If you could realize how plain their food is at times, and how alike it was to the food of the day before you would not say they are being "pampered and spoiled." If you could see some of their rooms, and their furniture, the walls and the floors, you would know that we are far from having too much. I like to put the "best foot forward," but just remember it takes two feet to run a good race. Come, see for yourselves, see these children and learn for yourselves that for them "life is real, life is earnest" and that their worthy goals are ahead. . . . And I do thank you for your loyal and generous giving which makes this good report possible today. Thank you.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the Week.

Waverly Missionary Society, Waverly, Va.: 4 quilts.
Providence Church, Graham, N. C.: clothing.
Albermarle Church, Albermarle, N. C.: clothing.
Ever-Ready Circle of Suffolk Church, Suffolk, Va.: soap, bath cloths and clothing.
Mr. Clayton Cammack, Burlington, N. C.: clothing and toys.
Mrs. W. O. Myhand, Chipley, Ga.: clothing.

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REPORT FOR DECEMBER 22, 1949.

Sunday School Monthly Offerings.

Amount brought forward \$18,520.38
Regular.

Eastern N. C. Conference:

New Elam S. S. \$14.50
New Hope S. S. 49.62

64.12

Eastern Va. Conference:

Newport News S. S. \$14.85
Rosemont (for Jeff Simons) 12.50
Oakland S. S. 80.72
Wakefield S. S. 24.00

132.07

N. C. & Va. Conference:

Bethel S. S. \$13.10
Happy Home 78.45
Ingram S. S. 16.41
Liberty S. S. 38.00
Mebane 21.00

128.96

Western N. C. Conference:

Flint Hill (R) \$10.00
Smithwood 7.00
Spoon's Chapel 20.00
Zion S. S. 65.60

102.60

Valley Va. Conference:

Linville 12.43

Total Regular Offerings .. \$ 425.33

Thanksgiving Offering.

Eastern N. C. Conference:

Bethel S. S. \$16.54
Mt. Herman 10.00
Pope's Chapel 10.00
Shallow Well S. S. 57.82
Wentworth 35.00

129.36

Eastern Va. Conference:

Bethlehem (Nans) S. S. \$109.78

Burton's Grove S. S. 10.00
Rosemont 217.50
Richmond, First S. S. ... 106.17
Union (South) S. S. 20.00
463.45

N. C. & Va. Conference:

Burlington (Mr. & Mrs. J. D. Strader) \$ 50.00
Hopedale 78.45
Ingram S. S. 20.00
Mt. Zion 25.00
New Lebanon S. S. 64.00

249.00

Western N. C. Conference:

Zion S. S. 40.92
Valley Va. Conference:
Concord S. S. \$ 8.67
Linville 45.81

54.48

Alabama Conference:

Lanett (Winnie Hunt Circle) . 10.00

Georgia Conference:

Richland 5.00

Total Thanksgiving Offerings \$ 967.06

Total for week from churches \$ 1,392.39

Total for year from churches \$19,912.77

Special Offerings.

Amount brought forward \$20,883.10

Special gifts \$93.99

Chi Phi Fraternity, U. N.

C. 10.00

Mrs. Belle Robinson 10.00

Oak Grove M. S. for Ella-

Jean 25.00

Agnes Brittle Circle-Cy-

press Chapel, Banks

Watkins 5.00

143.99

Thanksgiving Offerings.

Mr. W. C. Mull \$100.00

Miss Sarah Ellison 50.00

Mr. C. R. Jeffreys 5.00

P. W. & Mary Iseley 21.00

Burlington Rotary (Addi-

tional) 5.00

181.00

Total this week from Special

& Thanksgiving Offerings \$ 324.99

Total this year from Special

& Thanksgiving Offerings \$21,208.09

Grand total for the week .. \$ 1,717.38

Grand total for the year .. \$41,120.86

SANFORD ACCEPTS CHALLENGE.

(Continued from page 2.)

vival." Another, "I never knew my gifts would mean so much to the church." Others commented, "It opened my eyes," "You can count on me from now on," "The Institute and the leader helped me see my duty," "The best thing that ever happened to our church."

These and other statements in similar vein by the Sanford people are proof that we have had a new and happy experience in facing the larger program of our church and in uniting our efforts to make its future secure.

A. H. McIVER.

ADVISORY COUNCIL OF AMERICAN BIBLE SOCIETY IN ANNUAL MEETING.

A budget of \$3,146,000 for their 1950 Scripture program was approved by the Advisory Council of the American Bible Society, which met on the last two days of November. The Council consists of executives, leading pastors and editors of fifty denominations who recognize the Bible Society as their official source of Scripture supply. The budget figure shows an increase of more than \$800,000 over the 1949 budget. The major part of the increase is being sought to meet unprecedented opportunity of supplying Scriptures to Japan and to aid the Bible Societies in Europe in their post-war rehabilitation work. To assist in raising this amount the Bible Society will seek 500,000 new members. Dr. Eric M. North, secretary in charge of the foreign work of the Bible Society, who has just returned from a conference in Tokyo with the Japan Bible Society, reported, in an interview with General MacArthur, that 4,000,000 copies of the Scriptures have already been supplied to the Japan Bible Society by the American people, since the end of the war. Three million more copies will be furnished during 1950, it is planned. General MacArthur stated, according to Dr. North, that thirty million Scriptures will be needed to fill the eventual needs of Japan.

"The Japan Bible Society under whose direction the Scriptures are being distributed," said Dr. North, "is developing a system of colportage. The work has been divided into 'counties' and is under the leadership of a co-leader who in turn secures volunteer helpers. Visits are made from house to house and to all schools.

"Bible classes are being held after hours in banks, municipal offices and other business organizations. Other classes are led by pastors who meet two and three times a week with these groups. The local churches have been badly hit, and pastors, many of whom receive no salary at all, must secure work on the side in order to support themselves. The missionary force is not adequate and must be multiplied many times, so that Christianity today finds an entrance to Japan through continuing large distribution of the Scriptures."

Dr. Gilbert Darlington, treasurer, reported that the Society's estimated printing requirements for 1950, to be published in the United States, totals 13,695,000 copies of the Scriptures. This includes 717,500 Bibles in vari-

ous languages; 881,000 Testaments; 6,250,000 copies of Portions of the Bible; 97,000 separate copies of the Book of Psalms to be bound with New Testaments; 650,000 copies of the Sermon on the Mount and 5,100,000 twenty-four page Gospels.

The program included sending to the Eastern Zone of Germany, either the finished books or materials for printing Scriptures locally, 400,000 Bibles; 300,000 Testaments and 2,000 Scriptures for the blind. For the Western Zone, the Society's program includes 200,000 Bibles; 300,000 Testaments and 2,000 Scriptures for the blind.

If opportunity opens, the American Bible Society has ready for shipment, Scriptures to Russia, Bulgaria, Hungary, Poland, Serbia, and the Ukraine.

The American Bible Society, to safeguard editions of the Holy Scriptures, has stored well-printed copies of the books in fireproof buildings which include the Library of the University of Colorado at Boulder, Colorado; the Library of Dartmouth College, Hanover, New Hampshire and the Publication Library of the Society in New York City. For this safe-keeping program up to October 25, 1949, in addition to its own publications, the Society had received Scriptures from the Bible Society of India and Ceylon; the China Bible House in Shanghai; the Czechoslovakian Bible Society; the Japan Bible Society; the National Bible Society of Scotland, the Netherlands Bible Society and the Norwegian Bible Society. Papier mache mats are also stored in fireproof warehouses in Vancouver, British Columbia. Bibles, Testaments and Portions of the Bible are stored in Hong Kong.

GUEST EDITORIAL.

(Continued from page 4.)

Sanburg's *Remembrance Rock* was a 1,607-page novel of what might be called the American dream covering 300 years. Probably the best of the fiction was Foster Fitzsimmon's *Bright Leaf* with its vital characters and its significant content.

In the non-fiction field there were 10 volumes of history, if we use the term expansively. Four of these were books of local history, covering Pender, Forsyth, Watauga and Alamance Counties, varying in quality but on the whole quite good. There were four specialized historical works, including Dr. Archibald Henderson's labor of love, *The Campus of the First State University*, Spencer B. King's *The*

History of Selective Service in North Carolina, and Wiley B. Sanders' *The Juvenile Courts of North Carolina*. Then there were two excellent books dealing with the history of tobacco in this state, which we have referred to before, Nannie M. Tilley's *The Bright Tobacco Industry, 1860-1927*, and Joseph C. Robert's *The Story of Tobacco in America*.

The year brought forth four books of poetry. Two of them, *Come Up the Valley* by Francis Pledge Hulme of Salem College, and *Plowed Ground* by James Larkin Pearson, were quite good.

The drama was represented by only one work, Paul Green's *The Common Glory*, but that was first-rate.

There were two books of essays, Dr. Hardin Craig's *An Interpretation of Shakespeare and Freedom and Renaissance*, both brilliant and stirring works.

There were four books of sermons and four books about the South, the most important of which was a school book called *Exploring the South* by Vance, Ivey and Bond.

In autobiography Virgil St. Cloud's memoirs of a hotel man, *Pioneer Blood*, was rich and racy, while Elliott Merriek's *Green Mountain Farm*—parts of which came out in the *New Yorker* and other magazines, was a delightful piece of work.

In biography there were three books, but Phillips Russell's *The Woman Who Rang the Bell*, which won the cup, was outstanding.

There were two books of North Carolina legends and mysteries. Of these John Harden's *The Devil's Tramping Ground*, a most entertaining book, proved, as Gerald Johnson said in a review of it, that North Carolina has always had mysteries, from the disappearance of the Lost Colony to the senatorial appointment of Frank Graham.

Looking back over the past 30 years one would conclude that North Carolina has moved quite a distance from the time when H. L. Mencken could say in *The Sahara of the Bozart* that the only writer in the South worth mentioning was James Branch Cabell. We now have important writers by the colony. In that time North Carolina has done very well in the novel, the short story, the drama, biography and history, but perhaps the most important work has been done in the field of self-examination as illustrated by the works of Howard L. Odum, S. H. Hobbs, Rupert B. Vance, Harriet L. Herring and others.—*Greensboro Daily News*.

DISPLACED PERSONS

By Charles A. Wells



Displaced persons are not just a product of the modern world. Since earliest history there have been those who, through misfortune, war or religious belief, have been driven from their homes and forced to wander—homeless and unwanted. The holy family lived in Nazareth but at the whim of a tyrant they were ordered out upon the dusty roadway, forced to flee into strange lands. Certainly one would have thought that God could have sent His Son to be born into the manor house of a landed aristocrat or the palace of a merchant prince where He would have had a fitting background of security and nobility. But instead God sought the nobility of the humble for His Son and the security of the low Bethlehem hills and a wayside manger. It was out of the understanding of such a life that this divine Son, having grown to manhood, said "Blessed are the meek for they shall inherit the earth."

